THE SABBATH RECORDER

Covenant of Memory.” It was in memory of our nation’s birthday and our Lord’s death, and closed with an impressive communion service. The prelude and oratorio were piano and organ duets.

The music of the evening vespers was in charge of Ava Johnson, who led the hymn singing with Esther Babcock at the piano. Specials consisted of a girls’ trio sung by Jeanne and Joan Barber and Mary Babcock and a boys’ quartet sung by Wayne Babcock, Carl Maxson, Daryl and Claire Barber. Pastor Hill led the devotions. This is always a helpful service.

The July church social took the form of a picnic. It was held at the river on the Alfred Christensen farm, on the Fourth. Mr. and Mrs. Roy Cox, Mr. and Mrs. Arthur Stillman; chorister, Mrs. Cora Hemphill; historian, Mrs. Fern Maxson; reporter, Mrs. Nina Johnson; chairman and organist, Mrs. Nina Johnson; chairman and Mrs. Kenneth Barber were the committee in charge. There were many members and friends of the church present to enjoy the dinner, visiting, games, and swimming.

The memorial service was conducted by Rev. C. L. Hill, his pastor, and burial was made in Hillside Cemetery.

SOUTHERN WISCONSIN QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held at Walworth, Wis., July 22. The program arranged is as follows:

10:30 A.M.—Worship service with sermon by Pastor Charles W. Thorngate of Dodge Center, Minn.
1:30 P.M.—Business meeting
2:00 P.M.—Address, Rev. Carroll L. Hill
3:00 P.M.—Young people’s meeting, arranged by Miss Elizabeth McWilliam
(Signed) M. J.

The only danger that really counts in life is the danger that something shall come between the soul and God.—E. P.

OBITUARY

Davis, —Myron Elwin Davis, the son of Will and Mildred Comstock Davis, was born at North Loup May 29, 1927, and passed away at University Hospital, Omaha, Neb., June 23, 1939, his death resulting from septic infection.

In his sickness Myron was a brave and patient little fellow. He was appreciative in his suffering and thankful for every kindness shown him.

He is survived, aside from his father and mother, by two brothers, Leland and Carroll, by three sisters, Marjorie, Nettie, and Kay; and by numerous uncles, aunts, and cousins.

Funeral services were held from the Seventh Day Baptist church Monday afternoon, June 26, by Rev. C. L. Hill, his pastor, and burial was made in Hillside Cemetery.

Greene — Clark Wesley, son of David and Lovina Sweet Greene, was born in Alfred, N. Y., June 30, 1834, and died at his home in Nile on March 25, 1939.

On March 11, 1866, he was united in marriage to Alice Grandall, who with three sons: Elwood, of Belfast, N. Y.; William, of Belmont, N. Y.; and Robert of Milton, Wis., also several grand children and great grandchildren, survive him.

In early life he united with the Seventh Day Baptist Church, to which he remained a loyal member throughout a long active life. He was a very close friend and a fine neighbor to the pastors of the Nile Church for many years.

Funeral services were conducted Tuesday, March 28, in the Nile church by his pastor, Rev. E. H. Bottoms. Interment was in Mount Hope Cemetery in Friendship.

Monroe — Saberah Knapp, daughter of Amy Phillips and A. M. Knapp, was born in Lincklaen, N. Y., April 18, 1853, and died in DeWitt, Ark., June 28, 1939.

When she was quite young her parents moved to Utica, Wis. She was married to T. H. Monroe October 26, 1874. Mr. Monroe died in February, 1906. Of their six children, five survive: Ray, Orvin, Lee, and Mrs. Nora Ellison, of DeWitt; and Mrs. Gerrie McGahyve of Rose Bud, Ark. In February, 1893, they came to DeWitt.

At about fourteen years of age she accepted Christ and joined the Utica Seventh Day Baptist Church. On coming to Arkansas she became a charter member of the DeWitt Seventh Day Baptist Church, which later became the Little Prairie Church.

The memorial service was conducted by Rev. R. A. Butler of the DeWitt Baptist Church. She was laid to rest beside her husband in the Van Camp Cemetery.

Milton College
Entrance to Main Building
(See article, "A Bit of Milton History.")
Praise ye the Lord. (minister)

For the high communion of those present, and for the manifestation of thy power and love to us, we raise our voices in thy praise. Amen.

We reproduce here a notice sheet recently received from him. It follows:

Illustrated Lecture Sermons on Science and the Bible

By Ralph Van Horn, science teacher and Bible student

Date, 

I. The Great Telescope and the Bible

1. Stereoscopic pictures of the great telescope to be set up in California showing how it will look and how it will work.

2. Novel experiments with microscopes to show the principles involved and a real six-inch reflecting telescope with similar construc tion.

3. Telescope views of objects the Bible tells about.

How the telescope makes the gospel clear.

II. Botany and the Bible

1. How flowers are used in the Bible.

2. How the Bible uses botany to teach the gospel.

How to plant men.

III. Light and the Bible

1. How light is explained and its different colors in ordinary light and how these are necessary to bring out the beauties in nature and art.

2. How to make and use light to make darkness.

3. How we know light is electrical—illustrated.

How Jesus is the Light of the World.

The Sabbath Recorder

WATERFORD REDEDICATES

Vol. 127, No. 4 Established in 1844 Whole No. 4,834

THE SABBATH RECORDER

PLANNING FOR ONE HUNDRED YEARS

W. Davis Marion C.

THE SABBATH RECORDER 51

ANOTHER JUSTUS TIMBERLINE

COMMENT

Recently we published under editorials a world of appreciation for the Dan Brum mitt, with an article of his under his pen name, Justus Timberline. Here is another of true merit:
who hump the back yard and pointed out a low mound that we have had few pastors in my seminary. Lesson in practical theology than any he got in thinking harder than usual.

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I'm willing, but you haven't a spoonful of brains will be like me; I'm hungry. You're smart, but not smart enough.

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I read that in a book last night. It urges an American foreign policy of... of the people, by the people, for the people.

---

Pioneer College

It is not surprising that those New York State pioneers desired proper schooling for their youth. As early as 1844 a select school was started near the present Seventh Day Baptist church. Four years later it was named Du Lac Academy, taking the name the village was then called. Soon thereafter this was changed to L. Academy, and in 1867 the charter was granted to Milton College by the state legislature.

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The present site was chosen in 1855, for the erection of the Main Hall shown on the front cover of the RECORDER. Ten years later an addition in the back doubled the capacity of this building. Other buildings on the 13 acres of campus include Goodrich Hall, Whipple Memorial Hall, Gymnasium, the auditorium, and the Studio. A splendid athletic field is adjacent to the Gymnasium.

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Milton is a standard four-year college, granting the degrees of Bachelor of Arts and Bachelor of Philosophy. Although a liberal arts college, the Schools of Music and Business Administration offer specialized work and are widely known.

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The Sabbath Recorder

Former students and friends are welcome to re-visit the college buildings and the Library, which will be open from 3 to 5 p.m. during Conference week.

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WORK ON THE HOME FIELD

(Often from the Department of Managers to the Schools, page 71, May 16, 1893.)

When we turn to an outline of our home missions, we see that though much work has been done during the year on the home field, it has suffered worse for lack of funds than any other field. Many of the home fields for which appropriations were made have received no help because there were not funds enough. The same reason some of the home fields which should have had more liberal support have languished. Also we see that several changes have taken place during the year. These will be noted as we consider the work by associations.

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Eastern Association

Three churches in this association have been pastorless throughout the year and the pastors of some of our other churches are painfully limited as to salary. Furthermore, there are other fields in this association where valuable work could be done. As has been the case for many years past, no appeal for mission funds has been made to help any church support its pastor or for mission work of any kind in this association. A considerable mission work has been done by the Alva L. Dye workers and about one fourth of the contributions to the United Budget has come from these churches.

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Central Association

The missionary spirit appears to have been active in the Central Association during the year, but the only appropriation made by the Eastern Association for this association is a small sum to enable Rev. Mr. H. pastor of our church in Verona, to visit our church in Syracuse, N. Y., and do such pastoral work as time and strength would permit.

With the exception of the Syracuse Church, all the churches in the Central Association have passed and Syracuse is the only church receiving help. As it is well known and other associations, it is difficult for some of the churches to give adequate support to their...
pastors, but all the pastors are pressing loyally and courageously into the work. If a missionary-evangelist could be located in Syrac-
cuse, it is evident he would be able to build up the church in Syracuse, and reach new
points.

Western Association
Up to the first of May, Rev. Robert W. Wing continued as missionary pastor in the
Western Association. During this time, he was prin-
cipally to the Hebron churches. Though Brother Wing has done splendid work on this
field, he felt that a change would be good for the work and was resigned. No one else
has been called to take his place permanently, but Mr. Paul Maxson, a student in the
School of Theology, will supply the Hebron churches during the vacation. Though
there are several strong churches in the West-
ern Association, there are, besides the Hebron
town, promising openings for missionary work, and in planning our home mission work, this
field should be given due consideration.

Southeastern Association
During the year there have been appropria-
tions to help three churches in the Southeastern
Association, though one of these, the church at
Hammond, La., has not had a pastor and therefore has not received the appropriation.
Mr. Marion C. Van Horn has continued as
pastor at Salenville, Pa., and the work of the
curch has taken on new life.

Rev. Clifford A. Beebe has now started on
his third year as missionary pastor of our church in Berea, W. Va. Brother Beebe, in
addition to his efficient labors as pastor, has
given a considerable time to general missionary
work. With the permission of the church, he has made regular visits to groups of Sabbath keepers in Braxton and
Webster counties, seventy-five or one hundred
miles away, and has done much useful work on
these lines. He has done this general missionary work without expense to the
board or denomination.

Southwestern Association
In the Southwestern Association there have been some changes regarding the work sup-
sported by the board.

Rev. Verney A. Wilson, in addition to serv-
ing the church at Hammond, La., throughout
the year as missionary pastor, has held meetings in Columbus, Miss., where there is a new
interest. Furthermore, it has been arranged
recently that he become missionary pastor of
our church in Little Prairie, Ark. It is
planned that he continue as missionary pastor
at Hammond and make monthly visits to
Little Prairie. Also, it is expected that it will
continue to foster the interests in Columbus.

Rev. W. L. Davis continued to serve the
church at Fouke, Ark., as missionary pastor
till April, when he moved to Jackson Center,
Ohio, to become pastor of our church in that
town.

During the year Rev. Ellis R. Lewis has
continued as missionary pastor in Gentry, Ark.,
and as general missionary in the Southwest.
Though, as in recent years, Brother Lewis' activities have been limited, yet he has performed much efficient
field work at several points in Missouri, Ar-
kanas, and Oklahoma. The Southwest is
still an inviting field for mission work, and
the work should be pressed in this association
as soon as funds are available.

Northwestern Association
Though the calls for missionary work in the
Northwestern Association are not great, one of
these, the church at Middle Island, W. Va.,
will be placed under the care of Mr. Paul Maxson, a student in the School of Theology,
while he is at Alfred, and also in connection with the Dodge Center Church, he is doing valuable missionary work else-
where.

Under the direction of the Missionary
Board, Brother Wayne R. Rood, a student in the School of Theology at Alfred, spent the
summer vacation of 1938 with our church in
New Auburn, Wis. The board expected to
help finance this project, but the New Auburn
Church cared for the entire expense. Brother Rood's labors were much appreciated, and
early in June he returned to New Auburn for
another summer's work, with the understand-
ing that the board will help financially.

There are other churches needing help very
much in this association, but the scarcity of
funds has made it impossible.

Pacific Coast Association
According to all reports, there are many
encouraging openings for missionary work in the
Pacific Coast Association, and a considerable
work has been done during the year. Though
the board has had a small appropriation to
aid in meeting the traveling expense, this
appropriation has not been used this year.

Brethren L. F. Hurley, E. S. Ballenger, J. I.
Easterly, B. B. Friesen, and others have done
much missionary work, but the board has not
been allowed to bear the expenses connected
with these labors.

The indications are that there is no more
promising field for missionary work in the
Pacific Coast, and Seventh Day Baptists should plan to press the
work with vigor.

The Teaching Mission
What is called the Teaching Mission was
promoted again by the Missionary Board. The board has been enthusiastically
supported in this by the Religious Life Com-
mittee of the General Conference and most of
the pastors have joined heartily in the
movement. The churches in the United States
were divided into eight sections and regional
directors were appointed for every division.
The secretary became responsible for two
divisions, and all correspondence kept in touch
with the work throughout the year. As a rule the regional directors did a splendid
work, and according to reports, the Teaching
Missions were enthusiastically supported by
most of our churches, and the results were
helpful. The Teaching Missions constitute a
form of evangelistic work much needed, and
it is hoped by many that they may be pro-
moted another year.

The Missionary-Evangelist
Last August two reports recommending that
the Missionary Board employ a missionary-
evangelist and that the women of the denom-
nation be asked to assume the financial sup-
port were adopted by the General Conference.
The first recommendation is found on page
90 of the 1938 Year Book and reads in part as
follows:

Wednesday morning, Rev. A. L. Davis presented
to us the project of assuming the financial support of a missionary-evangelist. The Com-
mittee of the General Conference and most of
the Commission by the nine women pres-
ents, and has been very favor of it.

The second recommendation is found on
page 61 and reads:

We recommend that a missionary-evangelist be
placed on the field by the Missionary Board as soon as possible. The women can and ought to
ask the women of our denomination be asked to assume the support of the evangelist as a faith project.

At its first meeting after Conference the Missionary Board approved the proposition, as will be seen from the following resolutions:

Resolved: 1. That the Missionary Board under-
take the employment and direction of a mission-
ary-evangelist, in accordance with the proposal of the Woman's Board and the recommendations of the
General Conference, when the Woman's Board shall have secured sufficient funds to justify the em-
ployment of such a worker.

2. That it is to be understood that the term of
service of the missionary-evangelist will con-
continue only so long as funds are provided for said purpose.

Of necessity, it took time for the Woman's
Board to make the canvass for the project. Also, after it appeared that funds were to be
available, it took time for the Missionary Board to find a minister who was willing to accept the position. Finally Rev. Rolla J. Severance, pastor of our church in White Cloud, accepted the call of the Missionary Board, moved to Welton, Iowa, and began his work the first of July.

The Brother Severance will give, when at home, special attention to the Sabbath-keeping congregations in Iowa, it is expected that, under the direction of the Missionary Board, he will make his great work the promotion of evangelism, this being our first and foremost object in every possible way. That this may be done, the cooperation of all churches, associations, and denominational agencies is solicited.

WOMAN'S WORK

RELIGION AT CHAUTAUQUA

Chautauqua was founded by Lewis Miller and Bishop John H. Vincent as a center of religious education. The religious program, however, in voluntary and non-denominational, although twelve denominations maintain headquarters and missionary homes. Every summer, the Workers, preachers and scholars of national and international fame.

All may join in the public worship to listen to a variety of views, expressed by religious leaders of many creeds.

Chautauqua is unique in the organization of its summer population with respect to religion. All denominational groups share in one unified religious program, organized by institution and carried through the entire season. This program is fully integrated with Chautauqua's cultural season program. It is operated through a Religious Work Department and provides all the activities in the religious field in which a community of intelligent adults, spiritual young people, and normal boys and girls could be expected to participate.

There are formal classes throughout the week in religious education, missions, and theology, and a special attempt is made to carry into the life of the institution religious inspirations through daily devotional services and the ministry of the chaplain of the week.

The Ministerial Conference, July 31-August 11, and the Institute of World Missions, August 20-25, will be held by the Council of Women for Home Missions and the Foreign Missions Conference on Women's Work, offer an opportunity to ministers and other professional church workers and to those who give lay leadership to the work of the church, an unrivaled opportunity for study and training.

Institute of World Missions

Theme: Christ and the World Community at Home and Abroad. Conducted by Council of Women for Home Missions and Foreign Missions Conference Committee on Woman's Work.

Home Missions Study Book, Homeland Harvest, by Dr. Arthur H. Limouex.

Foreign Missions Study Book, From Tragedy to Triumph, by Dr. Basil Mathews.

FROM BROOKFIELD, N. Y.

The May meeting of the Woman's Missionary Aid society of the Seventh Day Baptist church at Brookfield, N. Y., was held at the parson house, Mrs. Polan, the president, presiding.

Maud Curtis read Psalm 91, also a selection from the SABBATH RECORDER, written by Mrs. T. J. Van Horn, "Thou shalt not be afraid," followed by singing the hymn, "Take Time to Be Holy." Lina Brooks read the report of the Woman's Work.

After discussing ways and means of raising money, it was voted to hold a bake sale some time this month, with Mabel Fitch as chairman.

Our president made a large chart, something like the one sent out to the societies, with the goals, the words of the hymn, "Take Time to Be Holy," rewritten, etc., on it, for use in our meetings. We closed with the benediction, Psalms 27: 14.

At 3:30 p.m. we served dinner to about fifty people.

Secretary.

JUNIORS INVITED TO CONFERENCE

Plans are going forward to make Conference mean much to junior boys and girls. We hope many of them will be present, and parents are urged to bring them. Facilities for travel make it more feasible than formerly for the whole family to attend. It may mean more, sometimes, than we think to have the boys and girls there.

Miss Ada Keith of Cincinnati, Ohio, again has been secured by the Young People's Board to have charge of the junior boys and girls.

We are truly fortunate to have her with us again in this work, and she writes how happy she is to do this.

She urges that people who shall bring their children. She also asks "the Sabbath schools, Junior Christian Endeavor societies, and Daily Vacation Bible Schools to send samples of their work for our exhibit and of Women's Board.

We are glad to call attention to this request and trust the people responsible will do as Miss Keith wishes. Please mark this item in the RECORDER for reference—or better still, begin now to plan for the children's attendance and for the material for the exhibit."

YOUTH MUST BE INTERESTED IN THE SABBATH AND ITS PROMOTION

By Kenneth Van Horn

We have two main points in this topic to consider; these are: interest in the Sabbath and interest in Sabbath promotion. Of course the great point is to get the young people interested in the Sabbath and its promotion. In discussing the first point, interest in the Sabbath, I will try to tell you how the young men and women and boys and girls can be induced to have an interest in the Sabbath. First, they are looking for something which is dynamic and challenges their enthusiastic help thinking that it is an unjust and thoughtless criticism.

The great trouble, as I see it, lies in the fact that there has been no definite goal set up for which they may strive. They have never as yet been put on the spot. They, for the most part, have been mollycoddled by a distant institution and have never had to face hard brain-taxing problems. Now, what is the Sabbath which, when placed before the young people, will cause them to get right down to some thinking about it? How can they use the gray matter which God has given them to it? Is the whole system of the church services there seems always a period of time set aside purely for a study of the Bible. Lessons are set up by a person or persons who have had a good bit of training in the study of the Bible. But how do they know how to prepare a lesson that will appeal to the one who will be following those courses, and, in conjunction with a teacher who knows the people for whom they can react to them the church and the study of the Bible. These periods are usually about an hour long, and draw a large group of young people as well as the older ones. After this study period is over, if it comes before the church worship, so often those of the younger was because the pastor could find no one else to do that task. Have you ever attended a service which includes the aid of a young man or woman, boy or girl, do the people go and tell them that their services are appreciated?

Do the young people in your church feel a definite responsibility in the financial affairs of that church, or are they ignorant of the fact that it takes money and labor to keep a church operating? Do the elders in the church feel that their young people are not capable of taking on some position of responsibility? Have they ever been given a chance to prove their worth? Look about you and see if there are not those young men and women who could be able to work, and give them a chance. I believe that this is one way of getting the
young people interested in the church and the Sabbath. Give them a chance to help promote the Sabbath by letting them work at it, instead of riding along with the crowd. I believe that the key-note for getting the young people interested in the Sabbath is the word responsibility.

Now if the young people have been made to feel their responsibility toward the keeping of the Sabbath, and the importance of the church influence in their lives and the lives of others, I am of the mind that the promotion of the Sabbath will be a direct result. When young enthusiastic lives and minds are made to feel the important things of life and to see that the Sabbath is needed, then beyond a doubt the Sabbath and its interests will be promoted with the self-same vigor and enthusiasm which now seem to be leading the young people off and away from the vital things of life.

I want to say this: Give the younger people a chance and a good example, instilling in their minds the feeling of responsibility, and the Sabbath will be promoted and the faith of it will be spread as never before. But if that is not done, as the young people come into positions of responsibility, they will not be equipped to do the work. Therefore, the Sabbath will be ignored, its promotion will be discontinued, and the work of our forefathers will have been for naught.

The iron is hot, so the hammering had better begin soon and the molding be done quickly. There is enthusiasm in the hearts of the younger group, and if it needs is the heart-felt and prayerful guidance of older and more experienced heads and lives.

There is a good piece of instruction to be found in the first book of Timothy, chapter 4, verse 16, the twelfth to the sixteenth verses inclusive: "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in speech, in behavior, in charity, in faith, in purity. Thence come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophesy, with the laying on of the hands by the presbytery. Meditate on these things; give thyself to these; that thy profiting may be in all things, and that the man of God may be perfect, throughly furnished unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

WHY CANT THIS ADMONITION OF PAUL TO TIMOTHY BE APPLIED TO THE YOUNG PEOPLE OF THIS RISING GENERATION? WHY WOULDNT THE SAME PRINCIPLE WORK NOW AS IT DID THEN?

WHAT APPEALED TO ME MOST AT THE MINISTERS' CONFERENCE

By Rev. Orville W. Babcock

In Alfred, on June 19, there converged from various points in the East and the Middle West some twenty ministers of our denomination. For myself, I confess a certain thrill at being back again in these familiar surroundings under the shadow of Pine Hill, and with the prospect of meeting again friends of bygone days.Scarce had we arrived when the greetings began and continued throughout the morning, and not only any one who has been privileged to live in Alfred as a student will understand the meaning of its hospitality as he is welcomed back.

Outstanding also was the rare treat to one of Alfred's perfect days. In that high altitude, with the invigorating freshness of that day's atmosphere, the spirit of the conference was seemingly lifted up to a corresponding level of stimulating and refreshing fellowship.

With the assembly at work in the Gothic, little time was lost in getting things under motion. Ministers are not known for their problems had been proposed to take up our time while we were there. Any one who has been for nought.

On Tuesday morning the task of discussion and answering these problems began. Time was when the discussions held this year in Alfred might have caused considerable "fireworks," because of the many different views held on the subjects. And this year no general agreement on some of them could be reached, yet discussions, nor better in the spirit of good will. To the contrary, a spirit of Christian fellowship pervaded every meeting and provided the necessary common denominator for unity of purpose. In the process of discussion there was a sharing of experiences that may prove helpful. Young men particularly with those who had been, in former years, their pastors. And young and old alike went away with something that may prove helpful as we work in our churches.

But the most important and appealing part of the conference to me was the fellowship, which with another it is evident that we of our denomination are so widely separated geo-graphically that we seldom get together. The conference in Alfred surely fills a great need. Again this year our work was renewed at the point where they were interrupted last year, whether at Plainfield or at Alfred. Bartlett Dormitory was the scene of much good fun, as several men would gather in one room or visit across the hall. And many a ping-pong game which tested the prowess of the players, also welded more closely together an old friendship or made a new one.

This same spirit was also prevailing at larger meetings. Bowling on the green at Crandall Hall was immensely good fun. And the various gatherings at meal time afforded further opportunity to discuss our common problems and to strengthen the ties which bind us together in Christian love.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My daddy has asked me to start writing to you, and I am glad that he has. So in the future, you can expect letters from me.

I am eight years old. My last birthday was July seventh. I have two brothers and a little sister who is three years old. We all go to church every Sabbath with our daddy and our friends.

In our church we have a children's day every three months. Most of the children take part in our program which includes singing of one or two hymns by the group, and solos, duets, trios, and recitations. We also have one or two of the children read Bible stories. I usually have a wonderful time and everybody enjoys the program.

I have a cousin named Eugene who plays a violin in our church on children's day and his daddy says he would like to have him become a preacher of the gospel.

My daddy always says he wants me to be a missionary, and I wish that some day that will come true. I think this is all for now.

Your loving sister in Jesus,

Anna Marie Fatato

550 Manhattan St.
Schenevusta, N. Y.

DEAR MRS. GREENE:

This is the first time that I have written to you. My birthday was March sixteenth.

I enjoy looking at the Children's Page. I have a pet dog whose name is Ted, and I have a pet cat and a pet bunny, too. I like them all the same.

Your friend,

New Enterprise, Pa.

Dear Esther:

I am always glad to welcome new members to our band of SABBATH RECORDER children, and I will be looking from time to time. I don't believe there are any pets nicer than dogs and cats. A "banty" is a nice pet, too, because a number of them when I was a little girl.

Are your dog and cat good friends? When I was in the grocery store Friday afternoon I was in a dressing hat shop and saw a pet shop cat that certainly was not friendly. Kitty rushed into the store with her back and tail very much puffed up and hid behind the counter, growling and spitting, while Mr. Dog tried his best to get at her and had to be sent out in disgrace. The cat lives in the store and you can imagine she is well fed.
Our postmaster has a fine, large police dog which he sometimes brings down to the post office. Sometimes when I step up to the window to ask for stamps, he will stand on his hind feet and put his front paws on the counter as if to say, "What can I do for you, lady?" He has learned to shake hands with people, too.

I am wondering how my Recorder boys and girls are spending their vacations this summer. I hope you and all the rest will write and tell me in the amusing, interesting, and helpful things you do. I am sure they would make very good letters. Tell me about your games, your picnics, your flowers, etc. I am enjoying our flower garden this summer, especially the ramblor roses climbing over our front porch—red ones on one side and three varieties of pink roses on the other. Andover is gay with all kinds of blossoms in many beautiful colors. How about your town gardens?

Lovingly your friend,
Mizpah S. Greene.

A STUDENT'S VIEW OF THE MINISTERS' CONFERENCE
By Philip M. Manson

As the ministers began to gather for the second conference, the air seemed to have a note of sincerity. After the usual greetings of old friends and the meeting of new ones, they all gathered into the little chapel at the Gothic where the conference was being held. The chilled New York air was quite cool, even in the church building, for the steam heat had been turned off at the close of the university; the warm fellowship and hearty welcome to the visiting ministers, however, were felt so keenly that it was soon forgotten. Sincerity and purposeful motives were evident at the beginning, and I felt this throughout the entire conference.

For our first worship service, the conference moved to the large classroom which was used for the discussions. The dean of the School of Theology opened the meeting officially, after which he explained the plan of how he thought the ministers wanted the conference to be carried on. A scribe was elected to take down the suggestions of the various ministers so that they would be written over into topics by a committee of three. This committee was appointed by the chairman.

They were to assemble the original questions in forms, placing questions of like nature consecutively together.

The entire first evening was spent in appointing committees and in raising vital questions on life and the kingdom of God on earth. Some of the following problems were presented: New methods of evangelical work; What must our pastors do to stimulate the greatest interest in our foreign and home mission fields? By what means may we create and stimulate a Christ-like life in the members of our churches? What can we do to encourage brotherly love regardless of race or color? How may we create and continue interest in our Friday night prayer meetings? In what ways may we re-create if some have lost the family altar? What do we as ministers to observe the coming of the Sabbath Friday evening? Are we setting the healthy and growing examples that we should?

Many other questions of similar nature were asked and discussed at various meetings. The meetings closed at ten-thirty, but many healthy and helpful discussions continued far into the night.

The morning discussion continued under the direction of the appointed committees until twelve, when all went to the chapel for the worship service. This period continued from thirty to forty-five minutes, being conducted by a visiting pastor. These periods were largely meditation, prayer, Scripture reading, with individual thoughts and poetry. After lunch, time for pleasure and recreation of various types was afforded. I think lawn bowling was the most popular. Recreation is one of the best ways to make new associations, new friends, and to advance the brotherhood feeling. It is also splendid for for the free discussion of common problems that are found in every community.

At eighty-thirty in the evening we again assembled in the chapel and home, to help us to see our own selves as others see us. We asked for the spiritual uplifting in our lives, and sang praises to our Maker and asked him to direct us in our discussions. We returned to the discussion room to take up the weighty problems that perplex, irritate, and at times vex us. This completed Monday evening and Tuesday's meetings.

THE SABBATH RECORDER

Wednesday was the last day of the conference, and it was fully occupied. The General Conference Finance Committee had a meeting to talk matters over with the group. The Committee on Publishing Interest had a "hearing" for the afternoon. So, everything considered, it was a very busy and worth while work day.

The group were luncheon guests of Dean Bond at the "Coffee Shop." Even with the heavy schedule we found time to bowl two or three games before we were invited to Pasto Ehret's lawn for a picnic with a bountiful supply of food.

In my estimation one of the high points of the conference was at the last session when each pastor spoke of one good point that had been discussed and which he would try to put into practice in his own parish. I feel that the conference has been a very uplifting experience for me, as I am beginning to see the tremendous size of the job that lies ahead, and I have confidence that God will not ask any of his servants to do more than he is able to do. I feel that he will guide, inspire, and be our constant partner and companion in our great undertaking.

I cannot begin to put into words the spiritual feeling or the presence of God as it was felt. I am sure that we are entering another great era in history and it depends upon us as to whether we shall march forward and upward with God.

OUR TREASURERS
Denominational Budget—Morton R. Swin- ney, Niantic, Conn.
Missionary Society—Karl Stillman, Wester- ly, R. I.
Tract Society—Mrs. William M. Stillman, Plainfield, N. J.
Education Society—L. Ray Polan, Alfred, N. Y.
Historical Society—Mrs. William M. Still- man, Plainfield, N. J.
Memorial Board—Asa F. Randolph, Plain- field, N. J.
Sabbath School Board—Robert E. Greene, Milton Junction, Wis.
Woman's Board—Mrs. S. Orestes Bond, Salem, Va.
Young People's Board—Miss Nellie Bond, Alfred, N. Y.

THE SABBATH RECORDER

OUR PULPIT
WHAT IT MEANS TO BECOME A CHRISTIAN
I. A New Sense of Loyalty
By Rev. Neal D. Mills

(Texts: Galatians 2: 20; Philippians 1: 21)

Before one becomes a Christian his center of loyalty is usually self—his own pleasure, comfort, and success, and the interests of his own family and personal friends. There are some aimless people who have little concern even for their own welfare, and some who have strong loyalties for certain causes that are not Christian. Many of the youth of Russia are enthusiastically loyal to the Communist ideal of life and government. They sacrifice time, money, and everything to their ideals, while the youth of Germany and Italy are equally loyal to their countries.

When one becomes a Christian, Jesus Christ and the kingdom of God become his center of loyalty. The old self-centered life, the aimless life, or the life with an unworthy center of loyalty is ended. It is as though one were suddenly put to death and then began to live a new and different sort of life. For Paul meant when he said, "I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me." When we have given ourselves to Christ we not only give up our lives, but he lives them for us; and how much better he can do it!

When one goes into business he expects to give his best, in order to succeed. Success never comes to the dabbler who always seeks the easy jobs. It costs hard work and sacrifice to succeed in any enterprise. So in order to make the Christian life a success, it must have our best in service and attention. Many people make their religion a secondary matter, allowing other interests to come first. They have not put a high enough religion to make them miserable. It keeps them from doing many things they would like to do, and does not bring them much real satisfaction because they have not put it into practice. Their center of loyalty is still in themselves.

There is a mental disorder which the psychologists call schizophrenia. It means divided
personality. The patient believes at times that he is Napoleon or Lincoln or someone other than himself. It is his primary delusion that he is nobody but that person. His struggle to live two lives at once becomes a pitiful joke. The Christian whose loyalty is divided between himself and Christ is something like one who suffers from schizophrenia. In either case it will not work for the Christian cannot serve God on the Sabbath and self or personal pleasure. There are ways in which Christianity and Fascism are alike; both are totalitarian, that is, both demand the total, unqualified loyalty of their followers.

It is said that General Booth, founder of the Salvation Army, was at an afternoon social gathering when a cup of tea was brought to him. "Take it away!" he roared, "I do not want it. It is hospitable tea. It is no use. At a religious meeting is no good, unless we want it. God with all our heart, there will be some enthusiasm, some participation.

We are most grateful to the teachers, those who used their cars in transporting pupils each day. and who helped finance the school. The unusual interest in the Vacation Church School may be partly the result of the Preaching Mission held last spring, when Rev. Frank McIntyre of Buffalo, a pastor of one of the churches of that city, and also an instructor at the summer session of the Silver Lake Bible Training School, conducted a series of afternoon and evening services. Much interest was evidenced by the fellowship at large, and we thank our pastor who was instrumental in getting so busy a pastor, teacher, and public speaker to come among us. A group of our young people are now attending the Seventh Day Baptist Camp at Eggleston Park, conducted by Rev. Elmo Randolph and others. We wish all a good time and many spiritual experiences.

Correspondent.

De Ruiter, N. Y.

We tried a new project the past weekend in De Ruiter. We had a delegation of four college students who are attending the Lisle Fellowship, an organization of forty-eight students from colleges over the East who spend six weeks at Lisle, N. Y., and go to work in churches where invited. Our team helped plan and conduct a picnic for young people Thursday evening, led prayer meetings. They also conducted the services in the Methodist church here, and in New Woodstock. A closing worship service Sunday evening was held on the school ground. The outstanding member of the team was a colored girl from Fisk University.—Personal Correspondence.

Denominational "Hook-Up"

Little Genesea, N. Y.

Vacation Church School has just completed a two-weeks' course. With an enrollment of eight-five, it has attracted all of whom we know all else and Christ is the only center of loyalty.

The project, started three years ago, of conducting a Vacation Bible School in our church has been a most successful. The registration this year was the highest yet, being seventy-six, and fifty-nine were on the roll. The Piscataway Church unites with ours this week two of our children were from New Market. Four classes were conducted—kindergarten, primary, junior, and intermediate, Rev. T. H. Sutton was the supervisor and Mrs. L. H. North taught the junior class. The other teachers were from other churches and are public school teachers. At the close of the three weeks' school a very interesting exhibit of the work done and a program by the children were held in the church on the evening of July 13. The older children had a picnic in Green Brook Park on the following day.

We feel that the school is very much worth while and the community need, for three-fourths of the children were from other churches. In all, ten denominations were represented. The teachers are to be congratulated on the work accomplished in this short time, and the interesting program given. A beautiful baptismal service was witnessed on Wednesday evening, July 14, when Miss Virginia Whiffor of New Market was witnessed on Friday evening, July 14, when Miss Virginia Whiffor of New Market was baptized by Rev. Trevor R. Sutton, pastor of the Piscataway Church. The New Market Church people were invited to our church for this service. The Bord sisters, Miss Alfred, and Mrs. Mary (Bond) Lewis gave a vesper service and Dean A. J. C. Bond read the Scripture and offered prayer. The whole service was very impressive. Correspondent.

Milton Junction, Wis.

The quarterly meeting of April 14-15 was of special interest on account of the visiting special task of promoting the Denominational Budget, he also delivered a strong sermon on Sabbath morning and assisted Miss Mabel West who spoke on the Sabbath morning sermon at Milton Junction.—From July Church News Letter.

Live your own Christian ideals day by day in your business and social relations: membership that your life is one of the most commanding affirmations of religious reality.

—Harold Paul Sloan.
OBITUARY

Bond. — Josie Romine, daughter of Clement and Mary Romine, was born January 6, 1855, and to her eternal home June 24, 1939. She was united in marriage to Deacon Luther A. Bond March 4, 1877. Surviving are three sons: Cecil C., at home; Clate E., Clarksville; and George Gilfillan, Scotch essayist who flourished nearly a century ago, says that no really great man was ever popular in his own generation. As is the case with all general statements, this one admits of exceptions, but there is a deal of truth in it. "Woe unto you when all men speak well of you," is a judgment pronounced by a seasoned philosopher and a spokesman for the Eternal.

There was an ancient worthy who lived in Athens, by name Aristides, who was so noble that people called him "Aristides the Just," and it came to pass that the title, even though it was well earned, got on the nerves of the Athenians and they banished the noble man from the city.

Run over the names of the men who today are in the world's Hall of Fame and learn how few of them were popular for more than a brief period of their careers. Lied about, pilloried, imprisoned, gibbeted, or burnt at the stakes in life, in death they have their shrines, monuments, anniversaries.

Pleasing everybody is out of the question. Let a man have convictions and stand by them, expecting opposition and criticism.

Abraham Lincoln, according to James Russell Lowell, "dreaded praise not blame." And it was the rail splitter's sense of humor that saved him and his day. No public man can be rightly judged by his own generation. His enemies will place him too low, his friends and followers will place him too high. The minious failure. Let a man have convictions for posterity's judgment than the applause of praise.

Pleasing everybody is out of the question. Let a man have convictions and stand by them, expecting opposition and criticism.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—The Apostle Paul.