The Sabbath Recorder

Vol. 129
PLAINFIELD, N. J., SEPTEMBER 16, 1940
No. 12

The pastor and Mrs. Van Horn spent ten days at Alfred, N. Y., while the pastor attended the ministers' conference and visited with friends. During the pastor's absence the congregation met with the member of the First Seventh Day Baptist Church for worship. It was with great pleasure and expectation that Thursday evening, July 4, we welcomed the new addition to our supervision. He with four other teachers and the ceiling. All of these add new beauty to aisle and platform in the church. The Sabbath school purchased new carpet for the school while the women's class bought the paint for the ceiling. Demonstration of their work was given Friday afternoon, June 29, after worship services. A number of our folks gathered at the church of the same place with rejoicing and felt a new beginning of their work was given Friday afternoon, June 29, after worship services. A number of our folks gathered at the church of the river bank and felt the presence of one who is always near to us and willing to help us in time of trial while our pastor baptized two converts to the Sabbath. These were Mr. and Mrs. John Snoberger, who have been meeting with us for some time. And again on Sabbath afternoon, August 3, we gathered at the same place with rejoicing and felt a newness in life when four young boys were baptized, expressing their willingness to make a new start in life. These young men were Orlo Boyd, Paul Boyd, Bobby Dimond, and Bobby Kagarise.

A very successful Bible school was held from July 22 to August 2 in the church of the Brethren with Rev. Marion C. Van Horn as superintendent. He had four other teachers and two musicians and Mrs. Van Horn as worship leader for the little ones made up the faculty. Eighty pupils attended the school. Four churches operated in the school this year, and we were well pleased that our school with the one held at New Enterprise served every church in our township. A demonstration of their work was given Friday evening, August 2.

The Ladies' Aid with some help from the Sabbath school purchased new carpet for the aisle and platform in the church. The men's class purchased the wall paper for the church, while the women's class bought the paint for the ceiling. All of these add new beauty to the church and make a cool atmosphere for our worship. A new addition to our common table is a pair of silver candlesticks given by Pastor and Mrs. Van Horn.

Our midweek services have been changed to Friday night prayer meeting. These are not very well attended but are helpful to those who do attend.

Sabbath day, August 17, in behalf of the church, Pastor Van Horn extended the right hand of fellowship to the four boys, and they were received into the church. Mr. and Mrs. Snoberger were received into the church on July 6.

Pastor and Mrs. Van Horn directed the Southeastern Association's young people's camp at Berea, Va., August 4 to 11. During the absence of Pastor and Mrs. Van Horn at camp Friday night prayer meeting was in charge of the two deaconesses conducted by Mrs. Mary Blough. The worship services for Sabbath day were conducted by Deacons Lawrence Kagarise and Sherman Kagarise.

Correspondent.

MARRIAGES

Burdick-Butler. — On August 22, 1940, Miss Nanci Butler, daughter of Mr. and Mrs. Robert L. Butler of Woodville, Ala., was married to Mr. Victor A. Burdick of Little Rock, N. Y. The wedding took place at the home of the bride's parents, the vows being read by Dr. Clay L. Hudson of Nashville, Tenn., who was the officiating minister at the marriage of the parents twenty-five years ago.

DeLand-Lewis. — LeRoy DeLand of Milton, Wis., and Arabeth Lewis of Battle Creek, Mich., were united in marriage in the Battle Creek Seventh Day Baptist church on August 19, by Rev. Carroll L. Hill of Milton, assisted by Rev. Edward M. Holston of Battle Creek. The bride and groom both expect to go to graduate work at the University of Wisconsin this school year.

Lucie Davis. — Mr. Albert Lucie of Colorado Springs and Miss Jastivi of Boulder were joined in marriage August 3, 1940, at the Boulder Seventh Day Baptist Church. Rev. Ralph H. Coon performed the single ring ceremony. Mr. and Mrs. Lucie will live at Twin Falls, Idaho.

North-Bumgarner. — David A. North of New York City and Thero J. Bumgarner of Janesville, Wis., were united in marriage at the Seventh Day Baptist church of Milton on August 17, 1940, by Rev. Carroll L. Hill. The new home will be at 40-11 Morgan St., Little Neck, L. I., N. Y.

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The Sabbath Recorder

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EDITORIALS

THE BIBLE FOR TIMES LIKE THIS

"There Must Be No Bible Blackout Anywhere"

...An appeal by Dr. Eric M. North, general secretary of the American Bible Society.

In the present staggering destruction of human life and organization of society, hundreds of millions of people exist in wretchedness, and know not where to turn for sympathy and help. The feeling upon which so many have depended are broken up. Security sought after by the refugees and the desolate is no longer found in the things which once seemed so sure. In such a time the hearts of the multitude are more open than in earlier times to the divine Word. The Bible now meets the need, as it ever does for those who will listen to its message.

Three fourths of the world's missionary supply of the Scriptures has come from the British, Scotch, Dutch, French, and other European societies. Scriptures are immediately needed for refugees, prisoners of war, for soldiers, for those wounded in hospitals, and to maintain the supply to American, British, French, and other missionaries in Asia, Africa, the Near East, and Latin America.

Any help Seventh Day Baptists have to give will reach its goal by being sent to Morton R. Sweeney, Nantic, Conn., marked for the American Bible Society.

CONFERENCE INTERESTS CONTINUED

Sabbath School Board

The program of the Sabbath School Board, given on Thursday afternoon, was presented for an address on "Go, Teach All Nations." The theme was ably presented, as well as expected who know our able leader in this work of Church education for the past fourteen years. No religion, he said, can meet the demands of the world today, a day in which the Church faces a period never more critical or challenging to service, except a religion that embraces all humanity and bosoms before the Creator of the universe. "Religions and morals alike that are bound by national frontiers must pass." Only the Christian religion is sufficient. We can believe in the ultimate victory of our religion because the Christian faith contains universal truth and satisfies the religious need of the world. In such confidence we can go forth to teach the things Christ has commanded us. The heart hunger of the world can be satisfied in the three great things of this religious order of God, the Saviorhood of Jesus, and the friendship of the Spirit. Entrusted with such truths we are undertaking this mission to give them to the world.

For the fourteen years of his work with the Sabbath School Board, Mr. Sutton has been endeavoring to discharge the obligations to go and teach, in his organizational work, by the work of his pen and in vocalizing the message in evangelistic service.

An interesting symposium of three twelve-minute addresses followed Mr. Sutton's address. By Dr. Jacob Dorf, the president; Professor John N. Inglis; Supplementary Lessons on Our History and Beliefs for Intermediate Classes of the Sabbath School, by Rev. William D. Burdick; a paper read by Rev. Jay W. Crofoot; and Available Extra-curricular Literature, by Rev. Carroll L. Hill.

The report of the board, in spite of lack of funds and of the divided attention of the denominational school, showed an immense amount of field work accomplished at comparatively low cost. Field activities, covering more than eight thousand miles of travel, were done at a cost of less than three and one half cents a mile.

The work of the board, now making its last annual report in great churches to be commended, have been unsparking interest and thought to this thought. The work will now be continued on a more developed plan. Dr. J. W. Horn, the president, has appointed a committee to develop the new Board of Christian Education, Inc.

Young People's Work

The activities of the young people will be fully reported by others. Daily programs were carried out in the churches in morning hours, at supper times, and on other occasions.

There were many present, just how many, no one knows, but everyone should say at least a hundred were constantly in evidence. At the close of the Sabbath School and General Conference, a hundred of them came into the main auditorium and gave interested attention to the report of the president of the Sabbath School Board, Rev. Burton B. Crandall.

Two worth-while projects have been sponsored by the board during the year—publication of the "Beacon," and promotion of summer camps.

The carrying forward of these activities was proved highly successful and most helpful.

The Education Society

"This Conference will go down in history as of historic interest. That this program will be the last at Conference to be given by the Education Society, which has been functioning here for the past sixty years, was fully expected when Rev. Edgar D. Van Horn, the president, who conducted the Education Hour on Thursday afternoon, was presented for an address. Mr. Van Horn, went on to say that he believed a larger work could be done than ever before, by the recent consolidation of the boards of the Sabbath School and Young People.

The eighty-fifth annual report—the last to be—of the Education Society, was read by the secretary, Rev. Walter L. Greene of Andover, N. J. This report reviewed the essentials of the consummation of the merging of the three boards, Education, Sabbath School, and Young People, into one.

The Seventh Day Baptist Board of Christian Education, Inc. This board will consist of twenty-one trustees, three at least of whom shall be of college age. The president newly elected of this board is now Rev. Edgar D. Van Horn, with Mrs. Dora Degen of Alfred as corresponding secretary. Rev. Walter L. Greene led in a discussion of the merger, clearing up questions that were in the minds of some.

Two addresses were given on the afternoon program. Rev. Neil D. Mills spoke on Education and Church Leadership, and Dr. Jacob G. Meyer, president of Milton College, on The Place of the Independent Christian College as a Religious Institution. This excellent address and fine spirit will heartily commend him to all interested in the college work. By his address work is deeply impressed with the conviction of the importance of the denominational school. We are pleased with this, his first appearance among us at a General Conference. Doctor Meyer was pleased to meet so many of our people.

His address and picture appeared in the September issue of Sabbath Recorder.
and appeal, the second appealing in the nature of its charge, while the third was a strong word concerning the place and power of the Holy Spirit, the place and work of the Church, and the need and power of the Sabbath. The second Annual Report of the project appears in this issue of the RECORDER, and we hope to have the others later.

The address by Rev. Loyd F. Hurley on "Water for Our Neighbors," on Sabbath morning; "Climbing Sycamores," by Rev. Alva L. Davis; and "Open Windows," by Rev. Carroll L. Hill on Sunday morning. These sermons have been promised for publication.

Christian Stewardship

One of the strongest programs of the Conference was that on Christian Stewardship, conduct by Rev. Harley H. Sutton of Little Genesee, N. Y. Mr. Sutton is our representative on the National Stewardship Council and is himself considered by the council a leader and authority.

A helpful address on "God's Acre" was given by Rev. Neal D. Mills. The plan known as "God's Acre," he said, was first begun in North Carolina in 1926, and the plan is now being worked out by churches and groups. As its name suggests, the plan is the setting aside of a plot of ground, harvests from which are dedicated for use in God's work. The project may take on various forms, as of flocks of hens, farm animals, or some form of hand industries, and the like.

The project is not meant to take the place of regular tithing, but is supplementary to that idea that is used in the service of God. The plan is not meant to take the place of regular tithing, but is supplementary to that

The report is a sixteen page pamphlet, almost as large superficially as the Recorder, and obviously cannot at one time in the Recorder. Parts of it, however, will appear from time to time with editorial comment.

Copies will doubtless be in the hands of most of our people probably by the time they read this notice. The report should be carefully studied by all. Anyone not receiving the report from pastor or other church official can secure a copy by sending a 1½ cent stamp with request to Courtlandt V. Davis, 310 Watchung Ave., Plainfield, N. J., Corresponding Secretary, General Conference.

Please check your balance

There is an increasing number of checks returned to the treasurer of the Denominational Budget from the bank, labeled "insufficient funds." The bank has been more than fair, with us. They have written that they have omitted service charges that could have been collected. Checks returned for any reason make addi-

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tional work for the bank, the denominational treasurer, and illus the donor. It is unreasonable to expect that the bank will make service charges on our account if we continue to cause them this additional work, when checks must be returned to the maker.

Church treasurers and others who remit by check can control this situation if they will just check their balance in the bank before mailing a check.

Missions

We have reached the limit?

Keeping in mind the many and great things that are being brought about during the year, we should also remember that we have undertaken only a limited amount of the great work to which God has called us, and that the tithe be the yard stick of our Christian people. It must not be forgotten that giving does something to the giver. Let "the tithe be the yardstick of our love." A call to consecration on the part of all to the great work of life is a part of the address. We trust every Seventh Day Baptist will read and ponder well this address when it appears in print.

Commission's report

The Twenty-second Annual Report of the Commission, as revised and adopted by the General Conference at Battle Creek, Mich., is just as hand as a good report of the work done by the commission during the year, and contains matters of interest and recommendations of vital significance to all our churches and people. The report talks of the ways in which it has been helpful to the leaders of the church and the movements of our assembly.

That which is required of individuals, churches, and denominations depends in a large measure upon their ability. Christ stated this truth when he said, "And to whomsoever much is given, of him shall more be required." For this reason the report contains matters dependent upon what Christ has given us.

We are not asked to do more than we can, but to do more than we can do. That the Christian Church is not doing this needs no argument. That Seventh Day Bapist might do two or three times what they are doing in promoting missions and world-wide evangelism is evident. While not be-lieving what has been accomplished in the past, as churches and individuals, we should not be satisfied till we have reached the limit of our possibilities.

People are dwelling on the calamities which have come upon the world. Almost every speaker mentions them, and we are tired of hearing them. We know that we cannot ignore the fact that all Europe and Asia are aflame, that the lamp of human liberty is burning down, that rulers seem to be in ascendency at present are antagonistic to Christianity, and that the wars which they wage are sacrilegious blows at Christian missions and threaten Christ's kingdom. This situation instead of discouraging us should nerve us to greater activity, even to the limit of our ability.

DO IT!

Jesus' life and teachings make clear to us that we must do to others what we do not wish to have done to us. The "shalt not" do not make the Christian; an act may be wrong even though we never hear of its prohibition. Sinning is sin before our Bible; said our Lord, and question now is not what do I think; is what did Jesus say; Not conscience, but Christ tells us what it is right; when we have learned what is right conscience says do it. "Prove all things, hold fast, do right."

What is God doing? To all nations the things he has taught his disciples, he means get his gospel to all people. Just as mission work; and no one can see the plain teaching of Jesus.

A. S. B.
The SABBATH READER

DAILY MEDITATIONS
(Prepared by Rev. T. J. Van Horn, Daytona Beach, Fla.)

Let us spend this week in meditation upon the superlative gift of love.

Sunday, September 22

In Paul's analysis in 1 Corinthians 13, other gifts without love are valueless. Eloquence, knowledge, and prophesy without the seeming discernment, faith of such strength as to remove mountains, and the most unselfish benevolence are all without value unless love is the background moving spirit in all these activities. Read 1 Corinthians 13: verses 1-3. Love in the heart of God moved him to make the supreme sacrifice—throughout the ages, of his only begotten Son for the salvation of the world. Nothing less than love, moving the activities of his followers, is acceptable to him.

"Love divine, all love Excelling, Joy of heaven to earth come down; Fix us thy humble dwelling, Jesus, thou art all compassion, Pure unbounded love thou art, Visit with thy graces our hearts, Enter every trembling heart." Amen.

Monday, September 23

The perfection of love is observed in the things it does not do. It is free from pride and envy; it does not indulge in unbecoming conduct; it is not suspicious; it takes delight in crooked dealings, nations. But, better than this, it is unselfish; it does in a positive way. It bears injuries and provocation with long endurance; it is kind when others are unkind to us; it is patient; it is unswerving confidence in all good things; it is optimistic; and stands up under the strain of any amount of persecution.

Prayer—Our Father, look upon us in thy compassionate patience as we try to measure up to this high standard of love which speaks to our hearts. We know it is unattainable apart from our blessed Lord.

Tuesday, September 24

Love is dependable as compared with other dependable things that are so regarded. Prophecies—religious teachings—will cease to be needed when the heavens and the earth pass away, but love will not. "Love is the fulfilling of the law." Read verse 8.

Prayer—O Lord, how insignificant are our personal attainments in comparison to thy in-terpreter language, and how limited our knowledge will appear in the light of the knowledge-these things and all the developments of the future must characterize the present state of society. But when love shall control all social, political, and economic relationships, then partial and imperfect sentiments and conclusions shall be no longer exercised. Read verses 9 and 10.

Prayer—Lord, we are longing for that time when love shall have undoubtedly sway in all the domains of human life. Help us to yield to all that we have and all that we are to the gentle persuasions of thy matchless love. Amen.

Thursday, September 26

There is manliness in love—the love which is the subject of 1 Corinthians 13. There is no true godly man without this kind of love. "When I became a man," verse 11, says, "I put away childish things." The reason for childishness is imperfect vision and imperfect knowledge, characteristic of childhood. "But when that which is perfect is come," that is, when love in all its development controls conduct, manhood, full-grown love's reality. How ashamed we ought to be, in full physical, social, political, to show the traits of undeveloped little children, selfish, quarrelsome, without self-control.

Prayer—Lord, may we all pay such care to the cultivation of love that we may appear to the world as Christians, the people of God, and of the knowledge of the Son of God, attest unto a perfect man, unto the measure of the stature of the fullness of Christ." Amen.

Friday, September 27

We have been making a brief review of the greatest piece of literature, next to the Sermon on the Mount. If we were literature we would marvel at it. But it is far more for the literature. It concerns human liberty and human happiness to an extent undreamed of. When such love as is described here becomes the sole motive of human conduct, the prayed-for peace will envelop the earth. God is love. Then we may read in the forty-sixth Psalm, "Love is God's banquet. It shall cease unto the ends of the earth; love breaketh..."
the bow and cut through the spear in sunder; love burneth the chariot in the fire.

Prayer—O Lord, we come on this preparation day for the Sabbath, asking that divine love may warm our hearts, and we shall come to bowed, and by hours, for this supreme gift. May love shine in our hearts in its blessed fullness. Amen.

Sabbath, September 28

"And now shibbet faith, hope, love, these three, but the greatest of these is love."

Here is the faith of which Jesus preached to his disciples when he said, "If ye shall say unto this mountain, Be thou removed, and be cast into the sea; it shall be done."

Here is hope, for Paul says, "The anchor of our souls." But surpassing both of these is love.

Prayer—Our Father in heaven, may this Sabbath bring us to clothe ourselves, to wear the revelations of thy love, this superlative gift. Forgive us for ever having resisted its pleadings. May we, through the inspirations of thy love, this superlative gift. Forgive us for ever having resisted its pleadings. May we, therefore, give ourselves in entire surrender to thee, so that our conduct will be convincing evidence of thy love with its tender, illuminating rays shine in our hearts, and we shall come to the sacred

LIST OF BOOKS SUGGESTED FOR MISSION STUDY 1940-1941

Building a New Nation—CHINA

Young People and Adults—(Paper Copies)

China Rediscover Her West, a symposium edited by Dr. Frank W. Price. Stand by for China, by Gordon Potet, 60c. China—A Friend of Asia, by Dr. Frank W. Price. The Amazing Chinese, by Willis Lammott. Select Chinese books are held by graduates of American college. The revolution that overthrew the Manchu dynasty and set up the Chinese Republic was inspired by the American experiment in democracy.

Our Dr. Grace Crandall while in this country expressed great interest in this New China and great hope for it. It is this recent trend of events toward which the mission study, this year of China, is mostly directed and in which subject most of the books suggested by the Missionary Education Movement have been written.

All previous reading and study of China will lend itself to the understanding of the present situation. Our former study of China about seven years ago will be helpful

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Validable Help for Missionary Presentation in any Age Group:

The Missionary Education of Young People, by John Erwin, 30c.

Also of America's Shifting Populations—

They Starve That We May Eat, compiled by Edith E. Lowry, 30c. They Starve That We May Eat, compiled by Edith E. Lowry, 30c. On Trek With the Migrants (Outline program). On Trek With the Migrants (Outline program). Children of the Harvest, by Gertrude Chandler Warner. (Very interesting and fine for children) 5c.


Any further information and assistance will gladly be given by the publishing house.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 15, 1940, at two o'clock.

Corlis F. Randolph, President.

Courtland V. Davis, Recording Secretary.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

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Corlis F. Randolph, President.

Courtland V. Davis, Recording Secretary.

Let another man praise thee and not thine own mouth; a stranger, and not thine own life.—Proverbs.
The Sabbath Recorder

CONFERENCE RESOLUTIONS

Be it resolved that the Seventh Day Baptist General Conference restate the position as opposing the growing menace of the use of intoxicating liquors, and for this reason we recommend as a constituent to combat this influence by every means available, that temperance and sobriety be institutionalized in our land.

We commend to your youth a crusade against this evil, in personal conduct and in conversation and by use of every means that they may have at their disposal.

Be it resolved that the Seventh Day Baptist General Conference, assembled in session at Battle Creek, Mich., do extend to the Conference of the Seventh Day Baptist Churches of Jamaica, to be held in Kingston, Jamaica, our hearty greetings and prayers for a most successful and helpful General Conference.

Realizing that the teachings of Jesus Christ are the greatest source of personal comfort, but also to states and nations, we as Seventh Day Baptists record our endorsement of the work of the American Bible Society to print and distribute this greatly needed message, and urge our people to support this cause as means may allow.

YOUNG PEOPLE'S WORK

Dear Seventh Day Baptist young people, this week we have a message from one of our China missionaries who was taken with tuberculosis while working in our China Mission. She is Miss Miriam Shaw, now convalescing in the hospital at Mt. Morris, N. Y., where she stayed for over a year. She says that it is hard to work in bed, and difficult to concentrate when her cure includes relaxation of mind as well as of body. She also speaks of time going much faster now since she can go out of doors for fifteen minutes twice a day.

I am sure that her time would go much faster even if it does if every Seventh Day Baptist young person and also those who are not members of our church will cultivate the matter of a letter of greetings. Why not make it a shower of greetings, bearing appreciation for the message from her which follows here.

CAPTURED IMAGINATION

By Miriam Shaw

Christ has so vividly impressed the imagination of so many Oriental Christians that they often tell us of a time when speaking to them in their dreams. Though the human features may be indistinct, they feel his loving presence and recognize him as white—the symbol of cleansing and glory.

One Sabbath evening when our crowded prayer meeting in Shanghai was opened for testimony, a shabby refugee rose and witnessed to the fact, literally, all the while gesticulating with a folded paper. He had been fleeing from the war in the north, when he was seized at the old walled city of Khum Shon and imprisoned with others accused of guerilla activity. Day after day the prisoners expected their grilling and torture to end in execution. The plea that he was an ignorant Christian refugee were of no avail. Night after night was spent in prayer and fear, until one night he stopped asleep and saw Christ in a gleaming robe and heard him say, "Sleep peacefully, my child, and fear nothing. The next morning he awoke much refreshed and met his captors with no fear.

He was as amazed as the others when the officer in charge handed them all slips of paper saying, "Here are your passes. You may proceed at once to Shanghai. Last night in my dreams a man in a white robe came to me and gave some of my children here. Let them go in peace."

May Christ so capture the imagination of every one of us that he can guide us and free us from our fears.

Hospital,

Mt. Morris, N. Y.

THE LANGUAGES OF THE BIBLE

By Mrs. Ema Van Horn

A language is born by thoughts and comes into being as sentences. Then as the mind develops, thought is developed, and with it the language. One continues to grow with the culture of a people. Language is the product of the human soul, as are thoughts and emotions. It is also influenced by the nature of that soul, the historical experiences of the family or race giving birth to it, and especially upon the stages of development in civilization, religion, and morals that have been attained. It is molded by thought and emotion, by experience and culture. It becomes the historical body in which the experiences of a race are organized. In many nations which have perished, and whose history is long, their language gives us the key to their history and experience.

Although the divine revelation was designed for all men, yet, considering the many, many years and centuries required for advancing historical development, certain particular languages had to be employed as most suitable for conveying the divine revelations. These languages which could so adequately convey the divine revelation in its simplicity, grandeur, fullness, power, beauty, and impressiveness, as those selected by the Divine Providence, are now long since scattered, just as they do to the great families of speech, the Semitic and the Indo-German, which have been the Dutch, German, English, French, and especially upon the stages of development in civilization, religion, and morals that have been attained.
they gave the language and literature their essential spirit and genius. They made the language a religious language and the literature a religious literature. This religious language had several prominent characteristics. It is remarkably simple and natural. There is no striking correspondence of the language to the thought. The most characteristic expression are to the Hebrew a small affair. The idea, thought, and emotion flow freely. The Hebrew, though not exactly the language of the common people, was quite familiar to the whole people, due to the religious background and materials. It is extremely rich in synonyms. The Hebrew literature is not so extensive as the Greek, being confined to history, poetry, fiction, oratory, and ethical wisdom; but in these it presents the most typical and characteristic of the human soul. The language is remarkable for its life and fervor, owing to the emotional and hearty character. It is as transparent as glass, so that we see through it as into the souls of the people. Four fifths of the Bible is in this tongue.

As has been stated, the Hebrew language is the language of religion, and it is used entirely by religious and moral ideas and emotions. The Greek and the Aramaic are of an entirely different character; they are not as the Hebrew, cradled and nursed, trained from infancy to childhood, armed and equipped in their character and form for religious and moral uses.

The children of Judah, having been carried into captivity and violently separated from their sacred places and the scenes of their history, gradually acquired the commercial and common language of the Aramaic. So it became the language of the Hebrew people. Even in the books of Ezra and Daniel, considered as others written in the Aramaic. It continued to be the language of the Hebrew people and was probably the common speech of Palestine after the return from the Captivity. It was also the language of the Greeks. They used a Greek text prepared by the corresponding secretary, with an understanding that Mr. H. W. Hiebeler would be employed as auditor of the treasurer's books during the next fiscal year of the board.

The Program Committee reported finally as follows:

At the Tract Society hour at the General Conference to be held at Battle Creek, Mich., the following program has been arranged:

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<td>Opening of Session</td>
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<td>9:30 a.m.</td>
<td>Address by Secretary E. C. Van Horn</td>
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<td>10 a.m.</td>
<td>Address by Rev. J. J. Rumsey</td>
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<td>11 a.m.</td>
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The report was adopted. It was voted that the annual reports of the corresponding secretary, the leader in Sabbath Promotion, the manager of the publishing house, and the treasurer, with a preliminary prepared by the corresponding secretary, be adopted as this board's Annual Statement to the Seventh Day Baptist General Conference and its Annual Report to the American Sabbath Tract Society; and that they be printed for those purposes together with the suggested budget and a form for receipts and legacies.

It was voted that the Tract Board postpone its Sabbath Tract Acceptance to Sunday, September 15, 1940, at 2 p.m., to coincide with the time of the convening of the corporate meetings of the Tract Society.

The minutes were read and approved.

The report was accepted. The Budget Committee reported through its chairman, Fred Erskine, as follows:

We feel that the work as outlined in the proposed budget is essential to the effective operation of the Sabbath Tract Board. Besides usual correspondence and its Annual Report to the American Sabbath Tract Society; and that they be printed for those purposes together with the suggested budget and a form for receipts and legacies.

It was voted that the Tract Board postpone its Sabbath Tract Acceptance to Sunday, September 15, 1940, at 2 p.m., to coincide with the time of the convening of the corporate meetings of the Tract Society.

The minutes were read and approved.

Corliss F. Randolph,
President,
Fred Erskine, Assistant Recording Secretary.
Last Sunday morning, Pastor Greene and I, with the help of two little girls, started for Bridge- ton, N. J., to spend a few days with our son, Dr. Claire Greene, and his wife, Jean. It was a very pleasant trip but we were a little later in reaching Bridge ton than we had expected, because of flood waters. Two Bridge- ton girls started after us and low lying country round about was under water. By going quite a number of miles out of our way we found that boat was passable, though one side of it had been swept away; a heavy cement bridge it was, too. On our return home Thursday morning we passed over the same bridge and found men busily repairing the broken part.

I hope you will be able to find a "pen pal" among our RECORDER children. Several of our RECORDER girls have made pleasant, last ing friendships with girls who have begun that friendship. One girl does not write to you, why not select some RECORDER girl and write the first letter yourself?

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:
I like to read the Children's Page.
I was on my summer vacation with Rev. Marion C. Van Horn camping at Berea, W. Va. That made a nice change for us. There were eleven boys and nine girls. We went swimming three times a day. We played soft ball and other games. We went to church three times a day.

Well, I had better close.
Yours truly,

Dear Esther:
I think a Seventh Day Baptist summer camp is a splendid thing, and I am glad you had a chance to attend this summer. I wish all our Seventh Day Baptist boys and girls could have the same opportunity every summer, don't you? You could have no better leader than Pastor Marion C. Van Horn. I hear that the boys and girls from Alfred, Alfred Station, and Little Genesee who went to vacation camp at Eggleton Park this summer, under the efficient leadership of Pastor Elmo Randolph and others, had a wonderful time, too. A year ago two of our Andover church youth went on a church trip.

Did you ever ride on a ferry boat? Our little Joyce Ann had her first ride on one, on our way to Bridgeton a week ago today. She and the rest of her party not only got on the boat, but rode home on it and kept saying, "Where is the boat? Where is the boat?" Her grandmother had to take her off of the car and close to the side of the boat before it seemed like a boat to her. On our return trip she could hardly wait to get on "that ferry boat" again.

Sincerely your friend,
Mizpah S. Greene.

Dear Recorder Children:
For our Bible lesson on the Sabbath this week we will study some Bible verses which answer the question: "What disciples keep the Sabbath after Jesus' death?"

I'll give you the following verses which I hope you will all commit to memory: Luke 23: 56, "And they returned (Jesus' disciples), and prepared spices and ointments; and rested the sabbath day according to the commandment."

"And on the sabbath we (the disciples) went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which rested thither." Acts 16: 13.

How can we doubt, even without these Bible words to prove it, that Jesus' disciples kept the Sabbath as long as they lived and taught others to keep it? They could not be taught by Jesus to keep the seventh day, if he taught them to keep it by his example and by his teaching. We will also as a family worship God acceptably, and in the face of a defeatist attitude prove to be the Church.

Sincerely yours,
Mizpah S. Greene.

MORE RECORDERS WANTED
Clean Recorders, post-paid, are wanted by Mr. Frank Jeffers, 5904 Woodlawn Ave., Washington, D.C. Mr. Jeffers has distributed thousands of Recorders during the past ten or more years. He will still welcome and distribute any you will send. Address him at 1223 Franklin Street, Racine, Wis.

"There is no such thing as a little sin..."

THE SABBATH RECORDER

O UR PULPIT
A REALM UNSHAKEN
(Conference Sermon by Dean Abka J. C. Bond)

Text: Devout men buried Stephen and made no lamentation over him, but they had made havoc of the church by entering one house after another, dragging off men and women and consigning them to prison. Acts 8: 2, 3.

Now those who were scattered went through the land preaching the gospel. Acts 8: 4.

That phrase, once again, denotes the removal of what is shaken (as no more than created), to leave only what stands unshaken. This is what we thank God we receive as a result of our marathon, and in this way let us worship God acceptably. Hebrews 12: 27, 28.

Stephen is dead—Stephen who was full of grace and power. Elected a deacon, he quickly demonstrated his ability as an evangelist. Amazed by talking against Moses and God, the temple and the law, he was haled into court, condemned through false testimony, and stoned to death. Stephen, full of the Holy Spirit and wisdom giving promise of the leadership that was needed to establish the Christian Church, was forever silenced. He had made a brave defense, not of himself but of the gospel. But he is dead now.

Saul's star is in the ascendant—Saul, conservative, orthodox, educated, brilliant. Con- senting to Stephen's death, he would now become more aggressive in stamping out this little church of God. He would decide to begin by killing off the Fello- wship and love. Jesus their leader has been crucified, refusing to come forth to save them from the forces of religion against Caesar's hosts. Stephen is dead, and Saul will make quick work of the others. It was a new word, a new religion of human brotherhood, which would reckon all people alike the children of God! No! Jesus' followers went through the land preaching the gospel. What have we here? Scattered through the land on account of the persecution of the leaders and Saul's harrowing. He had humbled and unnamed followers of the Master went every- where preaching the gospel. Something had happened in those days. Men with a message and a mission and a message would not be silenced. A power had been released in the earth, which personified in the one man, the wrath of Saul burned itself out against a spreading truth which could not be stopped. His zeal expanded in persecuting Christians was turned to the defense of those who go.

At the very time that it seemed that the world must suffer a black-out in the extinguishing of the light of Christianity even before it had fairly blazed; at such a time this flame leaped up wherever these Christians went, driven by the hand of persecution. The message of the one person that Saul learned. It is hard to kick against the goads. Indeed the Church itself is slow to recognize and to use the power made avail- able through the atoning death and the vic- torious resurrection of Jesus Christ.

Conned forces under the leadership of men moved by a pagan philosophy and in the face of a defeatist attitude on the part of men of God speak a word of encouragement. I hope it may prove to be a word of challenge. I wish to say three things—three things fundamental to the life of the Church, and to the future of Seventh Day Baptists. These three things which I present to you are the early church, and they are available to us today. If we listen and take heed, these three things will vitalize our life and set us on the road to a larger life and a greater service to this needy world of ours.

The Holy Spirit
My first thought is concerning a new appre- ciation of the presence and power of the Holy Spirit, and a fuller use of this divine help in personal living and in Christian service.

Persecution that was on earth did something to men. Everyone who knew him personally, by that knowledge classing the man, could not help but have contact with him there were just two classes: those for him and those against him. And those who followed him found a new world—leading not into a blind alley, but into a joyous way which led on in the hope of life eternal. No! Not a theory, but an experience. As men walked with Jesus through the grain fields of Judea, by the Galilean lake, or in Perea desert, they felt that great inspiration and inspiration to achieve their best. The power of men who accompanied with Jesus to life an experience and that was the most real thing in human history. The com- ing of Jesus and his presence in our earth gave us power. We had an experience of something that had happened up to that time. But a greater opportunity is with us. It is
true this promise of a new day comes because Jesus is truly the Son of God, whereas that power that was in him was localized because limited by the flesh, now in the Holy Spirit, the power is everywhere and is available to every man in all this earth. A new conviction of that fact is what we need in order to meet the needs of the world.

This summer we were in camp with young people and their leaders on mountains a mile high, less or more, in California and Colorado. In both camps we sought the presence of the Holy Spirit, and felt him near because of our surroundings and our situation, which included altitude. Equally with others, possibly, I experienced the presence of God on the Pacific Coast and in the Rockies. But repeatedly I asked myself: How many young people knew that the presence of God could be just as real in the valley or on the plain as on the mountain? On the mountain is a good place to be, but because of the world's need, not a good place to stay. It is a good place to have been when life is weary and its burdens heavy. But let us never think for one moment that there is a single spot on the earth where men are that the Holy Spirit is not. It is not that he cannot meet, no service to earth where men are that the Holy Spirit is not present to be. He is not present to be. He is present to be. It is not that he cannot meet, no service to earth where men are that the Holy Spirit is not present to be. He is present to be.

In exalting the local church I am not encouraging a rebellious attitude toward the Conference or the boards which we have created as our agents to do the wider service. We can easily get too independent here. No, not for anything we have done, but we have done too little. The one who has never taught school is not, in any case, a potent influence in the community, actively engaged in all proper ways in bringing man into a vital relationship with God.

We take for granted many things that have been the struggle of the Church to secure the sacrifice by men of the past. Taking them for granted, we too often miss their significance and the authority of God, through the Church is a case in point. Central authority in the church fosters ecclesiasticism, with all its evils. For the authority of God in the Church, and the Holy Spirit in each individual life, is substituted the authority of man. Religion is a very personal matter. God deals directly with every human soul. The life and power of the church, therefore, depend upon the life-experiences of spirit-led people co-operating in service in a given community. Perhaps we have been sufficiently zealous in maintaining the rights and the authority of the local church. We have, perhaps, too often made the wrong demands of the Holy Spirit when we find the Holy Spirit finds easier entrance to the simple life. Sometimes one is so rash as to come up to the people and ask you if you are saved. And he will proceed to tell you how you can be sure. Often it is a matter of belief which no one clearly understands. Remember how in the description of the last judgment Jesus pictures the surprise of those who found a place on his right hand, and the disappointment of those on the left, who were so sure. Those on the right had been busy in loving deeds; those on the left were scrupulous about certain observances. The fruits of the Holy Spirit are love, faithfulness, helpfulness, tenderness and mercy. The value of such a life proves its kinship with Christ. In this world, the presence of the Holy Spirit is man's unbreakable link with the eternal God.

The Church

My first thought is one concerning the need in our lives of the presence and power of the Holy Spirit. My mind goes back to a reference to the Church. I am not sure but what George Main was right when, at the Shiloh Conference three years ago, he asked for a separatist statement of our belief concerning church polity. We have it in the Conference. We have it in the polity. But he was afraid the introduction might be omitted in the printing some time, and this important statement be lost. It is a significant fact that our new statement of belief does not include a statement of our belief about the church. This was never included in any previous statement. It was carried into the introduction with its paragraph on polity.

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The Sabbath

The power of empire as a temptation of Satan, and disappointed the leaders in religion by declining political preference and position. The Ashdowns were contrary to the plan of God for his Church and would thwart his purpose to win the heathen and heathens to his methods destructive of God’s purpose revealed in Christ and fostered by the Holy Spirit, the Church has been filled with the Church returns to this primitive belief and practice concerning the Holy Spirit and the Church of Christ, God working in the lives of men to build his kingdom of love in the earth, we have no power to build on earth a kingdom of love and brotherhood.

The Sabbath

My first word is a word concerning the Holy Spirit. My second word refers to the Church. You may or you may not have guessed that my third word is a word about the Sabbath. If you have correctly guessed my third point just because you think that because I am so used to talking on this subject of the Sabbath I must point in somewhere, then I am sorry. If you think it is done as something fitting in a closing address...subject

The Sabbath, for centuries the Sabbath of the Church. You mayor you may not have guessed that my third word is a word to the Church. You mayor you may not have guessed that my third point just because you think of the Holy Kingdom of love in the earth, it can have no power God working in the lives of men to build his Church.

These methods which Jesus declared were this primitive belief and practice concerning the Church.

At the beginning of Hebrew history, through the custom of observing the seventh day, the Sabbath, the power of the local church, you think of the Holy Church, the body of Christ through which the realm unshaken, the kingdom of God, is built in the hearts of men; and for the Sabbath, our heritage from the past, a present means whereby the Holy Spirit in the Church can take the things of Christ and make them known in this way let us worship God acceptably.

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

Dear Mr. Van Horn:

In accordance with the wish expressed by you at the time of the recent meeting of the Missionary Society, I am enclosing a glowing history of the Second Seventh Day Baptist Church.

As you may know the names of the individuals but risking repetition, they are as follows, reading from left to right:

Back row: Howard M. Barber, John Gavit, Dr. Edwin Whitford, Lewis W. Greene, Stanton C. Saunders, George R. Utter.


Front row: Mrs. Lewis W. Greene, Carroll W. Hoxie, Mrs. R. C. Kendall, Karl C. Stallman, Elston H. Van Horn, Miss Mabel Saunders.

The make-up of this committee is as follows:

Pastor, Rev. H. R. Crandall, church trustees, George B. Utter, president, Carroll W. Hoxie, Mrs. George H. Utter, and Howard M. Barber and Karl G. Stallman; representatives of the Missionary Society, Mr. Elston H. Van Horn, Mrs. LaClede Woodmansee, Mr. Harold S. Hamilton, Miss H. Louise Ayers, Miss Mabel Saunders; members of the Men’s Club, Dr. Edwin Whitford, Lewis W. Greene, Stanton C. Saunders.

K. G. S.

A cut of the print, above mentioned, is on the front cover of this Recorder.—Ed.

Hopkinton, R. I.

Rev. Wayne Rood preached his first sermon as pastor of the Second Hopkinton Seventh Day Baptist Church on Sunday morning. The sermon was filled with many truths and inspiration for all. Special music was furnished by Lewis F. Randolph and Arling Kenyon. A large number from the Second Hopkinton Church met with the members of Rockville in their parish house, where a reception and a miscellaneous supper were given Mr. and Mrs. Rood.

With Rev. and Mrs. Rood in the receiving line were the deacons and others of the two churches; Rev. and Mrs. Earl Cranston of Waterford, Conn.; Rev. Harold R. Crandall, and Mrs. Crandall of Westerly; Rev. Everett T. Harris and Mrs. Harris, Rev. William L. Burdick, secretary of the Missionary Board; and A. B. Babcock, the oldest member of Rockville.

After the reception of guests with its informal pleasantry, Mr. Crandall in a happy vein welcomed the new pastor and wife to New England and its people, Mr. Crandall, being born and reared in Rockville, was able to give reminiscences from his childhood on, with later experiences. Following this a green room of the reception, written in rhyme, was given by Mrs. Walter D. Kenyon, welcomed the new pastor and wife to

A variety of useful home furnishings was received by the young couple. After the packages were opened, Miss Elizabeth Cran dall played several accomplishments, while Mr. Rood entertained with songs which all enjoyed.—Westerly Sun.
Salem, W. Va.

E. Grant Nine, who comes to Salem as the new dean at Salem College, brings with him a background of training and experience that fits him well for the position. He comes here from Arthurdale schools in Preston County where he has been principal.

State and national educational leaders give him a very high recommendation as a leader in the field of education, which he has demonstrated during his teaching career. — Salem Herald.

Milton, Wis.

Mrs. E. O. Croesy and Milton, suffered a fracture of the left leg above the knee Monday in an auto collision south of Walworth, on highway 14. She is in Mercy Hospital, Janesville.

Mrs. Croesy and Miss Dorothy Maxson were returning from Battle Creek, Mich., where they had attended the Seventh Day Baptist General Conference. Miss Maxson, who was driving the Croesy car north on highway 14, saw a car approaching from her left. The other driver, R. A. Hustad of Chicago, stopped but did not wait for the Croesy car to pass.

Rev. and Mrs. Carroll L. Hill arrived home from Battle Creek, Mich., late Monday. The last ten miles to Milton over county trunk M, they pushed the car in which the Misses Dorothy and Lorna Payne of Dodge Center, Minn., were driving to Milton. The girls passed the Hills in Chicago, but our Wisconsin "showers" were too much for their car, which would not start until it was dried out in a Milton garage.—Mil ton Junction Telephone.

Dodge Center, Minn.

Last Sabbath service consisted of short reports given by each of the group who were privileged to attend General Conference.

Pastor Thorngate gave the principal points of the outstanding sermons which he heard during the late General Conference.

At the O. E. session in Sabbath afternoon, various projects and plans were brought up and discussed—one of them being plans for a sunrise consecration service the Sunday morning of the semi-annual meetings; also a project to raise money to repair the broken blocks in the sidewalk in front of the church.

Pastor and Mrs. Thorngate wish to thank the Sabbath school and others who furnished the means and made it possible for them to have this wonderful trip and experience in attending the meetings in Battle Creek, Mich.

—Star-Record.

North Loup, Neb.

Reports of Conference were given at the morning service Sabbath day. Lois Barber spoke of the music, Junior Maxson of the outstanding sermons which he heard at General Conference, and Pastor Ehret spoke briefly on some of the new plans presented during the business sessions.

The vesper service was led by the Sabbath school class of girls taught by Mrs. R. O. Babcock. A nice program of music and devotions was arranged by the girls.

Latest reports from Mrs. George Thorngate of Shanghai, China, assure anxious relatives that she is recovering nicely from her recent operation. Dr. Grace Crandall writes that after several days of suffering the clips were taken from the wound, and relief was given.

—Loyalist.

MARRIAGES

Ehret-Wiard. — Miss E. Mildred Ward of Hasting-on-the-Hudson and Rev. A. Clyde Ehret of Alfred, N. Y., were united in marriage on June 23, 1940 in the Judson Memorial Church, New York City. Rev. Albert N. Rogers officiated.

OBITUARY

Stillman. At his home in Alfred, N. Y., August 19, 1940, Charles Addington Stillman, in the eightieth year of his age.

Mr. Stillman was born at Fenton, N. Y., August 23, 1861, and was the son of Orsonus G. and Mary Jane Ostrand Stillman. The family removed to Richburg, and later to Hornell, where Charles grew to manhood. He followed the trade of his father, who was a pattern maker and carpenter. He married Julia M. Burdin, who died eleven years ago. He is survived by a daughter, Doris, who is the wife of Clayton Ernick. There are two grandchildren. He is also survived by a sister Mary Lee, and a brother, Addison, all of Alfred, N. Y.

Brother Stillman had been a devout Christian for about seventy years and for more than forty years a deacon of the church—first at Hornell, and now for many years the senior deacon of the First Church.

A farewell service was conducted by a former pastor, Rev. George W. Shaw, who was assisted by Dean A. J. C. Bond and by a quartet consisting of H. E. Pieters, H. O. Burdick, L. R. Polan, and A. J. C. Bond.

—Teen-Age Herald.