H

HAVE YOU HELPED YOUR CHURCH PAPER?

May was Recorder Month. We know some have been boosting our Sabbath Recorder.

Chicago has reported. Adams Center has sent in a few subscribers. Other churches, we understand, are at work. Ladies' Aid societies are helping. What is being done in your church? Have you done your part? June brought 43 new subscriptions.

Continuation of the Supplement depends upon favorable returns within the next few weeks.

THE SABBATH RECORDER,

PLAINFIELD, N. J.

Dear Friends: Please find enclosed $2.50 for which send the Recorder, for one year, to:

Name

Address

Yours very truly,

Name

Address
The Sabbath Recorder

SEVENTH DAY BAPTIST BI-WEEKLY

VOL. 119, No. 2

WHOLE NO. 4,665

SEPTEMBER 20, 1941

Published by the

American Sabbath Tenth Society, Plainfield, N. J.

A SEVENTH DAY BAPTIST BI-WEEKLY

THE SEVENTH DAY BAPTIST BI-WEEKLY

VOL. 119, No. 2

WHOLE NO. 4,665

SEPTEMBER 20, 1941

Published by the

American Sabbath Tenth Society, Plainfield, N. J.

A SEVENTH DAY BAPTIST BI-WEEKLY

THE SEVENTH DAY BAPTIST BI-WEEKLY
Visual Temporaries: A four-day unique school in alcoholic education for teachers and others interested will be held in Atlantic City, N. J., early in September. Judges of the Women's Christian Temperance Union, just before its sixty-first annual convention. The school will be supervised by Miss Betts, Dr. J. A. Moore, and Rachel Palmer, formerly State Superintendent of Public Instruction of North Dakota, now director of this Department of Scientific Temple work.

Miss Palmer who is just now concluding a year of almost continuous series of conferences in at least forty states, with educators, teachers, group executives, and demonstrations of her methods with countless classes of grade school, high school, and college youth, will, during the four days' school of methods, develop a complete outline of her educational program which is already winning unprecedented acceptance throughout the country.

Tested methods of visual teaching, the lastest testimony of science, the setting up of alcohol education exhibits, and the development of a continuing program of cumulative information regarding the subject, will make the event. The basis of instruction will be the text of "A Child's Christian Education," prepared by Miss Palmer, over one hundred thousand of which are now in use by teachers and others throughout the country.

A special feature of the school of methods will be the preparation of a model exhibit embracing especially prepared charts and illustrations, men and women, the basis of the latest physiological and psychological findings on the effects of alcohol within the human system in contrast with its beneficial uses in industries and arts. This exhibit has been so planned as to make its reproduction and duplication possible and practicable in schools, churches, and in all places where the public congregates.

The school has been planned partly in answer to the report of the Commission on the Liquor Problem, the Christian Youth Council of North America, Lake Geneva, 1934, where, "the lack of adequate alcohol education in the Church, home, and school was emphasized by the disastrous action of that important body. 'All leaders and educators of young people and others interested are being invited to attend this school, and no tuition fee will be charged. Application should be made early by those wishing to attend."

Write Miss Winona J. Jewell, National W. C.T.U., 1730 Chicago Ave., Evanston, Ill.
taught by Dr. George B. Shaw, and the work in music is taught by Dr. Jesse B. Mowry. These men, out of the experiences of many years, are giving the young men fundamental facts relating to a very important life preparation.

Our New Dean

For the past two years the college has been without the service of an active dean. The work of the officers has been performed by the president and a faculty committee. The board of directors has given consideration to this important matter for a period of a year and a half, since the passing of Dean M. H. Van Horn. One already familiar with the various activities of the college, and who has shown the greatest interest in the college, has been appointed to fill this vacancy. Dean Harley D. Bond has been carried unanimously in the nominations.

The fine group of young men making the debating squad, under the direction of Miss Love, have had an exceptionally active season. The team has been without a defeat, and won their last game in every case. Perhaps it should be said in this connection that our freshman from Victory High School, Mr. Samuel Montgomery, won the fifty dollar prize for the best oration on "World Peace," at the state contest held in Morgantown.

Former members of the Four-H activities in the state have perfected an organization, with Miss Barbara McLain as the first president, and Mr. Lester Cutlip as one of the chief promoters.

Another new organization appeared on the campus during this year. It is the first of its kind in the world, so far as we know. It is known as the "Salem College Chapter of the National Junior Red Cross." National publicity has been given to this new activity. Mr. Milton Van Horn, of Plainfield, N. J., was the first president, and the acting executive officer was Mr. Samuel Montgomery, who was completing his year's service as president of the National Junior Red Cross.

The music department has again been active. Programs of exceptional quality have been given by various organizations in many communities. Contributions for the "purpose of the college" have been made and funds have been available for this purpose.

The band, festival, sponsored by the college and made possible, by the special efforts of Director Siefford and Professor Muldoon, was held April 25. It was an inspiring and helpful occasion for the raising of funds for the college, and for those participating from the various high schools.

Campus Improvements

At the opening of the year, the music department, formerly housed in Huffman Hall, was moved to the George W. P. Randolph dwelling. Director Siefford and Miss Bond have made considerable progress in the way of beautifying the campus. Large improvements in the college buildings will soon be chosen. May we beseech from the alumni whole-hearted support, and from all friends of the school the help which they may be able to give.

I cannot close this statement without a word of appreciation for the work of the only man that has served on the board through the entire history of the college. We have on the stage, Mr. P. J. Ehret, who deserves our greeting.

MISSIONS

Various reasons may prompt people to undertake mission and church work. They may take up these activities for the purpose of attracting attention to themselves or because they are restless and want to do something or for the love of men—a passion to help others.

To enter religious work of any kind for the purpose of gain or because one desires to be in the limelight is so repulsive it condemns itself in the eyes of both saint and sinner.

The money people wish to do things is inborn and worthy, but it is not enough in missions or any Christian work. It is not only doing things in motives of gain and popularity, but it is not the motive which prompted Christ and which should be back of all Christian work. The impulse to be doing something is necessary, but it should be the servant of and controlled by the love to help men.

There is a vast difference in the results which come from the motives back of our activities in mission and church work, and we cannot get around the fact. Not only does God know our motives, but the world detects what they are sooner or later. People are always saying to themselves, if not out loud, "What prompts you to do this?" If it appears that self-seeking is back of our activities or if we are only anxious to do something, our efforts are fruitless; but if it is evident that love for men is leading us on, our labors have boundless influence. It makes a difference.

PURPOSE OF MISSIONS

(Abtract of address before the Christian Endeavor. Ashaway, R. I., December 14, 1914.)

I am asked to speak upon the purpose of missions, which may define in different ways, all depending upon the angle from which we view it. Some things have many purposes attached to them. Their purposes should be considered from their relation to God, the individual, and society.

Liturgy, the part given to God. I sometimes fear we forget God in missions. God is the chief factor in missions. He in
sustained them and his wisdom and power are back of them. Venal with respect to God as revealed in Christ, it is the purpose of missions to make him the true God, known to all men and just to give him the first place in their hearts, ranging him in their affec-
tions, and make supreme in their lives. This is the only way to establish his kingdom on earth, and answer our prayer, 'Thy kingdom come.'

II. Purpose as it pertains to man.

1. The purpose of missions as it pertains to man is to lead men to accept Christ's way of life.

2. Accepting Christ's way of life results in the forgiveness of sins, no matter how dark and awful. It is the purpose of missions to bring the sins of all men to be forgiven by Christ.

3. Accepting Christ's way of life results in joy and peace unspokenable, and it is the pur-
pose of missions to bring this blessedness to all.

4. Accepting Christ's way of life results in victory. Stress and struggle, perplexity and discomfiture, anxiety and death are constantly present in life; but if we choose Christ's way of life indicated in his mission program, we will be able to set aside all our friends and raise up a new life and reign in the kingdom of our own. If we do what we can today, we shall share in the glorious triumph which is sure to come. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

TREASURER'S MONTHLY STATEMENT June 1, 1935 to June 30, 1935

Karl G. Stillman, Treasurer,

In account with the Seventh Day Baptist Missionary Society

GENERAL FUND

Helen S. Thorngate $ 20.00
Damon East, Sabbath School $ 2.25
Alice H. Scott, Sabbath School 1.25
Dodge Center Sabbath School 2.55
Denominational Budget 151.92
Beach Savings account 250.00

Interest account payment $ 6.25

Deceased Members: Dr. Alfred R. Wilma $ 1.70
Beach (Foreign missions) $ 1.70
Battle Creek $ 7.00
White Cloud (Japanese) $ 7.00
Los Angeles (Foreign missions) $ 1.70
C. H. Henry $ 171.00
First Beach $ 3.00
Second Beach Brookville 1.00
Los Angeles (Foreign missions) 1.00

First Helena 1.00
Seaside, Oregon 1.00
Plainfield $ 2.00

Enrollment in the cause of the S. D. B. $ 16.00

May 1, 1935, Salaries of missionaries $ 1,097.49

$3,833.65

Interest Cr. $ 182.09

TREASURER'S MONTHLY STATEMENT June 1, 1935 to July 1, 1935

Karl G. Stillman, Treasurer,

In account with the Seventh Day Baptist Missionary Society

GENERAL FUND

New Auburn, Wash., Ladies' Aid $ 6.23
New England, Narragansett, R. I. 2.10
Memorial fund for Mrs. Fisk, treasurer 371.43
Dodge Center Church, $ 1.15
Fiske Center, Sabbath School 2.25
Dodge Center Ladies' Society 2.00
Saleneville, Ohio, Ladies' Aid 5.00
Tollesbury, R. I., from Seventh Day Baptist Church 1.00
Meigs, Ohio, Ladies' Aid 1.00
Annual meeting and collections 2.50
Mary S. Bowerbank, Plattsburg, N. Y. 1.00
Denominational Budget for June $ 1,312.49
North Western Baptist Sunday School 1.50
League for Donna Conrad 1.00
New England, Narragansett, R. I. 1.00
Los Angeles (Foreign missions) 1.00

Denver, Colorado 1.00
San Diego 1.00
Los Angeles (Foreign missions) $ 13.00

Note, S. D. B. for Donna Conrad 1.00

New England, Narragansett, R. I. 1.00


$3,833.65

Interest Cr. $ 182.09

DEACON WILLIAM R. BONHAM

William R. Bonham, who celebrated his eighty-fourth birthday June 14, died June 16, 1935. He had been ill with a heart ailment ever since he and Mrs. Bonham moved to Walworth, April. Funeral services were held on Tuesday afternoon, two o'clock, in the Walworth Seventh Day Baptist Church. Rev. M. G. Stillman of Mil-
ton, Wis., performed the services. Rev. J. J. Allen of Walworth preached the sermon. He was assisted in the service by the present pastor, Mr. Donald V. Greggs. The Brick Church, a friend of the family, sang "Lead Kindly Light" and "Jesus Lover of my Soul." Mrs. Lester Cranston and Donald Gregory led the singing. The remains were laid to rest in the cemetery. The abundance of beautiful flowers was a testimonial of the love and esteem felt for the deceased.
AN ENGRAVING BY BLAKE

Covet earnestly the best gifts—Corinhanis 12: 31.

In his diary, Emerson lamented the sum which he had spent for wine—then deemed a social necessity—when with the money he might have bought a fine engraving, to delight himself and his family.

That passage recurred to me recently when visiting Holman’s Print Shop, in Chaucer’s Canterbury Pilgrims by William Blake, for sale for ten dollars.

“But this is only a reproduction!” I asked Mr. Holman. “Surely, it is not possible to buy an original engraved by Blake, for anything less than a fortune.”

Smiling, my friend assured me that not only a genuine Blake original print may be had for a trifling sum; but that in the whole field of ancient, beautiful prints there are equal bargains.

And yet people will clutter up their walls with cheap chromosomes, when masterpieces are available.

Yes; and we clutter up our lives with cheap pleasures, when all the riches of God are at our disposal in his Word.

WORSHIP SERVICE FOR AUGUST

Everywhere a prayer closet.

Pray without ceasing—1 Thessalonians 5: 12-22.

What shall I set to the boat’s hull, what words especially emphasized in the discussions. S. Adelade Brown, Reporter, Central Association.

WOMAN’S WORK

"Forgive us, Lord, for our engrossment in the second-rate and the trivial. Help us to cultivate a love for the beautiful in life and in soul.—Amens."

REPORT OF WOMAN’S FORUM

This meeting was held on Friday afternoon at the time of meeting of the Central Association. Mrs. A. S. Davis was leader of the forum. It was attended by representatives of group of thirty-three women.

Mrs. T. J. Van Horn, associational corresponding secretary for the Woman’s Board, presented a statistical report, with remarks, on the work of women’s organizations of the various churches. This report will probably appear on the Woman’s Page of the Recorder later.

“Our Problems Met and Solved” was the subject. Representatives from Ashaway, Lost Creek, and from our own churches took part in the discussion.

Various women told of activities in missionary meetings, worship services, sewing circles, bazaars, bake sales, suppers, dues, and other ways of raising money.

The point most emphasized was the need of recruits from among the young women of our churches.

The matter of the use of the worship service, the missionary library, the missionary contest, and reports on the Woman’s Page of Recorder, was discussed by Mrs. Elf P. Losebush, vice-president of and representative for the Woman’s Board.

The need of correspondents for papers was discussed.

Report, save, earn, give, and thank, were words especially emphasized in the discussions.


RESOLUTIONS OF SYMPATHY

Whereas we the women of the Salem Seventh Day Baptist Aid society do so keenly feel the loss of our beloved sister and coworker, Mrs. Iva Van Horn Davis; therefore be it

Resolved, That we shall greatly miss her companionship and years of service, whether as president of the Aid, as organist, as chorister, as superintendent of the primary Sabbath school, or in any other capacity in which she may have served.

Resolved, That we emulate her example in faithfulness to the church and its activities in its various departments of work.

Resolved, That we extend to her husband, M. Wardner Davis, and to his family, our heartfelt sympathy in their great sorrow.

Resolved, That a copy of these resolutions be spread on our minutes, and a copy be sent to the bereaved husband and family and to the SABBATH READER.

Mrs. G. H. TRAVERS.

Mrs. C. H. SEIDHOF.

Mrs. O. S. ROHRBURG.

Committee.

DENOMINATIONAL BUDGET

Statement of Treasurer June, 1926

<table>
<thead>
<tr>
<th>Item</th>
<th>Cash Receipts</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$20.00</td>
<td>$20.00</td>
</tr>
<tr>
<td>Missionary and Benevolent Society</td>
<td>$32.00</td>
<td>$32.00</td>
</tr>
<tr>
<td>Home Benevolence Society</td>
<td>$33.00</td>
<td>$33.00</td>
</tr>
<tr>
<td>Alfre. First</td>
<td>$65.00</td>
<td>$65.00</td>
</tr>
<tr>
<td>Woman’s Evangelical Society</td>
<td>$104.00</td>
<td>$104.00</td>
</tr>
<tr>
<td>Alfred, Second</td>
<td>$124.00</td>
<td>$124.00</td>
</tr>
<tr>
<td>Special</td>
<td>$53.75</td>
<td>$53.75</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>$28.25</td>
<td>$28.25</td>
</tr>
<tr>
<td>Special</td>
<td>$15.00</td>
<td>$15.00</td>
</tr>
<tr>
<td>Andover</td>
<td>$150.00</td>
<td>$150.00</td>
</tr>
<tr>
<td>Berlin</td>
<td>$74.25</td>
<td>$74.25</td>
</tr>
<tr>
<td>Total</td>
<td>$435.35</td>
<td>$435.35</td>
</tr>
<tr>
<td>Location</td>
<td>Amount</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>Boulton</td>
<td>$50.05</td>
<td></td>
</tr>
<tr>
<td>Piscataway</td>
<td>$20.00</td>
<td></td>
</tr>
<tr>
<td>Plainfield</td>
<td>$117.80</td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>$44.25</td>
<td></td>
</tr>
<tr>
<td>Portville</td>
<td>$107.95</td>
<td></td>
</tr>
<tr>
<td>Richburg</td>
<td>$85.00</td>
<td></td>
</tr>
<tr>
<td>Ritchie</td>
<td>$50.00</td>
<td></td>
</tr>
<tr>
<td>Savannah</td>
<td>$16.20</td>
<td></td>
</tr>
<tr>
<td>Shiloh</td>
<td>$100.00</td>
<td></td>
</tr>
<tr>
<td>Rockville</td>
<td>$4.50</td>
<td></td>
</tr>
<tr>
<td>Sabbath school, special</td>
<td>$2.00</td>
<td></td>
</tr>
<tr>
<td>Salvation</td>
<td>$5.75</td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>$21.75</td>
<td></td>
</tr>
<tr>
<td>Specie</td>
<td>$10.00</td>
<td></td>
</tr>
<tr>
<td>Wellsville</td>
<td>$155.40</td>
<td></td>
</tr>
<tr>
<td>West Edmeston</td>
<td>$10.00</td>
<td></td>
</tr>
<tr>
<td>White Cloud</td>
<td>$21.00</td>
<td></td>
</tr>
<tr>
<td>Willsburg</td>
<td>$7.00</td>
<td></td>
</tr>
<tr>
<td>Gift special</td>
<td>$18.00</td>
<td></td>
</tr>
</tbody>
</table>

**Birth-day Special**

- De Ruyter: $33.00
- Lydia Center: $32.00
- Edinburg: $21.00
- Eastland: $23.00
- Farina: $9.75
- Sabbath school, special: $2.00

**Sabbath Promotions**

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Portville</td>
<td>$107.95</td>
</tr>
<tr>
<td>Richburg</td>
<td>$85.00</td>
</tr>
<tr>
<td>Ritchie</td>
<td>$50.00</td>
</tr>
<tr>
<td>Savannah</td>
<td>$16.20</td>
</tr>
<tr>
<td>Shiloh</td>
<td>$100.00</td>
</tr>
<tr>
<td>Sabbath school, special</td>
<td>$2.00</td>
</tr>
<tr>
<td>Salvation</td>
<td>$5.75</td>
</tr>
<tr>
<td>Special</td>
<td>$21.75</td>
</tr>
<tr>
<td>Wellsville</td>
<td>$155.40</td>
</tr>
<tr>
<td>West Edmeston</td>
<td>$10.00</td>
</tr>
<tr>
<td>White Cloud</td>
<td>$21.00</td>
</tr>
<tr>
<td>Willsburg</td>
<td>$7.00</td>
</tr>
<tr>
<td>Gift special</td>
<td>$18.00</td>
</tr>
</tbody>
</table>

**Additional Notes**

- We believe that the Sabbath and the world, never more so than at the present time, stand in great need of the Sabbath of Christ as a vehicle of divine truth and blessing. Jesus himself said, "The Sabbath was made for man, and not man for the Sabbath."

- Believing as we do, we are impelled by the mighty power of loyalty and love to God, who is revealed in Jesus Christ and the Bible, and by our desire and purpose to render the best possible service in the kingdom of righteousness; we are impelled, in Christian fellowship with those about us, to live and to labor for the seventh day, the Sabbath of Christ. As disciples of Jesus, as believers in the Bible, we cannot do otherwise.

**The Sabbath**

**The Memorial of Creation**

We have thought it might be wise and well to add this note upon the Sabbath question. And, in doing so, we wish rigidly to adhere to the teaching of Jesus, who came, not to give his people one unnecessary burden, but by his Spirit to lead them into liberty—liberty not to break the law, but liberty from the burdens of tradition and superstition.

Whilst it is perfectly patent that the fourth commandment stands on the same footing of vital importance as the other nine, and whilst it is equally patent that it does not belong to the ceremonial law, or to the ceremonial sabbaths attached to many of Israel’s feasts, yet there are some who are superstitious in the same sense, distinguishing it from the other nine.

Of course, the fact of its institution being central with the creation, and the fact of its being having been instituted, sanctified, and blessed on the seventh day, makes it uniquely solemn
and weighty. We have (in our previous article) shown clearly that there is nothing in the Decalogue as it stands, as it was originally given, or as it is today, for any abrogation, any more than there is an abrogation of any of the moral precepts in any portion of Holy Scripture.

It is unquestionable that Christ placed the Sabbath law upon the ground that it was "made for man," who was to be so master or "lord of the sabbath" as to use his sanctified common sense, when works of mercy and necessity called for a temporary relaxation of the letter of the law. Proofs abundant of this fact have been supplied to us, so that it is possible to keep the holy law while qualifying the literality as to the total cessation of all labor on that day.

Who so magnified the whole Decalogue as Jesus is? And yet, who honored it more by the performance upon it of some of his greatest miraculous works?... The very continuance of the Decalogue itself, whatever else it may have been, was as much needed on the seventh day as on the other six days. That is what Christ meant when he said, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him, because he had, from their perverted standpoint, broken the Sabbath, and said that God made him himself equal with God (John 5: 17, 18).

Again, Christ stood forth to acquit his disciples of lawlessness, when in their hunger they plucked a few ears of corn while walking through a corn field. It was on this occasion that he instanced the case of David and his friends eating the showbread, which was not lawful to eat, but only for the priests. He also instanced how on the Sabbath days the priests in the temple wore the Sabbath clothes, and are blameless. Well did he on this occasion quote from their own Scriptures, from Hosea 6: 6, "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings" (see Matthew 12: 1-8).

On yet another occasion, the foes of Christ asked him to heal on the Sabbath day, that they might accuse him. His answer was irresistible. "What man amongst you will not, on the Sabbath day, rescue a sheep fallen into a pit? Surely it is lawful to do well and heal the man with the withered hand. But if ye had known what this scripture means, that he is called 'the Lord of the Sabbath,' then would ye have healed the man's hand. But when the Sabbath day came, and they came into the house of God, he would have said to his disciples, 'This is the work of the Lord, let us do it.'" (Matthew 12: 13, 14). It was then that Jesus laid down another axiom to deliver men from all superstitions and one-sided lightening of precepts, not to worship the object, amongst others, of oiling the wheels of human life rather than clogging them. He said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27). The Sabbath was made for the man who stood at the head of the human race, because his Creator knew well, in looking beyond the fall, his physical inability to work seven days a week without suffering from this excess. The Sabbath was not intended previously to the creation of man as if it had no special bearing upon man's nature and requirements. Whatever than accords with the highest and noblest and most spiritual aspirations of man, cannot be said to be unfaithful or unlawful to perform on the Sabbath. The better the day the better the work. But in that dogmatic declaration by saying, as we have before said, "Wherefore the son of man is lord also of the sabbath;" and, on the whole, it seems more consistent with the context to translate the words, "son of man," as here referring to man generally, rather than to Christ as the Son of Man. In the Scripture the phrases, "the Son of Man" is often used synonymous with "man." See for example, Psalm 8: 4—"What is man that thou art mindful of him and the son of man," etc. And again, in Isaiah 55: 2: we read, "Blessed is the man that doth this, and the son of man that layeth hold of it, that keepeth the sabbath from polluting it." But what we must never say is that the Holy Scripture, in its literal dealing with this commandment, loosen anyone from a right observance of a commandment that is more important than the Sabbath. We must not say, "Well, in the name of the Lord's Day commandment, let us do this or that," nor throw its roots down to the very origin of all creation. And yet many, who from various causes wish to find a loophole of escape from its observance are ready to wrest from the Apostle Paul's writings, to their own destruction, that the law of the Sabbath is no law of God. For Paul says, quoting for example: "One man esteems one day above another; another esteems every day.

Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; to keep the commandment not the day, to the Lord he doth not regard it" (Romans 14: 5, 6). Nothing can be more clear than that the Scriptures cannot be broken (any more even the Scripture can) and that they never contradict themselves or speak of anyone who with one of his pens can establish the obligations of God (as Paul often did), but with another pen can make it a matter of indifference whether or not he breaks the very central law of the whole Decalogue. It is easily proved that the apostle in the above quotation was referring to certain ceremonial laws other than the everlasting weekly Sabbath. Paul can never be accused of being double-minded.

In concluding this note, let it be said, that when anyone becomes concerned in conscience about his weekly rest day, he should act as one who looks all round the subject. The first step may be the easiest, and that is to see with the utmost clearness that there is no divine authority or law for the observance of Sunday or a "Lord's Day" in lieu of the seventh day. Were we to search for a century for any such "day of holiness," it seems certain that no such direction it would never be found. And when we examine the writings of the so-called fathers during the hundred years or so after Christ, no writer ever quoted Holy Scripture in order to support Sunday observance, however occasionally they mentioned it. The popularity of an imaginary "Lord's Day" observation grew up alongside of the popularity of many another invention of man, and with man it perished. That made God Word null and void, and pure worship an impossibility.

—Taken from "Attridge's Golden Thread."

London, Eng.

WALKING AS HE WALKED

(From the "Messenger of Truth")

"He that saith he abideth in him himself also so to walk, even as he walked."—1 John 2: 6.

"Leaving us an example, that ye should follow his steps."—1 Peter 2: 21.

"Did Jesus walk when he was here in the flesh? Did he do as we please? No; for we read, 'I came not to do mine own will, but the will of him that sent me.' Again he said, 'He that sent me is with me: the Father hath not left me alone, for I do always those things that please him.' And again, 'I have kept my Father's commandments and abide in his love.'—John 15: 10.

Then if we walk as he walked, and follow his steps, we will seek to do always those things that please the Lord. We will gladly lay aside our will and our own ways, and seek to do only the will of him that called us to the truth. We will be thankful that we do not have to drink to do the will of him that sent us. Now the will of God is revealed in his law of Ten Commandments, and the more we endeavor to do God's will, the more will we seek to be in harmony with all the righteousnesses of those ten precepts. For this is the love of God that we keep his commandments."—1 John 5: 3.

Now Jesus set us the example of keeping and teaching every one of the Ten Commandments. And, lest we commit the gross error of thinking that he changed the law of righteousness given to all the patriarchs and fathers, he said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil (or keep); for amen I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew 5: 17-19.

A young ruler came to Jesus and asked him, "Good Master, what good thing shall I do to have eternal life?" Jesus answered him, "If thou wilt enter into life, keep the commandments." And he said unto him, "Which?" Jesus said, "Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself."—Matthew 19: 16-22.

Jesus quoted the last six, telling us how to love our neighbor as ourselves, because this young man was covetous and failed to thus love his neighbor. Many who do not wish to honor God by keeping the fourth commandment, "fifth: Remember the Sabbath day, to keep it holy," may like to have his own way? Did he do as he pleased? No; for we read, 'I came not to do mine own will, but the will of him that sent me.' Again he said, 'He that sent me is with me: the Father hath not left me alone, for I do always those things that please him.' And again, 'I have kept my Father's commandments and abide in his love.'— John 15: 10.
this particular place quote the first, second, and third precepts, that it is all right to have other gods beside our Father, and perfectly all right to make graven images and worship them and that it pleases the Lord to have us disdorn his holy name by cursing and swearing? Of course you wouldn't! We would abhor such an idea. Then, friend, do not commit the equally absurd error of thinking that it is all right to labor or seek our own pleasures on the seventh day, commonly called Saturday.

Jesus set us the example of always going to church on the seventh day Sabbath, and of doing only the works of the Lord on that day, such as healing the sick, casting out devils, and preaching the gospel. When the Master said, "I have kept my Father's commandments," he meant each and every one of them, and not the parts of them that happen to please our own selfish will and plan. "As his custom use he went into the synagogue on the sabbath day and stood up for to read." Luke 4:16.

The apostles also had the same custom. Paul, as his manner was, went in unto them (into the church) and three sabbath days reasoned with them out of the Scriptures." Acts 17:2. They came to Antioch... and, while they were there, on the sabbath day, both Jews and proselytes, met together, and they sat down... Paul preached the law, Romans 3:31; and that it is doers of the law that shall be justified. Romans 2:13. Let us earnestly contend for the truth and righteousness of God (including the keeping of the seventh day Sabbath), as Christ and the apostles did.

THE MORAL LAW—DUTIES TO GOD

EXODUS 20: 1-11

The following article is composed of extracts made by a friend from a study conducted by Rev. James R. Kaye, Ph. D., Galesburg, Ill., under the direction of Rev. J. Wilbur Chapman, Dr. of Divinity, Bloomington, Ill., October 2, 1907. On the advisory board backing the publication, appear the names of J. Wilbur Chapman, Charles M. Sheldon, J. T. McFarland, with other noted Christian scholars and writers. The statements are still up to date, nearly twenty-eight years later, and as the friend says, "the interpretations are consistent and in full harmony with Bible teachings."

Amid the lightnings of Sinai, God proclaimed the law of Israel. No again were the people to witness such a manifestation of his presence, majesty, and power. How could they ever forget what they saw and heard up in the heights of Sinai? It was a fit expression for the greatness of the occasion. But what came to them from the mount was given for the world and for all time. This divine revelation lies before us, the grandeur and glory of which should place us in the presence of the Eternal and lead us to offer most earnestly the sanction of the golden text. Approaching a subject of such import, and realizing the manner in which it was committed to the world, how sensible we should be of the holiness of these things, and seek the help of the Divine Spirit in rightly dividing and applying these sacred truths! If it seems to us that a peculiar privilege was given to Moses to enter the mount and take from the hand of God the tables of the law, we must not forget that in this Word we are handling the same law, receiving not from Moses, but from the hand that first gave it to him.

The term "law" is sometimes used in the Scripture to denote the moral law, sometimes the decalogue, as the first five commandments in each form at which Paul taught that the righteousness of the law must be fulfilled in our lives, Romans 8:3, 4; and that all who who refuse to keep God's law, verse 7; and that "The law is holy, and the commandment holy, and just, and good," Romans 7:12; and that in his teaching, Paul established the law, Romans 3:31; and that it is doers of the law that shall be justified. Romans 2:13. Let us earnestly contend for the truth and righteousness of God (including the keeping of the seventh day Sabbath), as Christ and the apostles did.

XXVIII

3. Unity of the Moral Law.

The essential unity of the decalogue must appear at once. It is not so many isolated precepts, but the great principle pervades it all. Christ reduced the ten to two commandments:

The Root—Love to God.
The Fruit—Love to Man.

There is contained in this short summary of the outline of all treatises on morality and all codes of justice. Not the least blemish of any vicious or barbarous legislation is mingled with it. The great principle in the form of law, but the truth is as broad as human life, and fitted to the wants of the race. Perfect in its logical arrangement, exhaustive in its demands, including every moral act and thought of the soul, the moral law stands alone, incapable of being formulated by anyone of that age and bearing it in the peculiar imprint of the divine hand alone.

How these great truths must have been emphasized to Moses, standing in the presence of such infinite glory and majesty! What an experience for a human being and this to be duplicated centuries afterwards when called to the work of witnessing these truths to the world.

FORTH COMMANDMENT—God's Day

1. Institution of the Sabbath.

It is stated in this commandment to have been in Eden and as a memorial of creation. The fact that the commandment enjoins them to "remember" it, clearly indicates the fact that it was unrepealable, and had been observed. There is no difficulty in explaining the passage in Deuteronomy 5, in which the observance from Egypt is especially mentioned as ground for observing the day. "It is in keeping with the fact that in Deuteronomy the law is given in the form of a covenant between Jehovah and the people of Israel, and not so much as a code for all peoples." But the point of the commandment is clear and specific as to the institution of the Sabbath.

2. Perpetuity of the Sabbath.

Our space is too nearly exhausted to discuss the subject, and we can make only a few positive statements. The fact that this commandment "appears side by side with these absolute and universal principles of religion and worship, clearly shows that the Giver of the code regarded it as of equal comprehensiveness." Doctor Cowles has well remarked:
"Thus the Sabbath was instituted for man when the race existed in Adam and Eve alone, good works flowing before his fall and surely not needing to the race fallen than the race sinless. Let it be distinctly considered that this Sabbath was instituted with no limitations of time or race or nation—not for Eden alone, not for the race before their fall only—to become defunct when man began to sin; not for the Jews alone to be only a Jewish national observance, and to become obsolete when the ceremonies of Judaism 'waxed old and vanished way.' The law of the Sabbath, so far from being abrogated by Christ, is by him maintained in his declaration that "the sabbath was made for man," and thus is of universal and perpetual obligation. It requires but the reading of the commandment to discover that there is nothing Jewish here. It has an equal place with the other commands of the Decalogue, none of which ever were or will be repealed. The "law of the Sabbath stands within this record, of which all the other duties are of such general and such imperishable character. Then the institution, perpetuity, and sanctity of the day set apart for the worship of God is as definite and specific as the command regarding the object, spirituality, and spirit of that worship.

SUNDAY OR SABBATH

BY RUTH ATKINSON

Which day is the Sabbath? Genesis 2: 3, 4, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because in it he had rested from all his work which God created and made. And God said, 'This is the day of the week in which we shall do no work.'"

We find from this Scripture that it was the seventh day God blessed and sanctified instead of the first day. We also find the seventh day to be the only day from Genesis to Revelations that has been blessed and sanctified on it.

Some people ask the question, Why should we keep the Sabbath? We find an Exodus 31: 13, that God said, "Six days may work be done; but in the seventh is the Sabbath, holy to the Lord, whoever doeth any work in the sabbath he shall surely be put to death." We should keep the Sabbath in order to obey God, and gain eternal life. Also to remember his wonderful beneficence in the开创 of the world. As the first work was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us and he beheld his glory, the only man who beheld the glory of the Father full of grace and truth." Colossians 1: 15-17, "Who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." This is proof that Jesus was in the beginning with God. So Jesus helped write the commandments, for all things were created by him.

For whom was the Sabbath day created? Mark 2: 27, "The sabbath was made for man, and not man for the sabbath."

Did Jesus keep the Sabbath while on earth? Mark 2: 1 and Luke 4: 16, "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. There are many other Scriptures where Jesus taught on the Sabbath. You cannot find one place where he entered the synagogue and taught on the first day of the week, much less it being his custom to do so.

We find this Scripture in 1 John 2: 6, "He that saith he abideth in him ought himself also so to walk, even as he walked." And verse 4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." St. John 8: 12, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." 1. Do you walk as Christ walked? 2. Do you say you know him, but do not keep his commandments? 3. Do you follow Christ so as not to walk in darkness?

Dear reader, answer these questions and see where you stand.

Was it Paul's manner also to teach on the Sabbath? Acts 17: 2, "And Paul, as his manner was, went in unto them, and three Sabbathes

reasoned with them out of the scriptures. Did they keep the Sabbath after they were unto the Gentiles? "And as Paul reasoned much and debated with them, the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them pertaining to the things concerning the Lord Jesus, reasoned every Sabbath with them, And the next Sabbath day came almost the whole city together to hear the word of God."

Which day is the Sabbath? Mark 2: 27, "The sabbath was made for man, and not man for the sabbath."

Paul and Barnabas were under grace and were still keeping the Sabbath. If you are in the grace of God, you too should keep the Sabbath and not, the first day of the week.

Some people say the time has been changed and the Sabbath has been lost. We know from Matthew 28: 1 that the Sabbath is the day before the first day of the week. If the first day gets lost, the Sabbath may get lost too; but we see the world always knows when Sunday comes.

Some people also say that Jesus changed the Sabbath from the seventh day to the first day of the week. Hebrews 4: 4 (last part) says, "And God did rest the seventh day from all his works." Verse 10 and 11, "Therefore maineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Verse 8, "For if Jesus had given them rest, then would he not afterward have spoken of another day." We cannot find any place in the Bible where Jesus spoke of another day for rest. He taught and practiced obedience to his Father's rest day, which God commanded his people to keep. James 2: 10 tells us, "For whatsoever is in the earth is Mine, and I bestow as My pleasure on one point, he is guilty of all." And Matthew 5: 19 tells us also that, "whosoever therefore shall not keep the Sabbath, and shall call the servant to the kingdom of heaven: but whosoever shall do and teach shall be called great in the kingdom of heaven." Do you want to be called great in the kingdom of God, or do you want to be called the least? When you ask a person who keeps the first day, he will tell you, 'You mean Easter,' because most everybody 'keeps the first day. Jesus died for a peculiar people, for Titus tells us: "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." In these anything peculiar about a person who keeps the first day? No, nothing, for all the worldly people keep the first day. Who are the peculiar people?

Romans 2: 29 tells you that they were taught by their ancestors to keep the first day, and they will not turn from their belief. 1 Peter 1: 15; 2: 12, "Therefore, my beloved, as ye are always obeyed, not as in my present only, but now much more in my absence, work out your own salvation with fear and trembling." 2 Peter 1: 10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall.

If we fail to make our own calling and election sure, we will be the ones to suffer the fall and not our parents. So, dear reader, if you have not yet observed the Sabbath (first day) and are not keeping the true Sabbath (seventh day), now is the time to accept the true Sabbath and live for Jesus.

1 Corinthians 7: 17; says, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city of the dead. And The commandment keeper you will have no right to the tree of life. Don't you want to be one to have this right? May we all grow in grace and in the knowledge of the truth of our Lord and Saviour Jesus Christ, and keep his commandments, that we may have a right to the tree of life, and enter in through the gates into the city of the dead. Amen. -The Bible Advocate.

TWO PERTINENT QUOTATIONS

JESUS INTERPRETS THE DECALOGUE

The frequent reference of Christ to the Decalogue is marked by two main features: (1) a hearty recognition of its divine authority (Matthew 5: 17); (2) a purpose of so interpreting its precepts as to widen their range.
and exalt their demands. Its inadequacy as an ideal, due to its preponderantly negative character, he rectified by condemning the law into which it was born, and into God with all our heart, and our neighbor as ourselves (Matthew 22: 36-40). Indeed so closely did the teaching of Jesus lean on the Mosaic form. Christianity was really not so much a new religion as anameof, a very hard-fought battle, a rest from laborious work. it is a means to an end, the God of God's people, and this end was best promoted by a reasonable liberty in the interpretation of the statutes relating to it; the multiplication of a character, but to destroy it.—Driver.

—Taken from Helping Hand, 1926.

FASCIST SABBATH

Every Italian worker will have Saturday afternoons off but he must devote the free time to civic and military instruction under the guidance of Fascist organizations, the cabinet decreed today.

Establishment of the Saturday "Fascist Sabbath," as it will be called, was designed to leave Sunday more free for recreation. In the past, pre-military and post-military training has been conducted on Sunday mornings.

The Saturday afternoon holiday must not be accompanied by any reduction in pay, the cabinet warned. However, the lost hours may be made up during the week.

—Herald Tribune.

GOD'S LAW IS LOVE

"After all, what is the world's foolishness but its rebellion against the wisdom of God's law, which is love? — a rebellion and a foolishness which have given birth to every throb of human pain and every wall of human anguish. Eternity will demonstrate that the wisdom of God was but the shadow of fatherly, solicitous love, that saw the inevitable end of each course of action from the beginning, and only forbade those things which would lead to misery."

—G. E. Fifield.

If you have a truth worth holding it is worth sharing.

—Selected.

THE SABBATH RECORDER

Southern Wisconsin and Chicago
Quarterly Meeting

THE SABBATH RECORDER

THE SABBATH RECORDER

MISSIONARY SOCIETY

Disbursements

January, 1926

$1,212.49

$21,727.79

Special

1,356.61

$2,669.10

Tract Society

$293.21

945.45

Special

1,288.66

Sabbath School Board

$230.28

100.31

Special

330.59

Young People's Board

$55.20

8.34

Special

63.54

Woman's Board

$13.87

75.00

Special

88.87

Ministerial Relief

$197.18

82.93

Education Society

10.00

Historical Society

$23.11

207.18

Special

1,223.11

General Conference

359.19

Money Order charge, orders not payable in Westerly

27

Total

$26,564.43

HAROLD R. CRAWFORD,
Treasurer.

118 Main Street, Westerly, R. I.,
July 1, 1926.

YOUNG PEOPLE'S WORK

I T IS TO THINK

Miss Frances E. Willard says she once knew a man who thought he was a total abstainer, and whether home influence had made him so. "No," said he, "It was because I always felt that I had better use for my head."

TRUE TODAY

Plenty of Money for Liquor

The times are hard. Many people are out of work, food and clothing prices have been high, and many have been pushed into alcoholism by the "trav-

dition of the elders" had encouraged it. "The Sabbath," he emphatically declares (Mark 2: 27-32), "is a day of rest, a day for the Sabbath."

In particular, deeds of mercy were no infringement of its sanction: it was "lawful to do good on the sabbath day" (Matthew 12: 12). Nor was the Sabbath, as the Rabbi seemed to make it, an end in itself, for the sake of which men should be subjected to a number of needless and vexatious rules; it was a means to an end, the good of God's people, and this end was best promoted by a reasonable liberty in the interpretation of the statutes relating to it; the multiplication of a character, but to destroy it.—Driver.

—Taken from Helping Hand, 1926.

FASCIST SABBATH

Every Italian worker will have Saturday afternoons off but he must devote the free time to civic and military instruction under the guidance of Fascist organizations, the cabinet decreed today.

Establishment of the Saturday "Fascist Sabbath," as it will be called, was designed to leave Sunday more free for recreation. In the past, pre-military and post-military training has been conducted on Sunday mornings.

The Saturday afternoon holiday must not be accompanied by any reduction in pay, the cabinet warned. However, the lost hours may be made up during the week.

—Herald Tribune.

GOD'S LAW IS LOVE

"After all, what is the world's foolishness but its rebellion against the wisdom of God's law, which is love? — a rebellion and a foolishness which have given birth to every throb of human pain and every wall of human anguish. Eternity will demonstrate that the wisdom of God was but the shadow of fatherly, solicitous love, that saw the inevitable end of each course of action from the beginning, and only forbade those things which would lead to misery."

—G. E. Fifield.

If you have a truth worth holding it is worth sharing.

—Selected.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.,
Editor.
American Sabbath-school Union
612 Watchung Ave, Plainfield, N. J.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

IT IS TO THINK

Miss Frances E. Willard says she once knew a man who thought he was a total abstainer, and whether home influence had made him so. "No," said he, "It was because I always felt that I had better use for my head."

TRUE TODAY

Plenty of Money for Liquor

The times are hard. Many people are out of work, food and clothing prices have been high, and many have been pushed into alcoholism by the "trav-
**Children's Page**

**Our Letter Exchange**

Dear Mrs. Greene:

When our Sabbath Recorder comes I always look at the Children’s Page first and enjoy reading the letters on it. We have a variety of animals around our farm; one mother opossum and eight little ones, two sheep, two cats (their names are Jerry and Mike), and two rabbits.

Out in our cherry tree there is a robin’s nest; it has three eggs in it. I go to Marlboro church, Sabbath school, and junior. My Sabbath school teacher is Mrs. Mary Davis and my Junior teacher is Mrs. Cottrell.

June 22, we had baptism and eight people were baptized and joined our church. I passed and will be in the eighth grade next year. My teacher will be Miss Lynch. I will close so someone else can write.

Yours truly,

Marian S. Allen

---

**Children’s Page**

**Our Letter Exchange**

Dear Mrs. Greene:

I am sending you a poem I have written for the contest. I will be fourteen years old in September.

Yours truly,

Ethel May Davis

---

Dear Ethel:

I was very much pleased to receive your poem. It is the fourth one I have received so far, but I am looking for others in the next few weeks. The time will be up before very long.

Did you notice that I have received quite a number of letters from Marlboro and Shiloh children of late? It shows that you are all anxious to make our page interesting and entertaining.

Have you read the Sabbath Recorder of July 8th, and did you read the article on the Woman’s Page entitled “Sabbath Recorder”? If you haven’t read it I hope you will, for I am sure you will be as pleased and interested as I was. I think the Shiloh people are deserving of a great deal of praise for a very worth while program. I wish I could have helped it.

Sincerely yours,

Mizpah S. Greene

---

**A True Cat Story**

Runtie, later named Shadow, is a beautiful black kitty, belonging to Mrs. Elmina De Witz of Alfred. She was first called Runtie because she was the last and the smallest of a large family of kittens, but the name Shadow was more appropriate since she always slips around so easy, and is almost entirely black, having only a little spot of white on her neck and one on her little fat stomach.

Of course you have heard about the floods which were having out this way. We did not suffer very much, though a bit of water came down through our chimney and spoiled some of our wallpaper, but there was a man and a woman and a little girl in one of our neighbors who lost their cellar and even their living room flooded, while many gardens were ruined.

I hope you will write again soon.

Yours truly,

MIZPAH S. GREENE

---

**Sabbath Recorder**

**Denominational “Hook-Up”**

Westley, R. L.

Sabbath morning, June 15, Children’s Day was observed at the time of the regular church service. The interesting and helpful program was arranged by the children’s department, Mrs. Elisabeth K. Austin. After the organ prelude, a song by the choir, a prayer by Dr. Clayton A. Burdick, pastor emeritus, there was a number of recitations, a violin solo by Alexander Ferguson, and a vocal solo by Roderick Hemphill. Then came a pageant, “Children of the Ages,” Miss Hilda Main was the reader. Eight scenes depicted the progress of Religious Education through the years. There were the Patriarchal Family, the Synagogue School, the Middle Ages, the Pilgrims, Robert Raikes’ School in England (1780), Early Bible School in America (1800), the Shiloh School of 1900, and the Modern School. The pastor gave a sermon for the children. The Children’s Day service always attracts a good congregation and this year was no exception.

Sabbath morning, June 22, a chorus of twenty-five voices attracted a large congregation. These men of the Men’s Club had been rehearsing for some weeks under the direction of Miss Elizabeth Crandall, organist and director of music. They did themselves and their director credit in the manner in which they rendered four anthems arranged for male voices.

On Friday evening, June 28, we had the happy experience of a baptismal service, when four young people were baptized. They were received into church membership in the next morning. Among the number was Robert D. Langworthy, who embarked July 12, to attend the World’s Christian Endeavor Convention at Montana. The club is a number of places of interest including the Holy Land.

The pastor is having a vacation from his regular duties of duty.

On the evening of June 27, the Mother’s Club and their families of this church, held a banquet at the Garden Tea Room, Ashaway, R. I. Twenty-old-fashioned nosegays held place cards. The toastmistress was Miss Abbee Hakes, who was introduced by the president of the club, and Mr. Holley. The club was organized over twenty-five years ago by Mrs. A. H. Langworthy, and at present most of the mothers are also grandmothers.
The last Sabbath in June, members of the Juvenile Grange, who are the subordinate Grange were present at the morning worship service, at which time Rev. Elden Buckingham State Grange chaplain, delivered the sermon.

Our pastor, Rev. Everett T. Harris, is having a three weeks' leave of absence. He has gone to Ohio, where he will attend the Southern Association as delegate from the Eastern Association.

Correspondent.

The Lewis Camp will open for the boys the last two weeks of July. Rev. Dr. John Gavitt, pastor of the Pisgahway Church in New Jersey, will conduct the camp. The boys' camp will be directed by Rev. Rev. L. P. Corliss, brother of the pastor of the Pisgahway Church, and Mrs. Earl P. Corliss. The girls' camp will be conducted by Rev. Rev. L. P. Corliss, brother of the pastor of the Pisgahway Church, and Mrs. Earl P. Corliss.

ORDINATION AT BERBA, W. Va.

On June 22, 1935, Corliss Sutton was ordained deacon of the Ritchie Seventh Day Baptist Church at Berea, W. Va., the service being conducted by Rev. W. C. Miller, moderator, Rev. A. D. Smith, pastor, and Rev. J. E. H. Drake, pastor of the Ritchie Church. The ordination was followed by a special service of the Church, during which time the new deacon and Rev. A. D. Smith were presented to the Church. The ordination was followed by a special service of the Church, during which time the new deacon and Rev. A. D. Smith were presented to the Church.

CORRESPONDENT.

Salem, W. Va.

Miss Miriam Shaw, R. N., who has been serving in the missionary field in China, for the past five years, arrived here Tuesday evening, en route to spend the remainder of the summer with her parents, Rev. and Mrs. George B. Shaw, at their home in China. Miss Shaw is a graduate of the Sabbatical Hospital, a Seventh Day Baptist Young People's mission to the foreign field, and was called to China, where she has been a valuable member of the medical staff of the hospital. Miss Shaw is a graduate of the Sabbatical Hospital, a Seventh Day Baptist Young People's mission to the foreign field, and was called to China, where she has been a valuable member of the medical staff of the hospital.

We enjoyed reading the items that come through the mail. The Sabbath School would like to make this contribution to their department. We have enjoyed a number of social occasions, notable among them being a social given by the missionary of another pastor, and on Sunday, June 30, the annual Sabbath school picnic at Dravatts woods.

Sabbatical services have been: a Mother's Day program given by the church and Sabbath school, and a young people's service, both of which were enjoyed by the young people of the church. Our denominational canvass was made the first Sunday in July and our semi-annual church meeting will be held on the evening of July 14.

We are in the closing weeks of our Union Daily Vacation Bible School, which has been held in the public school building, where in addition to our morning canvass, the Sabbath school and hand work department have been maintained; we have our demonstration program Friday night, July 12. We enrolled about eighty-seven children and our attendance has been good and a good degree of interest manifested.

Our daily news column has been singularly in that one of our number, George Howard, Jn., always interested in all departments of our church work, has received the congressional appointment to West Point. He has passed successfully all examinations and is already at his work. We feel sure success will attend his efforts.

We feel sure success will attend his efforts. Our minds and prayers are turning now to the meetings of the Northward Association, to be held at Milton, W. Va., and to the sessions of the General Conference to be held at Alfred. We hope to meet many of you there.

CORRESPONDENT.

WESTERN ASSOCIATION CAMP

The Seventh Day Baptist Young People's Camp Association will be held this year at the Assembly Park at Shinglehouse, Pa., in charge of Pastor and Mrs. E. H. Bottoms and Harold Babcock, of Nile, and Miss Lina Drake of Shinglehouse. The dates are Sunday, July 28, to Sunday, August 11. The camp will open to both boys and girls from twelve to eighteen. Further information and a printed announcement may be secured from any pastor in the association or from the camp committee. Last year we had quite a successful, and we hope that it will be better and larger this year.

CLIFFORD A. BREESE,
Chairman of Camp Committee.

OUR PULPIT

THE PERFECTION OF THE HOLY SCRIPTURES

BY REV. PETER TAKEMIA

(Concluded)

The relationship toward God depends in every way on our attitude towards His Word. The Word is truth, John 17: 17. In the world of bold deceit and premeditated deception, of error, misunderstanding, and mistake, the witness of the truth, which guides the way in fateful confusion.

Complete attention must be given towards this witness; it must be listened to wherever we are. To listen is hard work, as is apparent in the passive in the Gospel of Luke 10: 39, concerning Mary. Almost as a casual circumstance it is recorded as a minor detail—"who also sitting at Jesus' feet, heard his words." We perceive that "sitting at the feet of Jesus," nevertheless, properly speaking, means listening, understanding, and reflecting on the practical moment—which so seldom transpires. Life is too busy for that. We agree fully with Mark Twain, who said, "we are living by Jesus, busy as a faithful woman in serving, who with her practical mind had no eye or ear for theory or contemplation, but for doing—which is the meaning of the word: Newt ertheless, is "sitting at the feet of Jesus" the only correct attitude to hear the words of God? It is the attitude of the only one over the church—"their only Teacher. The rabbis (teachers) sat on a dias. He does not teach us with high sounding words from an exalted pulpit—he descends to us, he approaches us, instructs us—but he reaches far above us. And the learner, disciple, sitting in the lowly place at "his feet," hears the word of God with open heart and mind."

But what Did Mary say? Nothing else except "listening"—occupying the position of a learner because Jesus had...
something to say to you. To let Jesus be our teacher in our lives, busy as we are, is to choose the good part. It affords us also the only impudence of life. And the Christian like deeds.

We are shaped into good soldiers in the "holy war" against unrighteousness in the world, without giving in to any of its snares:

When the Word of God is used in this manner it claims the attribute of "perfect." "Perfect" is that Word as "light." Thy Word is a lamp for my feet and a light unto my path, Psalm 119: 105; 2 Peter 1: 19. Outside the light that God has lightened of his Word is the condition of things similar to the description in Genesis: darkness was upon the deep—"Toboe Wa-booe"—wold and barrenness, chaos, whereby everything is lying disorganized, earth and water.

Such a chaotic condition appears everywhere, where the Word is not considered, and the light is not "followed." That is to see by means of the light in which everything—God and the world, matter and spirit, and sin and holiness.

The light separates matter, brings distinction, judges, brings out conflict. The Word as a light also produces a crisis in our lives. It is a judge and critic of the thoughts and plans of people. It is a criterion for judging the deepest plans, Hebrews 4: 12, it is not a respectful critic. In order that when it succeeds or is vanquished, Similarly does it go with the Word of God. Either we betake ourselves to the light, or we abate ourselves from the light. Let light and light and light are related; light robs life. Darkness is death. Listen to Jesus' Word: "I am the light of the world. He who follows me will have the light of life." John 8: 12.

The Word is a hammer, Jeremiah 23: 29, which breaks everything saunter—a fire. God's Word is a powerful Word. But it is also reasonable—unadulterated milk, found to be for babes—1 Peter 2: 2; Hebrews 5: 12, under grace—and it is simultaneously "a lamp for my feet and a light unto my path in Christ, Hebrews 5: 12.14.

Wherever we "eat" the Word of God, Jeremiah 16: 14, like God's hard corn of old皱纹 develops into people of the Lord, thoroughly furnished unto all good works, 2 Timothy 3: 17. The Word is sweeter than honey and the

The Scripture speaks to the whole man—to the man with all his faculties, feelings, volition, imagination, conscience, aspiration, and thought.

Jesus is the center point of the Scriptures. They center about him. Through him came grace and truth, and the Old Testament is a delineation of grace. "In the facts of salvation is salvation wrought.

The Scriptures appeared so that the thoughts of many hearts would be revealed. When he in the word of the Scripture, in the sermons, in all manner—appears before us, we cannot remain neutral. Therefore one should say, there is some reaction to the Scripture. The Scripture is a power and stirs to action. And the Scripture presents the question: how do we react?

Throughout all of the Scripture "there is something of Christ," as a famous commentator of the Scriptures has noted. If you should know the Scripture by heart, and should never have found Christ for your soul (I am not talking to picture that, but we will assume it) then your knowledge only exists superficially. "Search the Scripture, they are they which testify of me." It is your business that you believe and accept the testimony. You ought not to make God a liar and refuse to trust him.

The Scripture is the guide to find the way in the wilderness and lead to the heavenly Canaan. Christ is the chief leader of faith on that journey, at the same time the furnisher of your faith which is often tottering and weak. Christ is the pillar of fire and cloud. Christ is the way—the only way. For the Bible says, "Every manner including you— is a hopeless case. As soon as you perceive that, take hold of the Word of Jesus to his disciples who asked, "Who then can be saved?" with men that is impossible, but with God all things are possible. A diamond does not sparkle, if light does not enter it. Similarly does the Scripture become understandable by the light of the Spirit. Let Christ reveal to you the Scripture. He shares with you the thought of the Word.
prayer: Uncover my eyes that I may see the wonders of thy law. The Bible should — like every book — be read; that is to say, each one may obtain from the soil of the Word his ears and eyes — each one who determines to find the means to quiet the hunger of his soul. May the Bible still fill you unto salvation. Hearken diligently unto me, and eat ye that which is good . . . hear — and your soul shall live. Isaiah 55: 2, 3.

NORTHEASTERN ASSOCIATION

The Welton Seventh Day Baptist Church invites members of churches of the Northeastern Association, and such denominational leaders as may do so, to meet with them on August 2, 3, 4. Delegates are asked to bring tents or auto trailers, as sleeping quarters are not abundant among the Seventh Day Baptists of Welton. The membership is small but we shall try to accommodate all. Meals will be served in the basement of the church building. Please notify either Zuliel Campbell or U. S. Van Horn if you plan to attend. Don't forget the date — August 2, 3, 4.

O. W. Babcock
Clerk Pro-tem.

D. Nelson Inglis
Moderator.

APPROVAL OF HELPING HAND
BY REV. D. BURDICK GOON

That was a good thought on the part of the Sabbath School Board and well executed by Edith Green, who having our denominational views set forth in last quarter's Sabbath school lessons in the Helping Hand. I have not seen anywhere a better, more scholarly, earnest, more vigorous, and scriptural presentation of Seventh Day Baptist views than is found in the Helping Hand of the second quarter for 1933. Our profession of faith is nothing to be ashamed of. It is fundamentally sound, thoroughly Biblical, and one which we should place before a needy world with all the powers of our being. We have a mission; we have a message. God has sent us into the world to proclaim it. It is what the world needs and desires to live it and give it. Speculative theology is left out of our profession. It is a vital, living, practical, gospel saving truth.

Our little Sabbath school here in Roseburg, Ore., is not using the Helping Hand. We are using Cook's quarterly. We study the International Lessons. But each Sabbath last quarter just before the regular sermon I put briefly before the congregation some of the splendid scriptural arguments of Editor Sutton for our Sabbath. It should be done every Sabbath. These Helping Hands should be preserved for use by all our people who have the interests of the kingdom of God on their hearts. They are in strictest harmony with Bible teaching.

South Side Apartments.
Roseburg, Ore.
July 9, 1935.

RELIGIOUS EDUCATION

MEETING OF SABBATH SCHOOL BOARD

The regular quarterly business meeting of the Sabbath School Board was held in the parlor of the Milton Seventh Day Baptist church on Sunday evening, June 2, 1935, at 8:30 o'clock.

The meeting was called to order by the president, Rev. J. F. Randolph. The following trustees were present: Rev. E. E. Sutton, Rev. R. W. Burdick, Rev. R. E. Green, L. A. Babcock, Mrs. L. A. Babcock, Mrs. E. Morse, G. H. Crandall, D. N. Inglis, A. L. Burdick, Rev. E. B. Shaw, Rev. C. L. Hill, Rev. J. W. Crofoot, Rev. J. F. Randolph, and R. W. Burdick.

Prayer was offered by Rev. C. L. Hill.

The secretary read the minutes of the last meeting, and reported on the call of the meeting.

Rev. J. W. Crofoot, of the Field Committee, reported one meeting of this committee at which time it approved plans for work of the director of religious education in Battle Creek, Little Geneva, and Roseburg, W. Va. By vote, this report was adopted.

D. N. Inglis reported verbally for the Publications Committee concerning its meeting with the director of religious education regarding the version of Scriptures to be used in the Helping Hand. Under the direction of the Committee, material for presentation of the work of the Sabbath School Board by the ministers of the denomination has been prepared and is being distributed. It was voted that the minutes of the meetings of this committee be printed and mailed as soon as possible.

Rev. Edwin Shaw reported verbally for the Finance Committee: This was supplemented by the treasurer, R. E. Green, with a statement of the expense account of the director of religious education. It was voted to hear the report of the treasurer.

The report of the treasurer was read and adopted. The report follows:

THE QUARTERLY REPORT OF THE TREASURER OF THE SABBATH SCHOOL BOARD OF THE SUNDAY DAY BAPTIST GENERAL CONFERENCE

Dr.
March 17, 1935—To balance $141.83
April 5—Interest earned 14.90
April 8—Rev. Harold R. Crandall, De-nominational Budget 161.46
May 4—Rev. Harold R. Crandall, De-nominational Budget 107.64

Total $254.81

Balance on hand June 2, 1935 $254.81

The president reported verbally for the committee appointed to prepare the program of the board for the General Conference. This was received as a report of progress.

It was voted that the secretary prepare the annual report of the board to the General Conference.

It was voted that the president appoint the Committee on Nominations. The following were appointed: Rev. C. L. Hill, A. L. Burdick, and Rev. Edwin Shaw.

It was voted that the director of religious education, Rev. E. E. Sutton, be sent by the board to the meeting of the Northwestern Association to be held in Welton, Iowa, in August.

It was voted that when we adjourn, we adjourn to meet on the second Sunday in July at call of the president and secretary. This was approved.

It was voted that $10 be appropriated for printing and postage necessary for obtaining the annual statistics of the schools.

After the reading of the minutes, the meeting was adjourned.

RUSSELL W. BURDICK,
Secretary.

CENTRAL ASSOCIATION

(Congregations from De Rayser "Gleaner" and from correspondence.)

The Seventh Day Baptist Central Association was held at Welton on Friday morning (June 28) and lasted through until Sunday afternoon was one of the most inspiring yearly meetings held in recent years. This was due not only to the unusually large attendance which was occasioned by the presence of a large delegation of young people, but to the theme of the sessions, "The Church of Tomorrow," a matter of keen interest to speakers and listeners. The oft expressed thought of recent times that religion is a low ebb throughout the world, brought thoughtful consideration from preachers and laymen alike. The prevailing feeling was re-enforced that the Christian Church must present to the world a higher type of conduct, a more forceful effort to exemplify their teaching, a higher spiritual quality, and a closer walk with God in all the affairs of life.

The large delegation of young people, made possible by the later date of the association, with their splendid co-operation and contributions to the program, was deeply appreciated.

The presence also of Dr. William L. Burdick, secretary of the Missionary Board; Dr. James L. Shaw, of the General Conference; Rev. Ely P. Loofboro, Lost Creek, W. Va.; and Pastor Albert N. Rogers, Waterford, Conn., delegates from the Southwestern Conference, added much to interest and value of the sessions.

Mrs. S. F. Bates of Watertown was the moderator and conducted with her usual rare grace and efficiency. Mrs. Bates, active in Jefferson County Bible School work, was sent by the state as delegate to the World's Sunday School Convention at Glasgow, Scotland. She is the first woman moderator of this association and had the honor of being elected to this office for two consecutive years.

The last number of the program was the pageant, "The Conssecration of Sir Galahad," given by the young people of the local church, and it was a fitting symbol of the consecration
of young mankind to the cause of Christ for the "Church of Tomorrow." As the last scene came to a close with a vision of the Holy Grail, the audience joined in the parting hymn, "We Three Will Meet Again," and, clasping hands in a great circle of fellowship, slowly left the building and formed outside in a wide ring which extended beyond the boundaries of the spacious lawn where with bowed heads, it was dismissed with the closing prayer and solemn benediction by Pastor Adams. Earlier in the meeting, Friday afternoon, a very effective and inspiring missionary drama, prepared by Rev. E. A. Witter and a company of Adams Center delegates, was presented.

There will be a one-day session of the association churches in the fall, meeting with the church of the living God. Rev. E. A. Witter of Adams Center, retired minister, was surprised, at the close of the Friday session, by a gift, and a huge birthday cake blazing with eighty-three birthday candles. The presentation was made by his pastor, Rev. Orville W. Babcock, on behalf of Adams Center friends.

Interesting historical papers were presented by Mrs. Carroll Burdick and Mrs. Iva Davis of Fairview who looked back. The church was organized 129 years ago, and the present building erected just one hundred years ago.

Miss Jessica Brown, music director of the Adams Center Central School, brought together about thirty high school orchestra members from the various schools represented, and organized and directed them in a very creditable performance of well-known choral numbers and also made a most delightful presentation of two chorales from "Tannhauser and Handel." An impressive scene was enacted by Allison Smith and Alfred Davis of Verona, called "The Unknown Soldier," a thrilling treatment of the subject of war and peace. A women's forum, a men's forum, and a young people's forum discussed problems of today with a long look into the future.

SOME MILTON GRADUATES

The following list of graduates of Milton College is taken from the list of Seventh Day Baptist ministers in the Year Book for 1934. As these graduates are a total of seventy-eight, they constitute more than fifteen per cent. A. N. Rogers and O. W. Babcock are not included in this list, of course; nor are Donald Gray and Trevor Sutton.

W. D. Burdick          90
D. L. Green            91
L. O. Green            91
G. D. Harris           93
Carroll                94
L. P. Hurley           95
E. P. Mackey           96
C. B. Looffbrooker     97
L. M. Mathews          98
Neal D. Mills          99
H. L. Polan             19
Char. Sears            90
Edwin Shaw             91
Geo. B. Shaw           91
Wm. M. Simpson         91
J. L. Skaggs           91
M. G. Stillman         91
E. D. Van Horn         93
W. H. Van Horn         94
T. J. Van Horn         95

The list of ministers is followed in the Year Book by the list of missionaries not ordained. Of those seven, besides Doctor Philumbrook, who was a student in Milton, there are four Milton College graduates, namely:

Marlin Shaw             95
Geo. Thorngate          96
Helen Thorngate         97
Anna West              98

J. W. C.

AMERICAN BIBLE SOCIETY

The following are items of interest taken from a news from the American Bible Society:

In Japan, the agency of the American Bible Society placed 18,378 portions of Scripture in 359 hospitals last year. Many letters from nurses and doctors were received expressing sincere appreciation of this distribution.

An Indian woman living in one of the New Mexico pueblos was given a Bible. By the study of the Scriptures she was led to embrace the Christian religion. When news of this reached the pueblo, many of this people, who brought her case before his honor, had printed some man with her Bible and told the elders that she believed in its teachings. Firm in her refusal to recognize her newfound faith, she was sentenced to a public whipping. Charges have been filed against the governor and his council by the United States district attorney.

An entire household was recently received into membership of a church in Siam. The week before, the man of the house walked twenty-five miles with Scripture portions, secured from the American Bible Society, to give to his relatives, a number of whom he brought to the services conducted by the mission.

In the market place of Mollendo, Peru, the merchants displayed to their hostity the Bible Societies' growing interest in the cause of the people and potatoes. He was preparing to leave, when a girl asked him to read her something from his Book. He read the Beatitudes. The listening group was touched and interested. The market women changed their attitude, many of them buying sets of the gospels.

At the end of 1934 the entire Bible had been translated into 154 languages, the New Testament into 373 additional languages, and the grand total of Scripture translation reached 954 languages. Bengalis in Burma and was, until her death in May, a loyal woman. She had three boys and a girl were born to the union. Clarence, Shirley, and the little daughter preceded the mother in death. Her son Harry and her husband survive.

Funeral services were conducted at the home of her son, Rev. C. L. Hill, and burial was made in the Fairview cemetery.

DAVIES—Iva Van Horn, daughter of William B. and Elsie Kennedy Van Horn, born Feb. 14, 1890, and died June 27, 1935, at the home of her son in North Johnstown. In 1891, she was married to M. Wardner Davies and came to live in Salem. For forty-four years she and Deaconess Davies have been active in the religious, social, civic, educational, and charitable work of the town, especially interested in music and loved to sing and to give leadership to the church which she came first, after that the school she was also interested in the Ladies' Aid, the Sabbath School, and the Band of Christian Literature. She became a Christian woman at Salem Creek. She excelled her position as a wife and a daughter, and gladly assisted in that role.

She leaves her husband, who is treasurer of Salem College; a son, Courtland V., and a daughter, Mrs. Frank Underwood, both of Flatfield, N. J. To many readers of the Review the name of Iva Davies is well known, having been a member of the local Society and president of the Deaconess Society. She also served as a member of the board of managers for the college, and was chairman of the Alumni Association.

The marriage of Rev. W. D. Burdick and the late Mrs. T. J. Van Horn was celebrated in the home of the bride's parents in Milton, Wis., Anna Crofoot, and L. Harrison North of Plainfield, N. J. were married Aug. 21, 1909, the ceremony being performed by President J. W. Crofoot, father of the bride.

THE SABBATH-RECORDEr

THE SABBATH-RECORDEr

OBITUARY

BOPPH—Deacon William R. Bonham, born June 14, 1851, died June 16, 1935, Walworth, Wisc. (Extended notice elsewhere.)

COOG.—Viola West Coon, the daughter of Ann Davison and A. B. West, was born near Vandalia, Ill., March 18, 1854, and died at her home in Farina, May 25, 1935.

Upon her marriage, thirty-three years before her death, she came with her husband Mr. Ray G. at her death she was a member of the Seventh Day Baptist Church in Farina and was, until her health, a loyal woman. She had three boys and a girl were born to the union. Clarence, Shirley, and the little daughter preceded the mother in death. Her son Harry and her husband survive.

Funeral services were conducted at the home of her son, Rev. C. L. Hill, and burial was made in the Fairview cemetery.

Davies—Iva Van Horn, daughter of William B. and Elsie Kennedy Van Horn, born Feb. 14, 1890, and died June 27, 1935, at the home of her son in North Johnstown. In 1891, she was married to M. Wardner Davies and came to live in Salem. For forty-four years she and Deaconess Davies have been active in the religious, social, civic, educational, and charitable work of the town, especially interested in music and loved to sing and to give leadership to the church which she came first, after that the school she was also interested in the Ladies' Aid, the Sabbath School, and the Band of Christian Literature. She became a Christian woman at Salem Creek. She excelled her position as a wife and a daughter, and gladly assisted in that role.

She leaves her husband, who is treasurer of Salem College; a son, Courtland V., and a daughter, Mrs. Frank Underwood, both of Flatfield, N. J. To many readers of the Review the name of Iva Davies is well known, having been a member of the local Society and president of the Deaconess Society. She also served as a member of the board of managers for the college, and was chairman of the Alumni Association.

The marriage of Rev. W. D. Burdick and the late Mrs. T. J. Van Horn was celebrated in the home of the bride's parents in Milton, Wis., Anna Crofoot, and L. Harrison North of Plainfield, N. J. were married Aug. 21, 1909, the ceremony being performed by President J. W. Crofoot, father of the bride.

BOPPH—Deacon William R. Bonham, born June 14, 1851, died June 16, 1935, Walworth, Wisc. (Extended notice elsewhere.)

COOG.—Viola West Coon, the daughter of Ann Davison and A. B. West, was born near Vandalia, Ill., March 18, 1854, and died at her home in Farina, May 25, 1935.

Upon her marriage, thirty-three years before her death, she came with her husband Mr. Ray G. at her death she was a member of the Seventh Day Baptist Church in Farina and was, until her health, a loyal woman. She had three boys and a girl were born to the union. Clarence, Shirley, and the little daughter preceded the mother in death. Her son Harry and her husband survive.

Funeral services were conducted at the home of her son, Rev. C. L. Hill, and burial was made in the Fairview cemetery.

Davies—Iva Van Horn, daughter of William B. and Elsie Kennedy Van Horn, born Feb. 14, 1890, and died June 27, 1935, at the home of her son in North Johnstown. In 1891, she was married to M. Wardner Davies and came to live in Salem. For forty-four years she and Deaconess Davies have been active in the religious, social, civic, educational, and charitable work of the town, especially interested in music and loved to sing and to give leadership to the church which she came first, after that the school she was also interested in the Ladies' Aid, the Sabbath School, and the Band of Christian Literature. She became a Christian woman at Salem Creek. She excelled her position as a wife and a daughter, and gladly assisted in that role.

She leaves her husband, who is treasurer of Salem College; a son, Courtland V., and a daughter, Mrs. Frank Underwood, both of Flatfield, N. J. To many readers of the Review the name of Iva Davies is well known, having been a member of the local Society and president of the Deaconess Society. She also served as a member of the board of managers for the college, and was chairman of the Alumni Association.
Emerson.
in an active

She was

She was loved the Marlboro Church and was loving father

1889.

She was interested in

remained her membership there two

sisters-Mrs. Earl

and

other relatives. Mrs. Palmer was baptized and

The funeral was conducted at her home

by Rev. Mr. Hananam.

was conducted by Pastor Van Horn at the Delroyer church, June 20. A large

number of relatives and friends were in attendance.

in charge of Rev. Edwin

She was born in Pharsalia, Chenango County, September 2, 1857.

When about twelve years of age she was baptized and joined the Seventh Day Hollow

Church. She was its last surviving member.

She married Henry C. Stillman, and moved to Beaver Dam, Wis., in 1887.

He was graduated from Alfred University in 1887. He practiced law in New York City during

his active life. For forty-five years he served as a trustee of Alfred University and

wrote with its legal advice. He also served for many years as a trustee of the First Seventh Day

Baptist Church of New York City. He was a man of high honor and confidence, respect,

and admiration of his fellow men. He was married first to Miss Eola

Hamilton of Alfred, N. Y., in 1900, to Miss Eola

and with their two children, F. Hamilton and Geor-

gena, now deceased. He was married a second time to Miss Eliza

a service was held at the home on Friday

evening, July 22, in charge of Pastor James

L. S.

"A friend is one with whom you can disagree and still be friends."