3 must have that personality which will
make her live winsomely, femininely, capably,
and understandably.
4. Must have a common interest in her
husband's work.
5. Must dedicate her life to the cause of
Christian endeavor.
6. Must have a permanent inspiring char-
acter.—Methodist Protestant Recorder.

MARRIAGES
SUTTON-BOTTOMS.—Edna Ruth Bottoms, daugh-
ter of Rev. and Mrs. A. T. Bottoms, was
united in marriage to Francis Orland Sut-
ton, both of Berea, W. Va., October 12,
1933, at the Methodist parsonage at Bridge-
port, W. Va., the pastor performing the
service.

WHARTON-DAVIS—Armistice Wharton and Miss
Virginia Davis, both of Providence, R. I.,
were united in marriage at the Bethany Bap-
tist church, Pawtucket, by Rev. Arthur
Jennings, April 11, 1936.

OBITUARY
BER—Azariah, son of Josiah and Priscilla Davis
Bottoms, of Milton, W. Va., August 27,
1844, died at the home of his son, Zed
in, at Aurora, W. Va., May 5, 1936.
Since this third of age he lived in Ritchie
County. In June, 1809, he married Venia
Law, who died ten years ago. He is survived
by three sons: Zed, Roy, and Hays, all of Ritchie
COUNTY, besides a number of great-
great-grandchildren.

Burden—Margaret Louise, daughter of T. Lan-
ford and Margaret Davis Burdick, was born in
Charleston, W. Va., April 9, 1831, and
died of scarlet fever in a hospital in Rome,
W. Va., April 10, 1831.

Due to the smallpox epidemic the children had
been taken to the home of the grandparents,
Mr. and Mrs. T. B. Burdick, in Little Genesee,
and later brought to the home of their grand-
parents, Rev. and Mrs. A. L. Davis. Here the
mother came to care for her.

Margaret Louise was a beautiful, talented,
lovable child. She loved flowers. She had
unusual artistic ability which expressed itself in
many ways.

Funeral services were held from the
undertaking parlors in Rome, on May 1, con-
ducted by Rev. A. E. Curvy, a friend and neigh-
bor of the family and Margaret Louise's
"chum," assisted by Rev. Paul S. Burdick. The
oral tributes were beautiful. The body
was laid to rest by the side of the mother's baby
sister in the Verona Mills cemetery.

We miss her in our joys and in our sorrows;
She was our life, our center, and our sun;
And yet we would not call her back, but whisper,
'O God, thy will be done.'

A. L. B.

LAWCROFT—Ulysses S., only son of John S.
and Lavinia Langworthy, was born in Ash-
land Township, Minn., July 29, 1880, and
died at Detroit, April 11, 1933.
He united with the Seventh Day Baptist
Church when fourteen years old, remaining
a faithful member till death. He married Char-
lotte Irene Langford October 29, 1890, and the
greater part of their wedded life was spent on
the farm where he was born. Six children
blessed their union: Myron, Mrs. Mildred
Swenson, John, Mrs. Charlotte Lindahl, Mrs.
Edith Kramer, and Mrs. Barlow. They
and nine grandchildren with the widow and
two sisters—Mrs. Jennie Babcock and Miss
Edna Langworthy—survive him.

Funeral services were conducted by Pastor
Charles W. Thorngate, Albion, W. Va.,

Lawton—Charles D., son of Giles and Sarah
Potter Palmer Lawton, was born January
1800, on Albion farm, W. Va., and died
April 24, 1936, at Milton Junction.

On February 2, 1828, he married to Mary
Wood of Albion. Survivors include three
dughters; Mrs. Geo. Palmer, Mrs. Jessie Fre-
born, Mrs. G. Merton Burdick; and one brother,
Fred Lawton.

Funeral services were conducted by Pastor
Chas. W. Thorngate and burial was made in
the Albion Evergreen Cemetery.

RECORDE WANT ADVERTISEMENTS
For Sale, Help Wanted, and advertisements of
life events, will be run in this column one
cent per word for first insertion and one
cent per word for each additional insertion.
Cash must accompany each advertisement.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURES (Revised) is a book of excep-
tional value. It is a pocket handbook for
Seventh Day Baptists, and is a practical guide in
the Work of the Church. Sabbath Recorder, Plain-
field, N. J.

COLLECTION ENVELOPES,iała Cards, and
enlarged size, 6c each. Envelopes, 16c per
100, or 1.00 per 1,000; envelopes with letter,
3c per 100; 6c per 1,000. Address orders to Sabbath Recorder, Plain-
field, N. J.

LETTERS TO THE EDITOR, by Uncle Oliver.
Of unusual wit, humor, and spiritual
content. Many helpful articles, letters, and
questions on religious matters. An excel-
lent periodical for young and old. Sabbath
Recorder, Plainfield, N. J.

PRAYER FOR PEACE
From the murmur and sublity of suspicion with which we vex
one another
Give us rest.
And make a new beginning.
And mingle again the kindness of the nations in the alchemy of
love.
And with some finer essence or forbearance
Temper our mind.

—Aristophanes (448-385 B.C.)
Can Seventh Day Some of the things said Baptists Repeat? by Bishop Edwin D. Mouzon as published in a recent Christian Advocate in New York, the question, "Can Methodism Repeat?" suggest the consideration of the query of this theme. Some of the things said are adapted here to our own needs in this discussion.

Without the general obvious record of the great Methodist Episcopal Church, it may be that something may be added here concerning Seventh Day Baptist achievements.

An honorable history of more than two hundred years in England and America furnishes our background. One need but mention the names of the Sennettas, Chamberlen, Trask, John James, and Bailey among Baptists in England; and Sweden, Denmark, and Walther in this country, to call up a category of noble achievement and success. The fields of education, science, economics, business, and others held as their own the names of Seventh Day Baptist leaders. Early in the missionary movement in this country, Seventh Day Baptists organized and sent out hundreds of missionaries.

The early field of evangelism found our men among splendid and winning messengers: Campbell and Grieswold, C. M. Lewis, and John Huffman.

In manufacturing great industries were built up by George H. Babcock and Charles Platt from Plattsmouth, Nebraska, G. C. Haas, Allen, C. W. Moore, and others. Some of the industries are still operating.

The question of this theme, "Are Seventh Day Baptists Repeat?" has been raised by Bishop Mouzon. Some of the things said are adapted here to our own needs, and the message is given.

The superficial must be done away. The time is here when Seventh Day Baptists must retrieve their lost power. A work of this nature must be done.

Let us make sure we are right with God—no matter what it costs—know surely that we are children of God, ourselves, and build up the old waste places," become "as a watered garden" in these needy days. Yes, we can repeat—"if—"

Public Worship: An exhortation to the The Consciousness of early church was The Presence of God—said that there was a sense of the Lord’s presence among the members for public worship, a neglect that had already been noticed in some instances. From the earliest times, buildings began to be built and used exclusively for religious services in which the idea and object of worship were prominent. Through the centuries churches and pulpits have been planned and constructed to promote worship. The purpose of worship is to make the consciousness of the near presence of God everywhere, and always and unchanging.... But we are changeable in our thinking, in our imperceptibility, in our attitudes and positions. What are the proper and right objects of a worship service, such as will be most useful and potent to induce in us the consciousness of the presence of the Lord? Seventh Day Baptists have presented some helpful suggestions in "Seven Principles of Public Worship."

These principles appeared in a recent Sabbath Recorder, and one of them is the importance of the element of worship, which is the focus of this article. "The consciousness of the presence of the living God should be the basis of every prayer and service of worship in Seventh Day Baptists as of everything that is done in public worship." The idea of this paragraph is given freely, while the idea is that men and women are changeable. Our mental and spiritual states of mind are partially, at least, under the sway of time and place and circumstances. One’s appreciation of God fluctuates, just as does his appreciation of nature and other people. Nature is wonderful in all its most common manifestations, but we are more likely to be stirred by a cataract or a majestic mountain or an exquisite flower, than by the no less marvelous grass under our feet. Our fundamental affection for those near and dear to us may be constant, but there are times when we are moved by an especial tenderness for them. In a similar way, at certain times and under certain circumstances, we find our deepest being, when some one is to the church, to the idea and object of worship, to which the idea and object of worship are fundamental. Churches and pulpits are used exclusively for religious services in which the idea and object of worship are prominent. Through the centuries churches and pulpits have been planned and constructed to promote worship. The purpose of worship is to make the consciousness of the near presence of God everywhere, and always and unchanging.... But we are changeable in our thinking, in our imperceptibility, in our attitudes and positions. What are the proper and right objects of a worship service, such as will be most useful and potent to induce in us the consciousness of the presence of the Lord? Seventh Day Baptists have presented some helpful suggestions in "Seven Principles of Public Worship."
THE VALUE OF A SMILE

One may not be able to write a book, make a large bequest, or save some dollars but the gift of a smile is one that makes folks feel they are not so bad after all.

The editor likes the quiet, invariable message on the wreath of smiles he had never heard of the Pennsylvania Messenger. "I can smile and follow the smile," he said. "I can smile and while the years roll on, be greeted as the stranger what he had come to town for. The reply was, 'I am here to supply the pulpit of Main Street Church.' The barber asked, 'What with?' Of course it seemed a good joke, and any of us would laugh over it. But as Justus Timberline, who tells about it in a recent Messenger, says, like many a joke, under the skin it is serious.

What with, friends, what with?

The "Motorist's Prayer" One Seventh Day Baptists knows the writer—there may be others—never starts on an extended motor journey without reverently reading or listening to the reading of the "Motorist's Prayer." Its devotional spirit and beautiful language should inspire one and have a quieting influence against rashness and undue speed and chance on the road. Perhaps fewer accidents would occur if more drivers took time to think on these things.

Our daily recently printed "The Motorist's Prayer," which appeared originally in the "Lutheran" and which has been printed and distributed to the public, both in England and America. The prayer follows:

Grant me a steady hand and watchful eye, To keep my tracks along the highway. Thou gavest life, and I pray no act of mine May take away or mar that gift of thine.

THE SABBATH READER

Shelter those, dear Lord, who bear me company, From every evil of fire and all calamity. Teach me to use my car for others' need, Nor miss through love of speed.

The beauties of thy world; that thus I may With joy and courtesy go on my way.

MARBORO CELEBRATES ONE HUNDRED TWENTY-FIFTH YEAR

One hundred twenty-five years ago, twenty-six members—fifteen by the name of Ayars—withdrawn from the membership of the Shiloh Seventh Day Baptist Church to be an organization apart. The reason to be set apart was reasonable and in perfect accord and agreeable to all when the change was made, for a building was erected in the part of the district where most of the members had their homes.

The first "conference" or meeting of the brethren dismissed from Shiloh was held May 5, 1841. One hundred twenty-five years later, May 15, 16, and 17, the church celebrated the occasion by featuring services and exercises.

Four sessions were devoted to matters of importance, and the mighty hand of God was upon this little band of pioneers. The Shiloh people had part. On Friday evening, the Shiloh choir had charge of the worship period and brought inspiration and uplift by their music, Scripture messages, and prayers, under the leadership of Mrs. Burt Sheppard.

Pastor Leon M. Maltby spoke in an interesting sermon on the conditional nature of God's withdrawal from Shiloh expedient. He emphasized the harmony and sympathy among the people as indicated by the phrase in the report made of Pastor Jacob Ayars's sermon on "The Ointment upon the Head," even Aaron's rod may not come all right—'I meet the pastor's explanation."

Miss Julia Davis, whose life has been so ineffectively interwoven through so many of
THE SABBATH RECORder

The years of Marlboro history, charmingly told of early collections of men-and women. She spoke, as did others, of the great influence of teachers Joseph C. Bowen, the latter ordered-and for eight years pastor. These then, it seemed, during depression, held the church together when some thought they might just as well, or better, give up. One of the early pastors was Elder C. Wheeler, father of the Elder-twin R. Whipple, known to many of the older people of today, himself a pioneer pastor, evangelist, and missionary through a long life, and pastor of Marlboro from 1904 to 1909. Geo. R. lived at Salem, twelve miles from Marlboro church. He and his wife worked every week to service. They were entertained at homes of nearby members. Merriment again broke out when it was known that Elder and Mrs. Wheeler liked to separate for the Sabbath midday meal, "so they could both talk." I just wonder whose idea that was. Another incident related was that this couple walked in the middle of the road because in England they were taxed for walking on sidewalks. One might venture the opinion, however, that they walked there because there were no sidewalks.

Miss Davis as a girl attended church at Shiloh, and the prayer meeting and Sabbath school at Marlboro. She bore testimony to the value of early learning hymns and Scripture passages. Her life had been enriched by reading the whole Bible in the Sabbath school library. Elder Gillette, she said, was "a very kind and good man, who said of himself he was a graduate of the still house."

Pastor Herbert L. Cottrell spoke very helpfully on "Our Heritage." He viewed the church's background as significant, but our greatest heritage is spiritual even more than material. Our heritage, he urged, must be one of obligation and of opportunity and responsibility. In closing, he earnestly urged that we must not forget our heritage to "do faithful service."

At the conference meeting following, many interesting reminiscences and remarks were made.

SABBATH DAY

At ten-thirty the house was well filled and later comers overflowed the vestibule. The Shiloh Church were dismissed and the two churches worshipped together. A Salem College student, Roy Tomlinson, and the pastor's daughter rendered a beautiful duet, and a promising choir or young folks tuled in the worship service. The Celestial Tenues was the presence of Doctor Hancock, a recent new member of the Salem, W. Va., Seventh Day Adventist church, and professor of modern languages of Salem College.

"The morning sermon was preached by the editor of the SABBATH Recorder. He spoke from the text, "When the weeds are cast away are entered into their labors." A church with such a background as that of Marlboro has added responsibility to complete its unfinished tasks and to accept the challenges of the present age with its problems of unbelief and skepticism. Scientific research, inventions, and discoveries, in just as many cases, no..."... the idea that was. Another day, "When the day of our Lord was broken" the Christ—till the beauty of Jesus shall be seen in its members.

AFTERNOON AND EVENING

In the afternoon, an informal pageant was presented, with the story of the early years of the church. Three people—Joseph Bills, Mrs. Emma DuBoise, and Miss Harriet Cottrell—acted as a committee in preparing and preparing the celebration. Many qualified words were read. "Joe" displayed the spitoon used years ago—marking that in spite of our "fast young people," spitoons are not needed in churches today.

From this pageant we learned that this church had as the Marlboro Church until 1844; that the name was spelled "Marlborough;" that the present site was first occupied by the church in 1836, "after consultation with the pastor of the church." Its first pastor elected after the church was moved to this site, was Elder David Clawson; the first pastor, in 1811, was Jacob Ayars, who served consecutively for more than a quarter of a century.

A singing school was held very early (I did not get the date) to train singers, and three men were appointed to keep order. An official at church meeting was regularly elected for "sitting at the singing desk." The church expenses men were taxed twelve and one-half cents per year, and women six and one-fourth cents. Bearer Goode paid the church these in double on each other, for one year. At that time "Sisters Patience Ayars, Tamar Ayars, and Miss Coode, "Moore agreed to sweep and mend the floors under a free gratis." At about that time the records show a tax on the church of seventy-one cents for General Conference.

The period covered by the last seventy-five years, from 1851 to the present, was presented by Pastor Cottrell. For five years the services were held in the basement, and it was a red letter day, the pastor said, when in 1861, the first meeting was held in the auditorium.

In 1861, it was voted to quit renting the building and to "contribute according to our ability." Mr. Cottrell paid loyal tribute to the deacons, Hummel and Bowen, already mentioned, who carried on under most trying conditions to maintain the church. That church, they said, was in a splendid present day Sabbath congregation and fine group of boys and girls—every Sabbath morning going forward to listen to the children's sermon.

Letters from several former pastors or their representatives were read, and the daughter of one of them, Mrs. Albert Godfrey—was present and spoke earnestly for a few minutes.

Brother Eber Davis, one of the oldest, was introduced as "one of the oldest members." He said he would like an old aunt who used to begin in the middle and go back. He spoke feelingly many hours at anytime to the dedication of the "closing the doors of the church and going to Shiloh," but "no one dared make the motion." He told of the hard times, financially, endured by members and pastors alike, and of the patience and faith in working out the problems together.

In the evening, histories of the various organizations within the church were interestingly presented. The editor's notes on the closing meeting have been misplaced. But the representatives of the Christian Endeavor societies, and "Ladies' Aid gave good account of their various organizational activities. There will doubtless be some reports of the celebration coming from the church people themselves."

Editor.
The Sabbath Recorder

Sunday Afternoon, 200 P. M.
Devotional services, Women's Organizations in the Eastern Associates
Summarizing Sermon
Rev. Everett T. Harris

A. Burbet Crofoot, President.
NEAL D. MILLS, Corresponding Secretary.

MISSIONS

Let us remember that June is the last month of the Conference year.

Let us remember that the results of the year's work are going to influence the future of all our churches in a tremendous way.

Let us remember that while we may not be able to do the work of the Church at this late date in the year our spiritual attainments as individuals and churches is one thing we can greatly improve—namely, our contributions to the Master's work.

Let us remember that "the liberal soul shall be made fat," that the stingy soul can neither be Christian nor happy, and that "It is more blessed to give than to receive."

Let us remember to pray for the work and workers through that prayer which is the greatest source of power given to man.

BASIC CONSIDERATIONS OF A CHURCH

(Recently the Church League published its "Basic Considerations" and these ten statements are included because they are suggestive and apply to all churches.)

1. That the success of the Christian program rests chiefly on the success of the preaching that is done.
2. That the churches can succeed only as they are 
3. That the Bible is the Word of God.
4. That prayer is the Christian's vital breath and the secret of his power.
5. That the spirit of evangelism provides both the impetus and the method of the Christian's private influence and public service.
6. That the ministry must provide inspiration and motivation for the church.
7. That the membership of the churches must accept their personal responsibility as members of the body of Christ to represent him in their communities and in the world at large.
8. That group organizations should be used more frequently to inspire, enlist, and train workers.
9. That more people should be enlisted in Christian work and their efforts made more effective in meeting new and changing conditions.
10. That the time for the publication of denominational literature and the expansion of denominational missions has now arrived.

DENOMINATIONAL BOARDS

The denominational boards are not the creatures of the Church; they are the result of many decades, even centuries. One of the great principles of the Church is the autonomous character of our missions. What. the Church has done in the past is done for the purpose of meeting the needs of the present and the future. The Church is not static; it is always moving forward in the work of God.

The denominational boards are the creatures of the churches organized to help them do the work. The Church has committed to them those tasks which are of definite purpose and scope.

The boards are the creatures of the churches organized to help them do the work. The Church has committed to them those tasks which are of definite purpose and scope.

Through the Tract and Missionary Societies, these organizations of the churches have been aided in promoting Bible schools, young people's work, and education. The work of the boards and missionaries of the churches is inseparably linked together.

EVANGELISM THE WORK OF THE PASTOR AND HIS CHURCH

(Taken from an address by Rev. Charles L. Goodell, D.D.)

When I went to my first pastorate, my father with six generations of New England blood in his veins, said to me, "My son, you are going into the ministry. I have no doubt you will get a congregation, but let me say to you that it will not make any difference how large your audience or your salary, or how many of the first families occupy your pews, if you do not win a soul for God."

Let me say to you that the work of the boards and missionaries of the churches is inseparably linked together.

The Seventh Day Baptist Education Society as an organization has been in existence for about sixty years. The First Presbyterian Church of New York City is not a very large church, but it has been able to do a great deal of work for the cause of Christ. The church has been able to do this because it has a vigorous and active mission board.

The Tract and Missionary Societies are the only denominational boards that are doing any work in the field of education. The work of the boards and missionaries of the churches is inseparably linked together.

The mission of the church is to

The mission of the church is to bring the gospel of Jesus Christ to the world. The mission of the church is to bring the gospel of Jesus Christ to the world. The mission of the church is to bring the gospel of Jesus Christ to the world.

"And why are we not doing this work, my dear brethren?" said Dr. Goodell. "Why are we not doing this work, my dear brethren? Why are we not doing this work, my dear brethren?""
THE SABBATH RECORDER

THE WESTERN ASSOCIATION

For some years the Western Association has followed a plan independently of the other associations, setting its time to suit its own convenience—bypassing the custom of interchanging delegates. It still cooperates with the Eastern and Central in sending a delegate to the Southwestern Association. It invites the boards, according to its needs, to send their representatives, over a course of years covering the major boards and societies. The first to offer a delegate to the Association this year was the Baptist Missionary Society. It names as its delegate, Rev. W. L. Davis. This is a step in the right direction for the Association as a whole and the Baptist Missionary Society in particular. We are glad to have them as members of the Association.

L. R. Conwell

THE SABBATH RECORDER

I have many things to say unto you but ye cannot bear them now.

Before when he the Spirit of truth is come, he will speak of things that shall be.

Then he answered and spake unto me, saying, This is Joseph, whose name was written in the Lamb's book of life.
THE SABBATH RECORDER

Christ; for those men and women in every community who are loyal to his cause and who give their best to his kingdom; for the lessons we are learning in this issue of crisis, reminding us that "righteousness exalteth a nation but sin is a reproach to any people."

Penitence and Confession—of our individual and corporate sin, of our forsaking, and of the redeeming love of Christ, for the power to think and believe, to walk in the light of God, to trust in the things of Christ who is our Savior and Master, that justice, mercy and the power to choose the things worth while and to kneel before the Lord our Maker. Let us worship and bow down, to choose the things worth while and let us worship and bow down, to the windows of a Spirit, and they shall be saved. Let us worship and bow down, to choose the things worth while and let us worship and bow down, to the windows of a Spirit, and they shall be saved.

For God, who commanded the light to shine out of darkness, gave the light of the knowledge of the glory of God in the face of Jesus Christ. Even the spirit of truth! whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he is before all things in you and shall be in you.

Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father. And I will love him, and will manifest myself to him. Special music.

An interpretation of Holman Hunt's "The Light of the World," by Mr. Elmo Randolph Prayer—Lenten Hymn—"O Jesus, Thou Art Standing!"

SABBATH PROMOTION

CREATION'S BIRTHDAY

BY REV. LESTER G. OSBORN

Genesis 2: 2, 3—And God rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that in it he rested from all his work which God created and made.

Exodus 20: 8-11—Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath to the Lord thy God.

Mark 2: 27, 28—The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

Introduction

The Bible was written for a religious purpose. It deals with the relation of God and man. It sets forth facts from which we deduce truths. The word Sabbath, as its name implies, is a book of beginnings. Someone has called it the "seed book" of the Bible, and that is very true. It is a book of religious fundamentals.

The account of God's chosen people begins at the twelfth chapter of this "seed book." The story of Israel's history is man's point of view begins at the fourth verse of the second chapter. The thirty-four verses preceding this are cosmic in their scope. They record the origin of the universe, the earth, and life. As chapters one to eleven are an introduction to the whole Bible, so chapters 1: 1 to 2: 3 are an introduction. The sabbath day is a prologue to the Bible.

Since Genesis is a book of religious fundamentals, it is the foundation on which Christians build their faith. It is the matchless account of creation closes with a religious symbol—the institution of a sign or reminder of God, the Creator. This symbol is the Sabbath day, which is sealed this week.

It must be hard, when talking of the purpose of the Sabbath, its benefits, and man's duties in the matter of its observance, to have to spend so much time in apologizing for and trying to explain the change of the day. We have no theology to offer, we can go on, immediately, to talk of the manner of the origin of the Sabbath, its purpose, and the blessings accruing to mankind in its observance.

I. The Origin of the Sabbath

Nearly every people, ancient and modern, divide time into weeks of seven days. It is an arbitrary division— not natural like that of days and months, (for there is no heavenly body which goes around the earth, or which the earth rotates, in twenty-four hours), but entirely artificial. Most ancient peoples, too, had "days of restriction"—people were not to be outdoors, were not to be active, and the like. All these things point to a common, primeval origin for these things. The passage under consideration gives us the origin for which we search. All these weekly special days had their beginning at the time of the creation when God ordained the seventh day of the week as the Sabbath.

The story of Genesis is a fact in the making of the Sabbath. In the first place we read that "God rested on the seventh day." It was a rest, not an accident, but a rest so far as the work was closed, as to put an end to the creation. And it was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplating that perfect work which he had just finished. We feel the foundation for the institution itself. It was the refreshment of contemplatin...
The other act in the making of the Sabbath was the "sanctifying" of the seventh day. To sanctify is to set apart for a special purpose. The Creator set apart his rest day for a particular purpose. The word "sabbath" is root of the words "sanctuary" and "sanctifying" of the day, the idea of proclaiming or announcing other days. It said that God set it apart. And every later reference is to this earlier sanctification of the seventh day.

So we see that the seventh day was given a peculiar distinction. On it God, the Creator, rested, and because of that fact, he blessed and sanctified it. Notice that it was the day which was blessed, not the institution. It was the seventh day, not the Sabbath, which was sanctified. It was the blessing and sanctifying of the day which distinguished the Sabbath. Just as Adam was made of the dust of the earth, so the material of which the Sabbath was made was the seventh day.

II. The Chief Purpose of the Sabbath

When we come to the consideration of the purpose of the Sabbath, we must realize first that it was the Lord's day. It is the true "Lord's day," the only day which he calls his own. It is the Creator's rest day—the day he set apart to himself and his own glory. It was his to use as he saw fit.

The creation was an event so important that we are given a weekly day to commemorate it. The fourth commandment (Exodus 20: 10) says, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God at the completion of this great event. No other of the ten precepts tells us who is speaking. This one tells us who is the author and gives us facts about him—who is speaking, his position, power, and distinguishing attribute. It is the God who created the universe. The work of creation is claimed by the Creator as evidence of his deity and power, and as the thing which distinguishes him from all false gods. In Hebrews 3: 4 we read, "He that hath built all things is God." Jeremiah 10: 12-13 sets the gods over against the God who made heaven and earth. Paul shows his "eternal power and Godhead" from the Jehovah in Romans 1: 10. So the seventh day is the Lord's "birthday".

But the Sabbath is more than a memorial of creation. It is a continual reminder of God, and a symbol of his presence and providence.

It is a testimony to the world of the true God, and a weekly reek to atheism and idolatry.

So we worship the Creator in whose image we are made, on the day which he himself set apart for his own worship and glory. "Worship is the expression and proof of our love for God and for his will. God is to be served only as he is pleased to be served, and all is devoted to do him honor." "Bless the Lord, O my soul," says the Psalmist, "and all that is within me, bless his holy name. God bless us by communing with us. We bless him by speaking good of him, in gratitude for his blessing." The Sabbath is the Lord's day, but it was made for man (Mark 2: 27). Man was created that God might have a being in whom to find fellowship and joy, and to honor and worship Him. This is proposed out of this proposed relation between God and man. It was made for man. It is just as much a provision for his good as all the rest of creation. It is a reminder to us not only of God's power and glory and deity, but of his love for us, and his interest in our welfare.

III. The Benefits of the Sabbath

The underlying idea of the Sabbath is rest. It was ordained because of the Creator's rest. It was given to man as a time for the recreation of his own body, soul, and spirit. The Sabbath is a time for rest from earthly toil and care. How blessed, on Sabbath eve, to drop the burdens of life, to shut the door of God's provision for the poor, thus giving rest to the body and soul, and just planting the seed of a task which is necessary for preserving our bodies in a fit state for spiritual improvement. Man needs the Sabbath rest—he is so constituted physically and mentally. Six days' labor and one of rest is the "divine rhythm of a healthy life." It has been proved by many experiments that man is more efficient if he rests one day in seven. The "converse of the theorem" is that one cannot observe the Sabbath as he should except as he looks back on six days of labor of which he can say "it is very good."

But by far the most important benefit of the Sabbath is that it ministers to spiritual growth. This is the remarkable fact that A. H. Lewis said in one of his books, "When men conceive the Sabbath to be God's day, and the Lord's day, they begin to love the Lord with all heart, and all soul, and all strength, and begin to make forgiveness, to and to allow the things of the Spirit to be submerged in the things of man, duties, it becomes the most effective means of growth in all spiritual attainments."

It is a day for meditation on God, his wisdom, his will, for our conduct, for our character, for our interests, for his goodness to us and our duty to Him. This special consecration to a God of a portion of our day to ourselves and to others, is all deleteriously dedicated to do him honor. "Bless the Lord, O my soul," says the Psalmist, "and all that is within me, bless his holy name. God bless us by communing with us. We bless him by speaking good of him, in gratitude for his blessing."

These things can be attained best through the day which God has ordained—into which he has put a definite blessing. How true it is that to leave the day which God singled out, which he blessed and sanctified, is a long step down the road which leads to loss of spiritual protection. For not only is it leaving a principle, and commandment, which is deadening to the spiritual life, but it is to remove oneself from the promised blessing. To leave the true Sabbath, in the Decalogue. This the law of God and the needs of man combine to make the observance of the Sabbath an absolute necessity. Remember, too, that the Sabbath was instituted before sin entered the world. If it was necessary in a state of primordial innocence, how much more so now when it is introduced into the perfect condition of life and the state of sin. Let us make it a day of rest, and a day of worship, and a day of teaching the love of God, of the forgiveness of sins, and let us forget our sins, and allow the things of the Spirit to be submerged in the things of man, in the struggle to make a living and have a "good time."

"Remember the rest day to keep it holy"—so it reads literally. God's rest day was "set apart" as a special day. It was made the seventh day holy, we must keep it. Our honoring the Sabbath is a debt which we owe to God, the Creator, our Lord, who sanctified it.

IV. IN LIEU OF SABBATH SPORT

BY LOIS R. FAY

A few months ago, on a sunny Sabbath afternoon, a young man aged nineteen years, with Sabbath-keeping parents and grandparents, said, "Oh, I wish I could go skiing!"

Such is the popularity of sports, that when numerous lodges for sports and recreation are present, the human mind misinterprets these gifts.

A young woman, not far from the same neighborhood, is suffering from compound fracture of a limb and possibly other permanent injuries, because she happened to permit the transfer of gifts of pure air and sunshine to intoxicate her to excess, so that she failed to see a root loosened in the ski trail, which threw her down with violence.

This intoxication in the use of good gifts has many victims. Not only are God's gifts so misused, but new inventions of man are misinterpreted and misunderstood. From the wonderful ozone of the fresh air to the trees polished and shaped into good skis, there is no lack of God's power. Instead of the exalted gifts of pure air and sunshine to intoxicate her to excess, so that she failed to see a root loosened in the ski trail, which threw her down with violence.

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research, prayer, and study of the Word of God, in different languages—Arabic, and Melkite, and Slavic and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in Ethiopia, about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them both in our own tongues, speaking of the wonderful works of God.

Why pine for sport, O youth!

If we sift the chaff in our libraries we find different records of the acts of Christ's disciples in many lands, where the wonderful works of God are being performed, eclipsed by the great world of secular interests; and those wonderful works are just as operative as in Bible times. Yet only a favored few have eyes to see them. Deep visions of truth are often the only fruit of such research.

In some important change, as for instance the establishment of a new calendar, the majority seeks to mold the majority. This is one of the side streams in the river of evangelization. Thus the gospel of the kingdom of God is spread to distant places, but in ways sometimes that are a surprise to the evangelists.

More than two thousand years ago in old England, Theophilus Brabourne wrote a book of arguments in favor of the Sabbath of the Bible and dedicated it to King Charles I, requesting him to use his influence for the restoration of the ancient Sabbath.

The result of trusting in royalty was disappointing, for the monarch appointed a church dignitary to prepare a treatise setting out his subjects in the "old and good way of the ancient and orthodox Catholic Church."

We may imagine how cast down the minority were to have their hopes thus blasted, but this disappointment no doubt influenced the emigration of a few to America. For with the emigration of a few, there went the force that kept the Sabbath so much in old England, and after arriving this side of the Atlantic, they suffered somewhat at the hands of their fellow Puritans in New England, so that little groups migrated still farther westward.

There, as pioneers, that exciting loving spirit of youth found activity without the diversion of sports, and gave energy to the establishing of Sabbath-keeping homes. It lends a bright aspect to that early disappointment to think how out of it grew the impulse to carry the seeds of precious truth to new soil.

Now, if youth will use courage and love of adventure and of the wonderful works of God, in God, in Cyrene, those wonderful works are just as youth! Theophilus Brabourne wrote a book of arguments in favor of the Sabbath, in Bible times. The result of trusting in royalty was disappointing, but that was sufficient for him. He had always been in the habit of trusting God; he knew that what ever God told him to do would be for his own good. So he obeyed, and he knew his God's words would last till the rest.

Now the Christian life is one of faith, and when we begin to doubt God and try to reason things out in our small minds, then we make a mess of the whole thing. And so when God tells us that a few things are to be done, say holy days, the best and only thing for me to do is say, "Amen, Lord, by thy grace I will." And then the Lord will card for me and mine while I am endeavoring to obey the will. And will he fail? Never: God's promises were never known to fail. David gave a beautiful testimony to God's wonderful care over his people in Psalm 37: 25. He says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." And the Lord says, "Amen, God will never have either." I have seen many start out to keep the Sabbath and after awhile become discouraged and give it up and blame God that they could not make it go. But let me tell you in every case of that kind of failure, I have not known one who was a righteous person. They accepted the Sabbath as a truth as a theory which could not be denied. Their own common sense and reason told them that these things were true. And when their calendar was Saturday, and so wishing to be religious and hoping for a future reward, they started out to keep that day. But what a miserable failure we make of things when we try to do them ourselves. We start to figure out the hour of things and see that it can't be done. And having no better reasoning it can't be done. Nearly all the truants of the Bible are contrary to human reasoning. In one instance we read of how Jesus put clay in a man's eyes before he healed him of blindness. Is there any reason to that? Of course not—human reasoning. Then in another place we read of Elijah—how he made a sacrifice and to prove to the king of Israel that God could feed the multiplied hosts of Egyptians, but he made the manna fall from heaven to feed them—but on the sixth day he made rain as much as to fall and on the Sabbath, none at all. So they had to trust God on the sixth day of creation, to keep sixty years down twice as much as on other days so that they would not have to go hungry on the Sabbath. Many people believe that we should look to God for spiritual things, and that the faith is true; but God's promise to provide us with temporal bread is also sure and we can expect him to keep his word. When Jesus was here earth, he was everywhere concerned about our physical necessities and wants to help us. At one time there were four thousand men, beside women and chil-
they overlooked the fact that they had not eaten for so long. Jesus did not forget it. He knew that they needed food and real physical food. Even though they had been feeding them with the wonderful words of life, yet he realized that man is frail, and we read in Matthew 15: 32, "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they had nothing to eat; and I will not send them away fasting, lest they faint and be weakened," because they had been so touched and blessed the day before. And Moses told them later in Exodus 16: 31-35. "Then God cared for his people in the past and he is doing the same today. But what are the requirements? Must I do to be sure of this divine care and protection? Just this: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. But be sure to seek his kingdom first—not last—not any time that is convenient—but FIRST. Then God will prove himself and keep his word. One seventh of our time and one tenth of our income belong to God, and if we appropriate it for ourselves we are stealing from God, which is much worse than stealing from men, even though the world does not consider it as stealing. Malachi says that God created man, a blessing that there will be room enough to receive it if we obey God. There is nothing there that sounds like depression. No, the idea rather is table fitted and the blessing but the fulfillment of abundance on the obedient child of God. Psalm 34: 10, "The young lions do lack, and suffer hunger; but they that seek the Lord lack not any good thing," because God is for such a promise, and promises that he is keeping his word to us who love and trust him. Durham, Conn., May 7, 1936.

SABBATH REVIEW AND DEFENSE
BY BURT F. MARRS

Periodically there is some one who bores up to deliver a crushing blow to those people who follow after the commandments far enough to keep the Sabbath which God made for man (Mark 2: 27), and now after so long a time we are making the error which our fathers did, picking up manna, and he also stated that he wished to, "Prove them whether they will work my law or no, and it shall come to pass that on the sabbath day shall prepare that which they bring in; and, it shall be twice as much as they gather daily," in verses 4, 5. Notice, get up verses 22 and 23 verses in connection with this and you will find this was before they had reached Sinai. In verses 28-31, "The Lord said unto Moses, How long refuse ye to keep my commandments and my law? Seeing that for the Lord hath given you the sabbath, therefore he hath given you on the seventh day of the week two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day. Does this look as though no one ever kept the Sabbath before they reached the mountain Sinai? In case you may be skeptical about the time of this incident, take the first verse of chapter sixteen and note that the event mentioned occurred in the second month; then read the first verse of chapter nineteen and you will see that they came to Sinai in the third month, so, Elder, you are just about a month wrong, which is just a slight mistake for some of your army—see Revelations 12: 17. Now, please notice another point. The Sabbath was before they reached Sinai, happening on the fifteenth day of the second—a month. Now, let us see if the people hadn't been given the commandments before they were written on the tables of stone. See Exodus 15: 26: "If thou diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." And this was before they left Egypt, if you will but examine the Scriptures. We therefore conclude that God did but write the words of stone the commandments he gave them previously and which he was proving them in before this. Abrakham was a Sabbath keeper three hundred years before this, when the words of stone were given the people with the commandments written on them. See Genesis 17: 2:

The tract writer truly states that the Sabbath was given as a sign between God and Israel forever. How long would this be, dear reader, if it was a perpetual covenant? It would seem to us that something perpetual would be never weakened, that is, shall we say that it ended at the cross? Another point mentioned by the writer of this tract is that God gave the commandments (particularly the Sabbath, we suppose) because he practiced them. What we have noticed was that some people have not been brought up out of Egypt, and further states that we have not been brought up to Sabbath. We have before us such a tract as was scattered among our brethren in a certain locality for the sixth week of fasting of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day. Does this look as though no one ever kept the Sabbath before they reached the mountain Sinai? In case you may be skeptical about the time of this incident, take the first verse of chapter sixteen and note that the event mentioned occurred in the second month; then read the first verse of chapter nineteen and you will see that they came to Sinai in the third month, so, Elder, you are just about a month wrong, which is just a slight mistake for some of your army—see Revelations 12: 17. Now, please notice another point. The Sabbath was before they reached Sinai, happening on the fifteenth day of the second—a month. Now, let us see if the people hadn't been given the commandments before they were written on the tables of stone. See Exodus 15: 26: "If thou diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." And this was before they left Egypt, if you will but examine the Scriptures. We therefore conclude that God did but write the words of stone the commandments he gave them previously and which he was proving them in before this. Abrakham was a Sabbath keeper three hundred years before this, when the words of stone were given the people with the commandments written on them. See Genesis 17: 2:

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used as a type of sin in which we were bound out of Egypt (out of sin) we are not insisting on keeping the commandments for contention. But the fact is, if you are not really a literal descendant of one of the twelve tribes, then, when you leave sin and enter into covenant relationship with Christ, you become a child of God and hence a child of Israel, or a member of Israel, hence no longer a Gentile as such. We read that there was one law for the Jew and the same for the stranger (Gentile) who joined himself unto the Lord. Isaiah 56: 6, 7 shows that the Gentile who kept the Sabbath was to be blessed for so doing.

But God stated his reasons for his people keeping the Sabbath even in his commandment. Please read the commandment in Exodus. “Remember the Sabbath day, to keep it holy.” In six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore (for this reason) the Lord blessed the sabbath day and hallowed it.

The writer’s plea that because he is a Gentile he is under no obligation to keep the Sabbath is a thin excuse for violating God’s holy commandment. Let me ask if the Gentile as such ever had any hope of life eternal? Let us read Ephesians 2: 11, 12: “Wherefore, remember, that ye being in time past Gentiles in the flesh...” being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: “etc.” Do you not see that they were without the law—that they became a law unto themselves and their conscience, either having or excusing them, etc., as Paul declared in another place? Would you like to remain separated from the Jews and other Israelites just because you hate God’s holy Sabbath so much? I wish you would note that Gentiles (strangers as Paul called them) were commanded to keep the Sabbath as is so stated in the commandment itself. Read Exodus 20. You will see that God’s people and the stranger that was within their gates as well were to keep the Sabbath. Of course the writer will come back with the argument that their cattle were also to observe the Sabbath. Now, is that true? Truly they were told that their cattle were not to work, but in order for them to work it would have been necessary for some human being to have labored to get them to work. I have never known of a cow failing to eat hay of her own free will, nor a hen to quit laying on the Sabbath, but this is rather straining at a cow and swallowing a counterfeit Sabbath as the writer does when he tells us that the first day of the week is the proper one to observe in this dispensation. Few people are not able to understand the commandment who are willing to try to harmonize God’s word with the purpose of the one who kept the Sabbath; but this is not doing honor to the Sabbath as an integral part of salvation. It is always good meetings, without which something would be missed by those who attend these gatherings. It is always a strain to keep the people’s meeting. In passing, we might report the fact of helpful services and studies having been conducted Sabbath morning and afternoon for juniors and intermediately by Mr. Ray Polan, Elmo Randolph, and Mrs. Mark L. Sanford.

Pastor A. Clyde Ehret brought a helpful message from Matthew 6: 30—“Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?” Materialism of the present, he said, with its fleeting nature, could not be considered as sufficient for the world’s great need. It is like the grass. This is true in all phases of life, economic and political. Our age is the better and not the worse for criticism. Religion based upon the fear of criticism, for truth is indestructible. Vital and significant is the truth that “Christ came to make men equal to their task.”

The sermon by Rev. Harvey Sutton, pastor of the Little Genesee Church, was based upon the text of the sermon on the Mount, with the theme “Do More. We can do more, if we would.” As so much of our daily life must have an adequate philosophy of life. The sermon on the Mount, he said, was really the portrait of personality. The gospel was lived out rather than “spelled out.” The sermon contained not so much a set of laws, as an invitation and challenge to loyalty to the personalistic idea. Discipline is one of man’s greatest needs; it leads to perfection.

A new type of man is demanded. Life cannot be lived on the circumference, but at the center. Jesus touched centers that were vital.

In our own time as the Church rediscovers Christ for itself, it will find the power of continuance. For “The gates of Hades shall not prevail against it.”

SECRETARY Van Horn spoke on Sabbath evening. The Need of an Unbelieving World; his second subject was on the theme—Laying Offering as Exemplified in the Ideals of Christian Endeavor; and third, The Way of Escape Is the Way of Salvation. The theme of the program being evangelistic. These sermons were of evangelistic nature. A good conference meeting followed the first of Mr. Van Horn’s messages, when many took thoughtful part in testimony. These are always good meetings, without which something would be missed by those who attend these gatherings. It is always a strain to keep the people’s meeting. In passing, we might report the fact of helpful services and studies having been conducted Sabbath morning and afternoon for juniors and intermediately by Mrs. Ray Polan, Elmo Randolph, and Mrs. Mark L. Sanford.

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A new type of man is demanded. Life cannot be lived on the circumference, but at the center. Jesus touched centers that were vital.

He came, quoting E. Stanley Jones, “not so much to get men heaven as to get heaven into men.” That men are the ‘salt of the earth,’ and the ‘light of the world,’ has either cosmic effect or is cosmic. The person to be perfected must have new moral standards set, as the entire pattern of the person is changed. Personality of one’s enemies sacredness regarding his own position. As the turning of the other cheek instead of retaliating, one loses even where it seems to win.” “Love is victory” even in defeat. Personality must be unified—a divided personality cannot win. “Ye cannot serve God and mammon. “What ever gets your attention gets you.” In finishing the portrait Christ chose the rock to sym- bolize the Mount. The Mount was the high place. The Apostle Peter so much a set forth the Trinity. Tried from above, by the rains, from beneath, by the floods, from the side by the winds, Christian character is like the rock, if on the inside there is the Christ. Defeat can come only from within, filled with the world instead with Christ. Loyalty to Christ is demanded and experienced if we are to be more and “do more.”

ADDRESS

On Sunday afternoon there were three splendid addresses “The Duty of All Christians to Propagate The Religion,” was treated by Rev. Walter L. Greene. We were asked for a résumé of this excellent, logical address furnished by the speaker himself. The second address was given by Mr. Randolph. He spoke upon “Speaks on the Church and Its Missions,” and will be given in full, in later pages of the Sabbath Recorder. The third address was by Professor Ray Polan, upon “The Subject, A Layman’s Conception of the Recruiting Work of the Church.” These three addresses, while not further commented upon, are worthy of the careful consideration of all our readers who are interested in the on-going of the Church’s Christian Endeavor.

The afternoon session was closed by a forum discussion led by Secretary Herbert C. Van Horn, who spoke briefly of tract publication, Sabbath evangelism, and the Sabbath Recorder, pointing out the alarming drop in its support by subscribers, and more extendedly of the work of the Agency, appointed the past year by the ‘Tenth Day Association’ in following the wishes of General Conference, in making contacts with individuals and groups of unattached Sabbath keepers in need of denomin-
IN THE LINE OF BUSINESS

The few items of business, reports, and other details were handled expeditiously. Two or three points in the report of the Missionary Committee are here passed on to our readers. Rev. A. C. Ehret reported that the members of the committee had spent some time in visiting and counseling with the few members of churches now no longer operating actively. As directed by the association last year, investigations were carried on at Main Settlement, Hartsville, and Venango. Some years ago the members of the Main Settlement Church met and voted to tear down their church, which they did. Since then they have considered themselves disbanded and without an organization. The opinion of the committee that this church should be no longer considered in existence was approved by the association.

The committee also visited Hartsville, because of age and sentimental attachments, did not wish to disband. They would not feel at home elsewhere, even though the Alfred Station Church had been most kind and considerate in ministering to their spiritual needs. The recommendation that Hartsville be still counted as a church until a time as changes may justify other action was adopted by the association. Somewhat similar conditions exist in the Venango Church matter, and since the few faithful ones who remain wish to retain their church's existence, recommendation in favor of their doing so was approved.

AND SO FORTH

Many expressed the thought of the association being one of unusual interest, power, and spirituality. The presidents and ministers of the association were present at all or the most of the sessions. Many of the university faculty and other church workers from various parts were present.

Meals were served free at the parish house, the local churches of Independence and Andover furnishing tureen dishes with milk, tea, and coffee to supplement the sandwiches and cakes and other sweets brought by families from other localities.

It was observed by some in an appreciative manner that social fellowship opportunity had been afforded by a program not too heavily crowded. This would doubtless have been even more enjoyed had the weather been a bit warmer.

The officers elected for next year are: moderator, F. J. Pierce of Alfred Station; recording secretary, Rev. Clifford A. Beebe, Coudersport; financial secretary, Rev. A. C. Ehret. The next session will be held with the Friendship Church at Nile, at the call of the executive committee.

YOUNG PEOPLE'S WORK

YES!

Did you ever stop to think— that hard times mean nothing to the hen? She just keeps on digging worms and laying eggs, regardless of what newspapers say about conditions. If the ground is hard, she digs around it. But she digs up the worms and turns them into hard-shelled profits, as well as tender brood for her nest of mistic mhen? Did you ever know of one starting to death waiting for worms to dig themselves up to the surface? Did you ever hear of one cracking because times were hard? No! She saves her breath for digging and her crackle for eggs.

IDEAS OF AMOS AND HOSEA

BY MARION VAN HORN

At the beginning of the eighth century B.C., the ideas of God among the Hebrew people had reached the stage of narrow nationalism. The relationship of God to people was thought of as being natural and unbreakable. It was the King's law, and since a king without subjects is hardly to be conceived, God must have worshipers. Follow this train of thought, it was almost natural that God would favor his people with prosperity and protect their interests and society in order to maintain his own interests.

It is not at all difficult to see in these beliefs to imagine what bomb the prophet Amos must have exploded on the thought of the people when he declared that the relationship between God and the people was purely voluntary on God's part and not at all necessary, as they had come to believe. According to Amos it had been shown that particular relationship of his own volition, and it could at any time be broken because the people were not essential to the existence or the well-being of the world. This explosive idea caused only a trilling tremor compared to the shock left by his next idea which projected God as a personality, a moral being who would deal out justice. And that justice might bear the weight of disfavor as well as of favor. It meant that punishment and even destruction were provided in the conception of God and disloyalty to the standards he set forth.

Amos denounced the people for the insinuated sin of disloyalty. They were not faithful to the idea of God which they had made claim to believe, and lack of justice was all too evident in their dealings with one another. He did not fail to strengthen his argument by the play upon the element of fear which was so prevalent in the lives of all peoples of that early day. The recent solar eclipse and the frequency of earthquakes in the land are effectively used to this end, since such phenomena were regarded as ominous symbols of the displeasure of God. Thus he admonished the people to seek God and to love justice that they might live.

Amos in the presentation of his message was rather domineering and harsh and appeared to the people as Hosea, however, goes to the people in a manner that is tender and gentle. Hosea, however, goes to the people in a manner that is tender and gentle. He, too, is concerned for the future, but he is more protective and understanding. He does not demand justice, but he does urge love for God and his people to those who wish to be guided and comforted and sustained.

DOCTOR OF MEDICINE

One of my correspondents has just sent me a letter that has given me extraordinary gratification and delight; for I regard it as one of the finest compliments that one man can pay another. He has mentioned the number of honorary degrees that I have received in medicine, philosophy, and theology, and he says that I have received the honorary degree of M. D.—Doctor of Medicine—for he really believes that my methods of expressing them have been of positive physical benefit to him during a serious illness. Now, I hope this is true, for it must be admitted that the methods of treating the sick which are advocated by some men are not very successful. It is hoped that they will be of more benefit in the future.

Physicians and nurses, on the other hand, are more likely to be successful in their work. They see pain and suffering, the broken leg made whole, the horizontal sufferer walk the streets again. It was interesting to me once to watch a physician and his assistant. A little while later, brings practically the same message, though he fills and rounds it out in some respects, appealing as he did to love rather than to justice.

Both men denounced the faithfulness of the people in their religion and their lack of love shown in the injustices in their social order. Hosea, however, goes to the people in a manner that is tender and gentle. He, too, is concerned for the future, but he is more protective and understanding. He does not demand justice, but he does urge love for God and his people to those who wish to be guided and comforted and sustained.

Amos in the presentation of his message was rather domineering and harsh and appeared to the people as a moral being who maintained the justice of God. The people were told that the just man would maintain the justice of God. The people were told that the just man would maintain his purpose, and that he would work with his people to the end that they would maintain the justice of God. The people were told that the just man would maintain his purpose, and that he would work with his people to the end that they would maintain the justice of God. The people were told that the just man would maintain his purpose, and that he would work with his people to the end that they would maintain the justice of God. The people were told that the just man would maintain his purpose, and that he would work with his people to the end that they would maintain the justice of God.
On Tuesday at eleven o'clock will occur one of the outstanding events of the week, the centennial commencement, which will be attended by many of the alumni and friends of the university, and the alumni and friends of Alfred University and the college. They will make with our faculty and seniors a rather imposing academic procession. President Dixson and the College of Colleges, the School of Agriculture, the chemical office, the gymnasium, the Brick, and the Gothic. In the Brick we hope to have a room furnished about as the rooms were sixty years ago. The Gothic exhibit will specialize in old Bibles.

A great deal of color and atmosphere is to be created by having faculty and students and townspeople to most effectively dress up the campus at regalia of an earlier day. Students and faculty, and townspeople, are, in considerable numbers, raising beards, mustaches, goatees, sideburns, etc.

The headquarters will be in the Green block, and we hope to have a few people in the garb of an earlier day in front of the headquarters, some promenading on Main Street and other hanging around the entrance to the campus. They will also appear in other places.

Perhaps what I have said will give you a pretty good introduction to what will happen at our centennial. Last night the Wee Playhouse, a dramatic organization, put on a production of a joint jubilee session of the four lyceums. These organizations have been dead for a long time; interest in a revived program was put on. Papers written by a duet, composed thirty years ago, were read. Two quartets also sang old hymns, somewhat successfully.

Well, you will be weary enough by this time. Remember it is not an article; it is a letter. I may see you before you get this letter, but it will be in your hands anyway for whatever use you may care to make of it.

With very best regards, I am
Very sincerely yours,
J. NELSON NORWOOD
President.
Alfred, N. Y.,
May 21, 1936.

"An irritable person never lacks cause for annoyance."
Our social contacts. Let us continue to encourage and build up a clean, entertaining, and invigorating church by being alert for new ideas, and lead and take part in such work.

I feel very important to attempt to discuss the spiritual needs of our church. We have a very able pastor who brings us fine and interesting messages. We have a Sabbath School with interested and trained teachers. Our children have the opportunities of a Vacation Bible School. We have a reputation in the community of being an active, consecrated group.

But I wonder sometimes if we haven’t been lulled into a sense of easy contentment by too much praise; if we haven’t drifted into a rut of satisfaction with conditions as they are. Perhaps we do keep a greater per cent of our money in our church offering than some other churches, but do we keep all of them we might if we made greater efforts? Perhaps we did send as much money to the Denominational Budget this year as last, but couldn’t we be of greater help to the denomination if we tried? Perhaps we need to be stirred up and wakened to the possibilities of a greater part of our giving, and the need of accomplishing more for our Master. Let us not be satisfied with neutral good works, with just doing no harm; but let us respond to the need of helping others who may be weaker, and giving them a rousing example of making the better-best. In this lie growth and increasing strength.

CHILDREN’S PAGE
OUR LETTER EXCHANGE

DEAR MRS. GREENE:
I am sorry I have not written to you for such a long time. I hope you will understand that I have been busy in my school work so that I can go to Wellsville High School next year.

Miss Sherwood, our teacher, says that if Otto does not snap into his work he will not pass his grade. I am sure Kyra, Durward, and Hilda are doing well in school.

Your Uncle Will surely had quite a birthday party, and I know it must have been a very enjoyable occasion, because I never fail to have a pleasant time when I go to your Grandma and Grandpa Greene’s.

What a happy time rural school boys and girls had on Thursday and Friday. Thursday was the day the children near Andover went. They had ice-cream cones and went to the movies in Andover before they started the bus on their way to Otto. I am hoping that he, too, will do his level best from now on so that he will also pass his grade. I am glad Kyra, Durward, and Hilda are doing well in school.

DEAR MRS. GREENE:
Well, I am beginning to have some faith in my guessing ability. Did you notice that I said two weeks ago, “I am hoping some of the boys and girls will find time to write before the next issue of the Recorder.” Then I mentioned that I thought I could guess who would be the first one to write, and you were the one I guessed. Now don’t you think I ought to pat myself on the back? Now I’ll guess once more and let’s see how I’ll succeed this time. I guess that a certain child in center New York will be the next one to write.

Thank you for taking time to write when you were so busy with your school work. It is almost always the busy people who get things done, isn’t it? I am just sure you will be a high school girl next year, for you are growing your way toward that goal. I am hoping that he, too, will do his level best from now on so that he will also pass his grade. I am glad Kyra, Durward, and Hilda are doing well in school.

DEAR MRS. GREENE:
I am sorry I have not good books which you would be glad to send to the Jamaica boys and girls. Think about it.

Sunday morning I am starting for Washington, D. C., to attend a conference of the Associated Country Women of the World. Perhaps I can find some interesting things to tell you about my trip next month. In the meantime, I am looking for more letters, my constant demand.

Before I close I must tell you about my new bird family. A year ago last Christmas, Carrol Burdick, one of the boys in my Sabbath School, gave me a very attractive bird house, which Pastor Greene fastened in a tree back of the house. The other day I saw a little wren building a nest in it. How hard he did work, carrying material into the small opening. It is the first bird I have ever seen go into it, so I was very much pleased.

Sincerely yours,
MIZPAH S. GREENE.
over the Children of Israel who did not return to Jerusalem. It is a wonderful history, and full of significance to us of „spiritual Israel." The event which I wish to treat in this article, is the Exodus, in which portion of history, we see such wonderful proof of Jehovah's power, so often marked is it, that Bible scholars consider it a type of our salvation through Jesus Christ. The book of Exodus records the deliverance of the children of Israel from bondage through the power of God, and the establishment of a new relationship with Jehovah.

I. Wholly of God.

We read that God said, "I have seen their afflictions," "I have heard their cry," "I know their sorrows," "I am come to deliver them." Even in their captivity and hopelessness, God did not forsake and forget Israel, but watched over every people at that time. And, the author says, "thus the Lord saved Israel. The deliverance of the Children of Israel from the Egyptian bondage was wholly from God.

And this is true also of our redemption. We read in John 3: 16, "For God so loved the world, that he gave his only begotten Son. In these last days spoken unto us by his Son." Many other passages ascribe to God the authorship of our salvation. There is an old Hindu legend which tells of a terrible famine in a large district in the country. A princess went to see herself the condition of her people. Upon hearing the saying of the wise men, that there was no penalty in taking from the life of some noble person could the famine be broken and the people saved, she went into the hills, had a great meal, and threw it into a fire, and was buried. From her grave, so runs the legend, gushed forth a river, which swept on and on, growing larger as it went, watering the fields, and bringing life where once there was none. The river of life in the legend did not originate in the grave of the princess, but in the warm human heart of one who had given of his all. And just as in the case of God, Christ did not have its beginning in the earthly ministry of Jesus, nor in the manger, nor in the cross, but in the loving heart of God. "For God so loved the world, that he gave his only begotten Son." Redemption is wholly of God.

II. Through a Person.

To one of the captive families in Egypt was born a baby boy. In spite of the attempts of Pharaoh to wipe out all the male children, this boy was preserved, and taken into the court of the emperor himself, receiving the best accommodations that the palace could afford him. Pharaoh, being willing to live in luxury as the son of the princess, he cast his lot with his own people, who, as the story goes, when he was about his daily task, came the call to take the responsibility of leadership of the people, to deliver them from their bondage. Pharaoh declared that God would not give him his chosen people. Moses spoke to Pharaoh for God; Moses stretched forth his hand and the waters divided; Moses received the law from God and gave it to the people. Moses was their leader. We read in Acta that Moses "supposed his brethren would have understood how that God would deliver them." The exodus was accomplished through a person, Moses.

When God saw evil waxing worse and worse, and his people turning away from the true worship, he sent a person to deliver them. "For God so loved the world, that he sent his only begotten Son." So Jesus, not willing that any soul perish, came into the world in bodily form, identifying himself with them, giving up royalty to do so. He came "out of the ivory palaces" that he might lead his people out of bondage to a new relationship with God in a promised land. Jesus was the person through whom God wrought our deliverance. It was told to Joseph that "The God of Sheshach shall save his people from their sins." He himself said, "The son of man is come to seek and save that which was lost." Paul tells us, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1: 15).

The story is told of a shipwreck, and of one man who put out from shore in a row boat to save whom he could. His boat was soon filled, and another person would sink it, and he had to start for shore, hearing all around him the cries of those who perished. "Oh," says his angel, "Oh that I had a bigger boat." But he didn't and had to go on, leaving many more to their fate. It is not so with the person whom God chose as the one through whom to deliver us. "He is the propitiation for our sins, and not for our sins only, but also for the sins of the world."—Romans 3: 25.

III.—By Blood.

But Pharaoh was a stubborn master. Over and over, no matter what he suffered, he held the Hebrews fast, and refused to let his profitable captives go. So God sent his firstborn in every household and every stable and sheep fold in the land that he died. But the firstborn of each Hebrew household had gone, he hardened his heart again, and went after them, but it was too late, they escaped. It was only the blood of the lamb on the lintel of the door that caused the death angel to pass over the houses of the Israelites there in the land of Goshen, when he entered every other house to take the first born. Truly, the deliverance of the chosen people from Egypt was by blood.

And this is true also of our salvation. "The blood of Jesus Christ his Son cleanses us from all sin" (1 John 1: 7). Paul said, "Whom God sent forth to be a propitiation through faith in his blood" and "in whom we have redemption through his blood." Our salvation is by blood.

D. L. Moody tells of a man who once came to him, saying, "I hate your God; your God demands too much of me." Paul said, "God's demands are right; we believe in such a God. My God is merciful to you. I do not know your God." Turning to Leviticus 17, Moody showed him why God demands blood. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement for the soul." If there ever was a penalty in law against murder, stealing, thieves would not be restrained, and would snap their fingers in our faces when we demand no retribution. And so, God has never made a law without a penalty, continued Mr. Moody. The penalty is death, "The soul that sinneth shall die." That is where the atonement comes in, dying for us.

It is not a pleasant thought, the thought of punishment and death. Many today say that blood has nothing to do with our salvation, and such writers as G. B. Smith declare that to say this is "both false and futile" today (Guide—p. 519). Many call it the "religion of gore"; but take it out of the Bible, and the atonement fails. In denying it, we also discredit the direct statement of Jesus, and make him a liar, for he said, as he instituted the Last Supper, "This is my blood of the New Testament, which is shed for many for the remission of sins." Yes, our redemption is by blood.

IV. From...To...

Salvation is redemption or deliverance from something that is contrary to the will of God, and redemption is of course the case of the Israelites. The exodus delivered them from slavery and bondage to freedom; from hardness and suffering to ease and comfort; from a cruel task-master, who forced them to labor with the stinging lash, demanding more and more bricks, even forcing them to a new relationship to Jehovah, under which they worked from other motives; from sadness and mourning and dissatisfaction, to joy and peace and contentment; from a stringed country trying to live with milk and honey, the promised land, from death as a nation to a history that is a marvel to the whole world, even in the Dispersion of today.

And all these changes in the condition of the Israelites are pictures of the changes that come to us through redemption. Are we not delivered from the power of darkness, that is, Satan? Do you know the power of bondage to evil? It is stronger than any bondage in which mankind ever found itself, and seemingly cannot be broken. In fact, Its shackles cannot be thrown off by human effort. But thank God, a stronger than Satan has delivered us. And we can today enjoy freedom from it, looking daily, as Paul said, to the salvation of our souls. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls," is a promise that Our Lord Jesus Christ has given to us, that he would on our behalf go and pay the penalty that we might have life. And so we see, in the new relationship with God through Jesus Christ, the promise fulfilled, and God has delivered us.
Satan is the "god of this age" (2 Corinthians 4: 4) and blinds the eyes to light, striving to keep from God all he can; for God is light, and Satan is darkness. Light makes life—and God is both. With Satan, as his servants, we are in darkness, in a condition of death, spiritual death. There is in us no life. But through Jesus Christ, we are released from death unto life—the life of God, eternal life which is both for now and for hereafter. Such is the result of the new relationship with God.

Conclusion.

What a picture of our redemption is the exodus of the Children of Israel from Egypt—wholly from God, through a person, by blood, from darkness to light, and death, to freedom and life and joy.

They were called out from Egypt by God, who wished to make of them a peculiar people, through whom to reveal himself to the world. So he says to us, "Come out and be ye separate ... and I will receive you, and ye shall be my sons and daughters." He wishes to purify unto himself a peculiar people, through whom to tell the world the story of redemption to a lost world.

"For ye are a chosen generation, a royal priesthood, to proclaim the mighty acts of him who called you out of darkness into his wonderful light."

DENOMINATIONAL "HOOK-UP".

MITON, IWS.

On Wednesday, May 13, a group of college girls, accompanied by their own mothers or ones adopted for the evening, gathered together in the basement of the Seventh-day Adventist church to attend the annual Y.W.C.A. Mother-Daughter banquet.

The theme chosen for this year was "Culture and Charm", and was carried out during the entire program. Elizabeth Greene performed the duties of toastmistress very charmingly. Many of her thoughts were expressed by reading carefully chosen selections of poetry. The tribute to mother was given by Virginia Loofboro, and as a response from the mothers, Mrs. W. D. Burdick expressed their appreciation for daughter.

The main speaker of the evening was Miss Lela Stillman, who chose for her subject nature, health, and sunshine. Miss Stillman chose to emphasize the physical and social benefits received by being close to nature as one of the primary advantages. A vocal solo, "Down in the Forest," was rendered by Byrnia Comstock. She responded to the applause with the encore "Away in a Manger." The basement was beautifully decorated in spring colors with huge bouquets of lilacs in the center of the room and birds flying non-chantly overhead.

Each year the Y.W.C.A sponsors the Mother-Daughter banquet so that the mothers and daughters may meet each other and become acquainted. Miss Alice Stillman, as chairman of the social committee, assumed the responsibility for the banquet and made all arrangements.—Milton College Review.

GARVIN, IOWA

Rev. E. E. Sutton, Milton, Wis., director of religious education, Stonefort School board, spent last week-end, May 22-25, in Garvin at the request of the church. On Friday evening the special union community service was held at the church with speakers and a sermon, "True Worship," by Director Sutton. After this service a few remained for a forum. The Sabbath day the Masons, people joined with us in three services, when Mr. Sutton was the guest speaker. At the morning worship service he brought a sermon, "The One Great Task of the Church." At the Bible school hour he gave a ten-minute review of the lesson and used the rest of the time for a forum on the work of the Sabbath School Board. Following the dinner in the basement another special service was held with a song service led by Herbert Saunders, following which were three talks, "The Home and Its Relation to the Total Work of the Church" by Mrs. E. E. Sutton, Milton, Wis.; "The Place of the Church in the Rural Community" by G. B. F. Michel, Martin, Iowa; and "Preparing for Our Tasks" by Rev. E. E. Sutton. At the High School Bac-calaurate, evening, held at the Christian church Director Sutton gave the sermon "Facing Our Tasks." This inspiring week end was brought to a close with a church social. Following the Easter service we enjoyed a series of specials from the general subject, Lessons From the Cross, and following that date we have been following several other, The Cross in the Christian Life.

The second Sabbath in April we celebrated our seventy-ninth anniversary and had the pleasure of having with us Mr. Howard Bond and family of Naples, Ohio; Mr. Paul Green and family of Corning, N. Y.; and Dr. and Mrs. Croswell and Miss Maxon of Milton, Wis.

We have been enjoying a series of church services this first month in Feb-

MOTHER'S DAY

Mother's Day we gave over the preaching service entirely to women, a practice given by the intermediate society, in which a little play was enacted, entitled, "Mother's Helpers." I am always impressed with the fact that our youngsters know a great deal more than I think they do, and are capable of much better performance than I give them credit for. God bless these boys and girls who make the men and the women so happy.

The third Sabbath in May, an auto load of people went to Stonefort and enjoyed the annual meeting with us there. There was the preaching service and Sabbath school in the forenoon, the basket dinner at the noon hour, and in the afternoon the communion service and the following the noon hour, and the afternoon the communion service and the following the noon hour, and the following the evening. Also a banquet given by the Baptist women of the church.

Mrs. C. B. F. Michel and Mr. and Mrs. C. B. F. Michel, and the Rev. and Mrs. Charles Nelson and son Nolan drove to Garvin Sabbath, May 23, for the services.

PARINA, ILL.

We at Parina enjoy reading the affairs of other churches and trust they enjoy hearing occasionally from Parina. Following the Easter service we enjoyed a series of specials from the general subject, Lessons From the Cross, and following that date we have been following several others, The Cross in the Christian Life.

March 27, we began our seventy-ninth anniversary services with the service of dedication, and March 28, we celebrated our seventy-ninth anniversary, the anniversary day and the following the evening. Also a banquet given by the First Church in Downers Grove.
THE SABBATH RECORDER

lowed by Frances Ruth Joiner. Fifty-five students received their diplomas. The baccalaureate service was held by Rev. S. S. Powell of the Seventh Day Baptist church. It was an inspiring service.

ALFRED, N. Y.

The Young People's Board of the Seventh Day Baptist denomination met for a tea supper at the home of Professor and Mrs. L. R. Polan Sunday evening. Rev. H. C. Van Horn of Plainfield, N. J., a guest, gave some excellent suggestions for Young People's work for Conference, which is to be held in August at Boulder, Colo.—Sun.

VERONA, N. Y.

The Mothers and Daughters banquet was held in the church parlor on the evening of May 16. The theme of the evening—"Train of Memory," was effectively carried out in table decorations and the program. Mrs. Ida Davis was conductor.

Doet—Agnes Smith and Harriet Franklin
The First Stop, Juniortown—Muriel Sholtz
Solo—Helen Davis
The Second Stop, Young Peoples—(original poem)—Marguerie Bower
Group singing, leader—Maud Hyde
Third Stop, Motherville—Enid Sholtz
Duett—Zilla Vierow and Edna Sholtz
Fourth Stop, Grandmother's Place (an original poem)—Mrs. Ida Thayer

The program and menu were contained in miniature deports at each place and a train was attached to the favors. The program committee was Harriet Franklin, Geraldine Thorngate, Ada Dillman; banquet committee, Florence Stukey, Mildred Lendron, Genevieve Stone.

The Vernon and Vicinity Ministers' Association, of which Pastor Davis is a member, met in our church Monday, May 25. The Pearl Seekers class served the dinner.

Mr. and Mrs. Allen Lennon celebrated their wedding anniversary two years at the home of Mrs. Lenna's sister, Mrs. Claude Sholtz, on the evening of May 23. A literary and musical program was presented and light refreshments were served. Mr. and Mrs. Lennan were the recipients of a case of silver.

Several of our young people attended the Conference Council of Religious Education, held in the Presbyterian Church in Verona, May 9.

O B I T U A R Y

GREENE.—Miss Mary Tittsworth Greene, daughter of the late Halsey B. and Sarah Tittsworth Greene, was born in Berlin, N. Y., October 10, 1870, and died at her home in Plainfield, N. J., on April 11, 1936.

For some years she kept her closely confined and prevented her taking part in her usual activities. With her death, a life long took great pleasure in again participating in some of these interests, particularly her work in the church.

She is survived by an only sister, Miss A. Mildred Spaulding, of this village.

Rev. Hurley S. Warren officiated at the services held in Plainfield. Burial was in Berlin, N. Y., Rev. Luther A. Wing officiating. M. C.

REUTERSKIOLD.—Olivia Clarinda Reuterskiold, daughter of Asher and Amy Phillips Krupp, was born April 17, 1855, in Truxton, N. Y., and died at Milton Junction, Wis., May 4, 1936.

She was a member of the Utica, Wis., Church and was given her letter when that church disbanded, but never joined any other church. She was twice married; both husbands preceded her in death. She leaves to mourn her loss, one sister, one daughter, and many nieces, nephews, grandchildren and great-grandchildren.

The farewell services were in charge of her pastor, C. W. Thorngate, assisted by Rev. J. F. Kranz, of the Seventh Day Adventist Church. Interment was made in Milton Junction cemetery. C. W. T.

CHANGE OF ASSOCIATION DATE

There exist conditions which make it impractical to hold the Southeastern Association the date previously announced. Therefore the date is changed to the third Sabbath in July, or the 16th to 19th.

A. G. T. BRUSSEY, Moderator.

MARRIAGES

McSparran—Lewis.—On April 15, occurred the marriage of Carlos Lee McSparran and Miss Emma Kathryn Lewis, daughter of Mr. and Mrs. Ralph Lewis, Charles Murphy officiating. All live in the vicinity of Stonefort, Ill.

AN UNCONVENTIONAL PRAYER

BY ONE SUFFERING FROM RHEUMATISM

Dear Lord of Courage and Fortitude, if I must have rheumatism, so help me by thy divine grace to bear it in such a manner that I do not make every other person in the house feel the pain. Give me the grace to refuse to describe over and over again the pains and remedies that belong to my case.

Strengthen me the desire to get well, that I may not even be tempted to live in the pity and sympathy that is expected to be extended to an invalid. May I remember continually that pains in nerves are multiplied by pains in descriptions. Amen.

—From Christian Century.

FOR SALE

At reasonable price, house and lot in Seventy Day Baptist church city. The building is occupied and is in good condition. Address Bedell, Sabbath Recorder, Plainfield, N. J.

THE SABBATH RECORDER

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