SPECIAL NEEDS

A Greater Faith

"FAITH EVEN AS A GRAIN OF MUSTARD SEED."

A Deeper Love

"IF YE LOVE ME YE WILL KEEP MY COMMANDMENTS."

A Larger Vision

"GO YE INTO ALL THE WORLD—I AM WITH YOU."

An Enriched Consecration

"PRESENT YOUR BODIES—LIVING—UNT0 THE LORD."

THESE NEEDS SATISFIED WILL LEAD EVERY SEVENTH DAY BAPTIST SYMPATHETICALLY TO SUPPORT THE DENOMINATIONAL PROGRAM TO THE FULLEST MEASURE OF HIS ABILITY.

The Finance Committee

†

The Sabbath Recorder
Vol. 112
MARCH 21, 1932
No. 12

Easter

Sing, soul of mine, this day of days.
The Lord is risen.
Toward the sunrising set thy face.
The Lord is risen.
Behold he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.
Arise, O soul, this Easter day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.
—Author Unknown.

Contents

THE SEVENTH DAY BAPTIST MEMORIAL
President—William M. Stillman, Plainfield, N. J.
Secretary—Mrs. Elnora Utter, Westerly, R. I.
Treasurer—Asha-Vay, Battle Creek, Mich.

GIFTS OR BEQUESTS FOR ANY DENOMINATIONAL PURPOSE ARE FOR THE USE OF AND IN ORDER TO BENEFIT THE MEMBERS OF THE BOARD OF DIRECTORS IN ACCORDANCE WITH THE WISHES OF THE DONOR.

AMERICAN SABBATH TRACT SOCIETY
The work of the Tract Society is carried on under the board of directors of the Seventh Day Baptist General Conference, so as to ensure the proper use of the funds devoted to its enterprise. The work as such is of the same nature as the general work of the society, but the use of the report is restricted to the work of the society itself.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Mrs. William M. Stillman, Plainfield, N. J.
Recording Secretary—Mrs. Elnora Utter, Westerly, R. I.
Corresponding Secretary—George H. Utter, Barre, Vt.

SABBATH SCHOOL BOARD
President—D. Nelson Inglis, Milton, Wis.
Secretary—Asha-Vay, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary—Mrs. Elnora Utter, Westerly, R. I.
Corresponding Secretary—William H. Palmer, Ashway, R. I.

AMERICAN SABBATH ASSOCIATIONAL SECRETARIES
Western—Mrs. Herbert C. Van Horn, Dugger, N. J.
Mid-West—Mrs. Alva L. Davis, Little Genesee, N. Y.
Southeastern—Mrs. H. Van Horn, Salem, W. Va.

SEVENTH DAY BAPTIST VOCATIONAL
President—G. L. Simpson, Battle Creek, Mich.
Recording Secretary—Mrs. William M. Stillman, Plainfield, N. J.
Treasurer—Mrs.27. M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST DIRECTORY

HE IS RISEN

The truth conveyed by these words has changed the world. It changed the disappointment and despair of the followers of Jesus to encouragement and hope. It furnished a dynamic for the movement that was to "turn the world upside down." Right side up, it was better to say, for it was and has been for all who believe in and follow the Lord. To inordinate men and women he appeared and turned gloom into the radiance of morning. The hope of resurrection is the glory of the Easter time. Founded upon the indisputable evidence of the empty tomb and testimony of the disciples who themselves could not at first believe, the hope of the resurrection has gladdened men's hearts and ennobled their lives.

We hear the resurrection and the life." We hear Jesus say, "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send." And not only active about the life which he came to bring to light is one need not die to gain it. Eternal life is qualitative as well as quantitative. It has depth and breadth as well as length.

The resurrection is the great miracle of the gospel. With the gospel stands the fall. "If Christ be not raised ye are yet in your sins...we are of all men most miserable." It is the way. St. Paul said, "As in Adam all die...so in Christ shall all be made alive." The resurrection is...Christ came forth, filled with joy that no one need die to gain it. Eternal life is qualitative as well as quantitative. It has depth and breadth as well as length.

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came the line of parade formed and they all ultimately reached their objective, for of course there was one. There were certain streets at certain hours, and all facing each other always at the dawn of each day. We see, also, a young man clothed in a long white garment; for angels are always there to tell us. Back of it all and through it all was the idea of honoring the memory of the Father of His Country.

Sabbath Day

For a half hour or so they did not get anywhere. When finally the hour of march

not yet learned to trust Life's unconquerable power. They still believe (against their dearest hopes) that he is able to put out the Light. They were still living under the tyranny of the self-sepulchre. They were still carrying on, though not strongly, in an attempt to win the world, and the altars were not a thing of the past. Vague of his own mind they still believed! Of course there was one. There were certain streets at certain hours, and all facing each other always at the dawn of each day. We see, also, a young man clothed in a long white garment; for angels are always there to tell us. Back of it all and through it all was the idea of honoring the memory of the Father of His Country.

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Scouts and be with Boy Scouts. These outdoor worship services have been used by these workers with young people, and Mr. Henricksen has offered them, through his pastor, for use by Seventh Day Baptist youth people, and is especially happy to make this contribution to the work of our own people. I am sure that before this series is finished all will agree that it is a large and important contribution she has made.

In accepting the manuscript I informed Mrs. Henricksen—I like the name Henrick­ sen all right, and helped her to get her name, but I always feel like calling her "Margaret," for I like that name, too, and it is more familiar—I informed Mrs. Henrick­ sen of my intention, to offer her offering timely, in view of the fact that I am chairman of the Religious Life Committee of the General Conference, which committee is endeavoring to promote the worship life of all our people. The young people especially will be able to use these services. They are appropriate for camp use or for outdoor services for the Christian Endeavor society. More meetings might be held outdoors is the case, to the profit of all who can participate.

I wish to thank Rev. Clifford A. Beebe for permitting these services to appear in his Church Worker magazine without his having reviewed them. He is so far from base, and as these manuscripts are in my hands as I write, he is trusting me to lend atmosphere, and the present writer in this instance.

And now, in order to lend atmosphere, and to stimulate a longing for the out-of­doors, I want to reproduce here a poem which was sent to me some time ago by my good friend, Rev. W. Black, of North Loup, Neb. A year ago last summer I visited North Loup, and one day as I left the main road and turned up the driveway toward his house, I happened upon Mr. Black, who was cutting weeds along the path. He hailed me heartily and said, "I am getting ready for the "Teen-Age Conference," which was so very, very heartily. I had a pleasant visit with Mr. Black, who early in the conversation in­formed me that he was "not a deacon, or a pillar in the church, or anything." But, let the poem indicate to my readers something of his spirit. It carries us in imagina­tion far away, and to many scenes, leav­ing us at last to look on all things of earth as it should lead us, "Where ladders lead to heaven's halls!"

[EDITOR'S NOTE: The obituary of Mr. Black, a life-long friend of the editor, appears in this Recorder.]
North Szechuen Road has suffered badly. The Koo-Waung home was a farm house, well out in the country—not far from Pao Shan Road extension, not very far from the Eliza Gates School. They say the fires came on Friday night. That may well have taken the form of our “Candy Zungs” of whom we have not yet had any trace. One of the neighbors was arranged and many who had been obliged to leave without bringing anything much away were able to go back for a few hours and gather up what they could. The Japanese troops were anxious to get some things, and, lying down, escaped them. They ran out on the veranda and Mr. Davis drove down to the Daungs’, tried to run off with him. We found the Japanese soldiers had been obliged to flee without bringing anything much away were able to get in and the contents turned out on the floor and the best things escaped them.

Three sisters, pupils in our neighboring mission school, daughters in a family of eight children, were telling their experience. On Thursday the ultimatum had been met, they thought all danger passed so they came to say they are frightened and must escape. They made up their minds to go somewhere, and, lying down, escaped them.

We have seen times before this when there has been a frenzied moving of country people to Shanghai for safety or sometimes of Shanghai people to avoid Japanese soldiers. We found the Japanese soldiers remained so near the Japanese troops who had been brought in “to protect the Japanese,” they were afraid they might be troubled and asked for the removal of the Chinese. We felt that the same end might be gained by the Japanese troops being encouraged to go to Nantao, expecting an attack in these parts.

We have had great anxiety to get track of Mrs. Daung, as the others only one day. They esti- mate the Japanese as about one thousand people in all of whom we have not yet had any trace. Such tales Lucy Daung used to tell of the Japanese, having been a standard story.

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The Japanese have certainly been most unreasonable in their demands. Imagine them sending in word, early in their occupation of Hongkow, that if the Chinese soldiers remained so near the Japanese troops who had been brought in “to protect the Japanese,” they were afraid they might be troubled and asked for the removal of the Chinese. We felt that the same end might be gained by the Japanese troops being encouraged to go to Nantao, expecting an attack in these parts.

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Japanese should take this time of such suffering from floods to make their onslaught on Manchuria and Shanghai—which is off the same piece—is against them in the outset. There was a camp of something over eight thousand flood refugees over in Chapei, and the Japs three times bombed that camp. Do you wonder our blood boils? We were all sitting there as for strangers who and the Dzaus joined many other families. As for the same piece—is against them in the outset. Mrs. Thorngate and the boys and Mrs. D'Artagnan and their children went to Shanghai. Traveling plans somewhat. Early in February, Mrs. Thorngate and the baby and family and Miss Miriam and Doctor Palmboeg together with three nurses, Mr. Dzau, and three or four other Chinese, elected to stay and in case of trouble at Lliuho they are to withdraw into the country away from Shanghai. We had had several reports that the Japanese had captured the place before I went out the first time. Since I came home I am sure we could not get through. We have secured passes and up to the present have been able to go through without much trouble. Since the big drive which commenced yesterday morning, we do not know much about the situation. I had not cabled before until day morning, we do not know much about the situation. We have more information in regard to the China situation at present than I have. It is hard to say what is in store, not only for our mission, but for all missions in the Far East. It is not known that some missionary effort must not flag during this present upheaval. It is gratifying to feel that theChristian influences in the Chinese national government have had a steadying effect.

We are looking forward to seeing you and all our friends, soon.

Sincerely yours,

GEORGE THORNGATE
S. S. President Cleveland,
March 5, 1932.

LETTER FROM H. EUGENE DAVIS

Dear Secretary Burdick:

I have been spending my evening writing to the treasurer about the drafts for salaries and travel. The Thorngates leave day after tomorrow via President Cleveland for Seattle. Their sailing date was for March 18, but on account of the trouble we have decided to have them go earlier. They will proceed to the United States, have a short stay in Seattle, and from Los Angeles take the same boat for New York as first planned.

Later, with Mr. Davis’ help, all the patients from the hospital were returned to their homes or to their relatives, if they could be located. Since there seemed to be no possibility of reopening for some time, it was the wish of the mission that we move our sailing date. This was done and will give us a few extra days in Seattle, Los Angeles, and San Francisco. We are now at sea, nearing Seattle. We shall go by coastwise steamer to Los Angeles and there catch the steamer President Coolidge, going on to New York as originally planned. According to our present arrangements we shall be in Riverside until April eighth, and shall reach New York April twenty-third.

The voyage so far has been exceedingly pleasant, with a calm sea and sunny, sparkling days. Mrs. Thorngate and the baby have been well. Perhaps you didn’t know of the advent of Philip on January 17. He is our fourth son. The other three and I are also enjoying the trip.

I presume to have more information in regard to the China situation at present than I have. It is hard to say what is in store, not only for our mission, but for all missions in the Far East. It is not known that some missionary effort must not flag during this present upheaval. It is gratifying to feel that the Christian influences in the Chinese national government have had a steadying effect.

We are looking forward to seeing you and all our friends, soon.

Sincerely yours,

H. Eugene Davis
23 Route de Zikow, Shanghai, China.

ANNUAL MEETING - SECOND BROOKFIELD

The annual church dinner and business meeting of the Second Seventh Day Baptist Church of Brookfield, N. Y., were held at the parish house on Sunday, February 7, 1932.

Dinner was served at noon withifty at the tables and a social hour was enjoyed. Business meeting was called at two o'clock. Reports showed good work although numbers are not large.
The Sabbath school has an average attendance of twenty-eight. There are eleven members of the home of William Palmer, with the entertainment was given in the church December 21, in unison with the other Sabbath schools of the village. Both of the Senior Christian Endeavor societies hold meetings at three o'clock, and socials are held regularly and the denominational goal plan followed as well as may be.

The Women’s Missionary Aid society has done excellent work to help in the church and financially.

PASTOR’S REPORT

Dear Fellow Members:

Again we are come to the close of another year, and it is always a time of great reason to thank our heavenly Father for his goodness to us. Although the depression is felt very keenly, yet crops were never better, and it is felt that we are somewhat in debt, yet our church property has been improved, running expenses have been paid, and about the usual amount has been granted to the Outlook Movement.

Dr. Francena L. Irons and Mrs. Jennie Penner were the only ones taken from our membership during the year, yet we feel very keenly the loss of Ruth Palmer who had offered herself for baptism and church membership, and, also, Fred Langworthy who, although a member at West Edmeston, was often present in our congregation. Kenneth Camenga was granted a letter to join at Milton and Mrs. Minnie Bennett joined at 11 Milton and Mrs. Minnie Bennett joined at 11. Four were added by baptism.

Pastor H. L. Polan

Brookfield, N. Y.
February 27, 1932.

AMERICAN SABBATH TRACT SOCIETY

BOOK MEET, C.

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session, Sunday, March 13, 1932 at 2 o’clock p. m., in the Seventh Day Baptist Building, Plainfield, N. J., with President Corliss F. Randolph in the chair.


Visitors present: Mrs. Irving A. Hunting, Neal D. Mills.

The meeting was called to order by President Randolph. Prayer was offered by Neal D. Mills, pastor of the church at New Market.

The minutes of the last regular meeting of the board, held February 14, 1932, were read.

Corresponding Secretary Herbert C. Van Horn submitted the regular monthly report, which was received, as follows:

REPORT OF CORRESPONDING SECRETARY
MARCH 13, 1932

Correspondence from the office has been light during the month. Nineteen letters have been written, one to Africa, one to Germany, some in answer to requests, one to the church in the field, and others to folk’s inquiring about our teaching, publications, and churches.

Three, three months’ free subscriptions have been granted new Sabbath keepers in Rialto, Calif.

A copy of “Letters to Young Preachers” was sent out as a premium for a new subscriber. One free Bond’s Manual, one free Bond’s History, ten copies SABBATH RECORDERS and ninety-eight tracts.

The “Spiritual Aid” tract, publication of which was authorized by the Tract Board at its last meeting, is now about ready for distribution.

A recent letter from Nyassaland, British East Africa, reports 1,032 native Seventh Day Baptists in that region.

Pursuant of suggestion made at last Tract Board meeting the corresponding secretary wrote Doctor Liesenfeld, Germany, about the possibility of a Tract Board meeting in that country.

(Signed) “Tract Missionary Society.”

Your secretary closed his pastoral relationship with the Placataywan Seventh Day Baptist Church, February 29, 1932, and is now devoting all his time to his editorial and secretarial duties.

Plans are going satisfactorily forward in making the “Message for Every Day” in the spring. It is hoped that a larger number of places may be reached than were at first planned. Major stress to be placed upon raising the United Budget.

C. Hunting, A. Burdet Crofoot, and Business Manager, Harry E. Conkling.

Faithfully and respectfully submitted,

HERBERT C. VAN HORN
Corresponding Secretary.

Leader in Sabbath Promotion, Dr. Alva J. C. Bond, presented his report which was received, as follows:

REPORT OF LEADER IN SABBATH PROMOTION

In harmony with the vote of the board one month ago that I visit the colleges at my discretion, plans have been completed for a visit to Alfred University April 7-10.

The Federal Council Bulletin for March contains an article entitled “The Small Denomination and the Federal Council,” which the secretary considers an inspiration, not only to the church, but to others to folk’s inquiring about our teaching, publications, and churches.

The treasurer, Mrs. William M. Stillman, reported balances.

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Corresponding Secretary.
They are both enjoying good health and their friends and relatives consider them con­
servationalists, as they have traveled extensively
during their later years, and by reading keep
up with the events of the day.

Arthur Johnson of Point Pleasant, a
grandson, delightfully entertained the guests
in the evening with his motion pictures. He
showed several pictures which he took while
on a recent trip through Mexico. He also
showed some pictures of beautiful scenes in
the West which were taken by his sister,
Miss Beatrice Johnson, while enroute to
California with her parents in the early fall.

The dining room, which had been trans­
formed into a "wee playhouse" that the
guests might get a better view of the pic­
tures, resonated with applause as the pic­
tures of the bride and groom of sixty years
were thrown upon the screen.

During the evening Edward Glaspay, an­
other grandson, and his friend, Mr. Hen­
derson, furnished music on the harmonica,
banjo, guitar, and saw, to the enjoyment of
those present.

To complete the evening's pleasure, re­
freshments were served and the guests de­
parted wishing Mr. and Mrs. Glaspay many
more happy years together.

Among the out-of-town guests were
President and Mrs. Paul Titsworth, of
Washington College, Chesterton, Ind.,
accompanied by their daughters, Elizabeth
and Clara, and Mrs. Joseph Johnson of Point
Pleasant, who received their friends in honor of the event.

The beautiful floral decorations
were a boquet of orange blossoms sent by
the Rogers family, of Dayton, Fla.

Mr. and Mrs. Glaspay and their friends,
the late Mr. and Mrs. David Rogers, were the
principals in a double wedding in the
Shiloh church, on March 6, 1872. The cere­
mony was performed by the late Rev. Walter
B. Gillette.

After their marriage Mr. and Mrs. Glas­
pay spent two years in Illinois before com­
ing East to take up their residence on the
farm near Shiloh where they passed many
happy years before moving to their present
home nineteen years ago.

Mr. and Mrs. Rogers went South, where
they made their home permanently in Day­
ton.

Mr. and Mrs. Glaspay attended Union
Academy, which was the first institution of
higher learning in South Jersey. They are both members of the Shiloh Seventh Day
Baptist Church and regular attendants upon
its services.

They have been engaged in many com­
unity activities and are still found working
in various welfare organizations.

Gypsy Smith has just completed a series
of evangelistic meetings in Pueblo (Colo.).
Large audiences were attracted. The
churches were packed to overflowing, but no great inroads were made into the unchurched areas of the city.

_The Christian Century._

**WOMAN'S WORK**

**HISTORY OF THE WOMAN'S BOARD**

By vote of the Conference in adopting
the plan presented at the Lost Creek meet­
ing, the "duty" of the Woman's Board
stood upon record until recent years "to
raise funds for various denominational en­
terprises and to enlist the women of the
denomination in these enterprises in such
ways and by such means as may seem to
them practical and best, provided they do
not involve this Conference in financial re­sponsibility. They shall report annually
their doings to this Conference. The board
shall have power to make rules and by-laws
for the regulation and transaction of its
business not inconsistent with the plans
and purposes of its existence."

About the time of the removal to Milton
the Tract Society was publishing that bright
little paper, _The Light of Home_, and the
Woman's Board procured for it large lists
of names, and addressed them for mailing,
relieving the society of considerable expense
and much routine work. Miss Bailey also
became connected with it editorially, by the
charge of the home department. This little
paper was discontinued after a time, but
during the spring of '88 a department of that
name was opened in the _Sab­
both the secular and missionary
work, and a means of raising funds for the
women to have a definite place in the
church and organization was devised. A
scheme was drawn up, and the former
system of the Tract Society revived.

At the springs of 1912 and 1913, more
than ever before. As has often

The Board's work, as stated in the
beginning, was originally organized with
the missionary spirit in mind—the desire
for the women to have a voice in the
work of the denomination.

Consequently the salaries of two missionaries, Miss Susie M. Burdick and later Mrs. Anna West, were paid by the board. For several years the board sent yearly $100 to Miss Marie Jansz in Java for promotion of the work there. From 1912 to 1913, and perhaps other years, the board sent $200 to our school in Fouke. Part of the object of the board was to raise sufficient funds to pay on these various missionary
enterprises.

In 1918, when the Forward Movement
was definitely established and a regular bud­get was adopted, the board got fixed by the
use of the various boards, the Woman's
Board's yearly allotment was $5,000. From
this the various activities of the board could
be more definitely and accurately worked
out and it was believed that the board was
perhaps on a much safer financial basis now
than ever before. As has often been true
with the boards, not all was raised some years
but always a very worth while amount was
received by the board from the Forward
Movement treasurer. The last year, 1928, before the big change in the budget came, the apportionment to the Woman's Board was $4,200, not quite all of which was received.

In 1928, and perhaps earlier, there arose a feeling among many leaders in the denomination that men and women that there must be some change regarding the Woman's Board activities. The work of paying for the mission centers and the missionary salaries supported by the Woman's Board must necessarily go through the hands of the Missionary Board, and to many people it seemed almost repeating the work to have two boards handling it. Consequently that year, 1928, the Commission, through correspondence with missions, received many suggestions for a change of some sort to be instigated, and at the Conference at Milton, Mass., the whole question of change, that committee to be appointed by the Commission to consider the question of change, that committee to consider the question of change, that committee to report to the General Conference during the coming session.

The committee, composed of the following members: Mrs. H. C. Van Horn, Mrs. W. L. Johnson, Mrs. H. R. Crandall, Mrs. N. O. Moore, Mrs. E. J. Babcock, Mrs. O. D. Crandall, Mrs. C. F. Randolph, Mrs. A. E. Whitford, and Mrs. G. E. Crosley, presented the following recommendations which were adopted:

1. We urgently recommend the continuance of the Board of Women of the Southern Baptist Convention.
2. We recommend that the Woman's Board be located in the Southeastern Association with headquarters at locations: Kentucky, Virginia, West Virginia.

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The conference headquarters were in Hotel Washington. The meetings were held over a great hotel, where the delegates registered in a room with capacity of about one thousand.

Five hundred sixty-five delegates registered, besides some alternates who registered in place of delegates who could not come. Visitors could register for all the sessions at $5 each, or for single sessions at fifty cents each. The audiences, I think, averaged about seven to eight hundred.


The general theme of the Conference was: On Cause and Cure of War: World Paradoxes. The conference opened at 2.15 p.m. on Monday, January 18, and closed about 10.30 p.m., Thursday, January 21.

Counting the Dutch Treat Luncheon programs we had four per day for the three full days and nights of the conference, beginning at 9.30 and closing, mostly, at 10.30 p.m.

Everything on the program was full of compelling interest.

The Seventh Day Baptist Woman's Board is a recognized member of the Federation of Women's Boards of Foreign Missions of Protestant Churches of America.

On Thursday afternoon the program was led by Mrs. Albert Deane, chairman. She reported on the work of the Association of University Women.

The subject of the program was, "What the Rising Generation Thinks of Peace and War."

On either side of Mrs. Deane were six young women (twelve in all), graduates from colleges and universities in the United States. Some were post graduates from the University of Geneva, Switzerland. Each had a paper to read, either to tell, messages from governors, etc.

These young women are leading in the "Youth Paradoxes." Miss Taylor, the young lawyer, told of the Green Shirt organization of boys, which means the olive branch of peace and propagation of the gospel in Russia. Miss Mars, the personal representative of the conference to the Green Shirt organization, was a great joy to the group.

Collegecatalogues of 1931 and 1932 show an amazing increase in interest in study of economics by the young people.

The Black Shirt stands for Fascism; the Red Shirt, for Communism; the Green Shirt, loyalty to the democratic and republican form of government in America.

This was a specially interesting program.

Your delegate set through every session of the Conference, except two luncheon programs.

G. H. TRAINOR, Delegate from Woman's Board.

SPIRITUALITY

BY W. M. DAVIS

The pastor of the First Baptist Church at Guthrie, Okla., asked me, "Is there more spirituality in the southern churches than
in the northern?" My quick reply was "Yes." He asked me why. I replied that it was because of the people being poor. The South was greatly impoverished during the Civil War and the territory was not yet quite recovered.

The conditions, the soil, the elements make it much harder in the South to "make ends meet" than we find it in the North. It seems to me that it is the frailty of the people of medium abilities and of modest characters. Talking is not their line, but working. The churches are fuller; the children are not missing; they are more to them. It seems to rest their tired bodies with such almsman who has his quiver filled with such numbers many among its members.

This disposition of not seeking their own on the part of such modest people, who are always ready to help, makes them seek their own, to be patient toward all, see to it that nobody recompense evil for evil; in a word, at all times to strive towards that which is good towards one another as to ourselves through Jesus Christ, his beloved Son, to his service, and with our whole heart be ready to all good works. -G. Velthuysen, Sr.

The above article, written years ago by our late Brother Velthuysen and reprinted in a recent number of The Boodschapper, we found important enough to translate and present to our readers.

May the Lord add his blessing in the reading of it.

John Schepel.

Battle Creek, Mich.

THE UNIVERSITY OF OXFORD was founded by King Philip II, about 1200.

The University of Oxford is said to have been founded by King Alfred in 872.

-Western Recorder.
Who is its Founder?
Jesus says, "Upon this rock I will build my church." It is Jesus' Church, and he has built it. There are those who claim that it is a to-day institution, that membership in it means no more than membership in some lodge; but how can they get around these words of Jesus?

Do we need it today?
This is a hard question. Divided as the Church is today, untrue to its Founder as it often is, cold and indifferent to the Christ-Given task as it almost always is, can it have any vital part in meeting the need of our present world?

It has been said, "The Church at its worst is better than any other institution at its best." Don't ever believe it. The Church at its worst, when it has lost the spirit of its Founder, is no less than the very instrument of the devil on earth. If it cannot get back to its true purpose it can best serve the Church and humanity by dying as speedily as possible.

Jesus' ideal for his Church is high. When he comes again, it is to be his bride, and his pure and spotless, as any husband wants his bride to be: "that he might present it unto himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." If there are any spots or wrinkles in the Church, it behoves us as members to do our best to remove them; or, to use another figure, to keep our church clean and polished, so that the light may shine out in all its brightness.

If there were any other institution, divinely ordained and free from the corruption which has entered the Church, we might substitute it, and let the Church go down. There is not. Jesus built his Church for a purpose, and it must accomplish that purpose.

Why do we need the Church?
One may say, "The Church has laid the foundation of all our modern educational system. We need the Church because it is a great educator." But education is now largely in the hands of the State; and it is, perhaps, after all, not quite as all-important as we have thought. Education without religion is dangerous.
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stove wouldn't heat right, and father has said something to make brother feel out-of-sorts. The baby is fussy, and I have been up all night. I must keep house and cook, and also do some sewing. I have no time to rest or do anything for myself.

Mrs. Grace Livingston Hill has told of a lady of English nobility who was leading a wild, worldly sort of life. She turned to Christ and became a Christian. A friend had spoken to her and she was converted. About a week later she received an invitation to one of her wild parties, but she declined because, she said, "I have died last Friday with Jesus Christ." She was ready to start anew in the right way and do her best. We as young people ask an interest in your better best.

A NEW FORCE FOR PROHIBITION

For the first time since prohibition became a fact, young people are being given an opportunity to take an active part in the fight for the maintenance of the Eighteenth Amendment.

The Allied Forces for Prohibition, now engaged in a country-wide speaking tour, is headed by Daniel A. Poling, and is conducting special meetings for young people in each of the cities embraced by the campaign.

Robert Ropp, chairman of Allied Youth, a national organization sponsored by the Allied Forces, speaks at these meetings, outlining the facts concerning prohibition and presenting in each case a plan for the enlistment of young people in its active support.

Local councils of Allied Youth have been formed in more than 200 cities, including all the large metropolitan areas in the union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Everywhere young people, whose sentiments on the question previously have been ignored, are grasping eagerly at this, their first, opportunity to join in the fight. They are becoming a vital and far-reaching force in support for the amendment among adults as well as young people.

Sponsors of the campaign hope to stimulate all youth councils to send out applications to other communities until the movement has spread out to the most remote sections of the country. Several groups already have formed speaking teams and sent out deputations to neighboring cities and towns for enrollment and organization of other councils.

In a number of cities debates have been held among high school students, one act plays performed, and oratorical contests conducted in behalf of prohibition.

An interesting youth educational program as carried out by the Allied Forces for Prohibition consists in the formation of study classes for youth leaders. The campaigners are endeavoring in this connection to place as much literature as possible at the disposal of young speakers and organizers.

Doctor Poling believes that many young people, who have grown up since prohibition was enacted, have little or no idea of the conditions under the old saloon system, but he feels confident that when acquainted with the facts, nearly all will be enlisted as active supporters of the amendment.

He has devoted many years of his life to young people. "They are not gin-soaked, cynical, or blasé," he says. "They love life, people, opportunity, vision, and reality." Few men are in a better position to make such a statement than Doctor Poling. He is president of the World's Christian Endeavor Union, embracing societies with a membership of four million. A broadcast which he conducts every Sunday from New York, chiefly in the interests of youth and vocational guidance, brings more than seventy thousand letters a year from young people who seek his advice.

Mr. Ropp, though still a young man, has accomplished something through his efforts in organizing, supporting and planning for the amendment among young people. He postponed a fellowship in Berlin in order to aid in the present campaign. His efforts are being assisted in organizing Allied Youth councils.

Headquarters for Allied Youth have been established at 419 Fourth Ave., New York, and its active program is to fit young people for the amendment. The baby is fussy, probably catching cold.

February 9—This is a sun-shiny day. I am trying to finish a work that has been slowly moving toward completion. I had hoped to finish it before January, but illness and other hindrances have kept it unfinished, and I cannot do much at a time. Your suggestions along various lines have been a great help to me and your letters are always gladly received.

SABBATH VS. SABBITHS
BY REV. LESTER G. OSBORN

Of the many holy days of the Bible, one stands out prominently from all the others. This one outstanding day is the weekly Sabbath—the seventh day—which is an institution distinct from the other sabbaths. The truth of this contention is supported by the following facts:

1. The time of their institution.—The weekly Sabbath was instated at the time of the creation, in commemoration of that event (Genesis 2: 2, 3; Exodus 20: 10, 11). It was based on the week of creation, the seven-day cycle, which has never been changed. The other sabbaths were instituted at the giving of the Mosaic covenant, and were based on the Jewish calendar (Exodus 13: 2), a lunar month, and were, therefore, based not on the weekly cycle, but on the phases of the moon. The weekly Sabbath antedated these ceremonial sabbaths by over 2,500 years, and was observed by ancient nations which antedated the Hebrews by centuries—for example, Assyria, Babylonia, Chaldea, Ethiopia, and Egypt. While there is no definite mention of it in Genesis, there was quite evidently a seven-day period in the division of time (Genesis 7: 4, 10; 8: 10, 12; 29: 20, 27-30). It is reasonable to suppose that God revealed his Sabbath to Adam along with his will concerning murder, and other things. The fact that the seventh day was a sacred time with the primitive people mentioned above would seem to support this view. The Hebrew scholars maintain that in Genesis 4: 5 the phrase, "in process of time," and the word "day," can mean only at the end of the first cycle of seven days, which would bring their time of sacrifice on the Sabbath. Other scholars hold that according to both the Hebrew and the Assyrian accounts of the deluge, the first day which dawned bright and beautiful was a seventh day, and also that the day of disembarkation, when they offered sacrifices of thanksgiving, was a seventh day. The Sabbath is distinct from the sabbaths in the time of its institution.

2. The application of each.—While the ceremonial sabbaths were quite evidently local and national, the weekly Sabbath was universal. It was instituted "in the beginning," before there were any nations. What nationality was Adam? Not a Jew at any rate. As mentioned above, it was observed by ancient nations long before the calling of the Jews out of Abraham, and was not the Sabbath of the Jews alone. True, the seventh day was given to them as a special honor, so that they might know that the Creator was Jehovah their God (Ezekiel 20: 20). But it is evident that every seventh day, commemorating as it does, the creation, witnesses to the fact of God, and of his creative power. It is a weekly re-buke to atheism.

3. Their place in the Mosaic code.—The weekly Sabbath was one of the "Ten Commandments," which were statements of the weekly Sabbath to the Israelites in the Sinai wilderness, and were, therefore, based not on the weekly cycle, but on the phases of the moon. The weekly Sabbath antedated these ceremonial sabbaths by over 2,500 years, and was observed by ancient nations which antedated the Hebrews by centuries—for example, Assyria, Babylonia, Chaldea, Ethiopia, and Egypt. While there is no definite mention of it in Genesis, there was quite evidently a seven-day period in the division of time (Genesis 7: 4, 10; 8: 10, 12; 29: 20, 27-30). It is reasonable to suppose that God revealed his Sabbath to Adam along with his will concerning murder, and other things. The fact that the seventh day was a sacred time with the primitive people mentioned above would seem to support this view. The Hebrew scholars maintain that in Genesis 4: 5 the phrase, "in process of time," and the word "day," can mean only at the end of the first cycle of seven days, which would bring their time of sacrifice on the Sabbath. Other scholars hold that according to both the Hebrew and the Assyrian accounts of the deluge, the first day which dawned bright and beautiful was a seventh day, and also that the day of disembarkation, when they offered sacrifices of thanksgiving, was a seventh day. The Sabbath is distinct from the sabbaths in the time of its institution.

The emphasis put upon each in Jewish history. Care to observe the weekly Sabbath the death penalty was exacted, but not for the other sabbaths. (Compare the man gathering sticks in Numbers 15: 32-36, and were, therefore, based not on the monial sabbaths by over years, and were, therefore, based not on the weekly cycle, but on the phases of the moon. The weekly Sabbath antedated these ceremonial sabbaths by over 2,500 years, and was observed by ancient nations which antedated the Hebrews by centuries—for example, Assyria, Babylonia, Chaldea, Ethiopia, and Egypt. While there is no definite mention of it in Genesis, there was quite evidently a seven-day period in the division of time (Genesis 7: 4, 10; 8: 10, 12; 29: 20, 27-30). It is reasonable to suppose that God revealed his Sabbath to Adam along with his will concerning murder, and other things. The fact that the seventh day was a sacred time with the primitive people mentioned above would seem to support this view. The Hebrew scholars maintain that in Genesis 4: 5 the phrase, "in process of time," and the word "day," can mean only at the end of the first cycle of seven days, which would bring their time of sacrifice on the Sabbath. Other scholars hold that according to both the Hebrew and the Assyrian accounts of the deluge, the first day which dawned bright and beautiful was a seventh day, and also that the day of disembarkation, when they offered sacrifices of thanksgiving, was a seventh day. The Sabbath is distinct from the sabbaths in the time of its institution.
seventh day to God's work and worship of him.

In this observance we show our gratitude for our deliverance from the burden and bondage of sin and Satan, even as Israel on the Sabbath "remembered" with thanksgiving their deliverance from the burden and bondage of Egypt and Pharaoh (Deuteronomy 5: 15). Truly Christ is our 'rest' (Hebrews 4: 9, 10), all the while, the observance of his Sabbath we have a weekly reminder not only of God, the Creator and Ruler of the universe, but also of God our Redeemer, who, when we "believe" on his Son, regenerates us, giving us a new nature, making us a "new creature" (2 Corinthians 5: 17).

1715½ Miramar Street, Los Angeles, Calif.

FROM A LAYMAN

[Brother John Austin, chairman of the Evangelistic Committee of the Missionary Board, was invited by the committee to deliver a message to the congregation. He was much regretted the committee could not be present. His interest in all this work is great. The committee, through one of its members, has received a brief paper from Mr. Austin (and has asked for its publication).]

The East and the Orient have supplied us with endless stories told to inspire the hearer to drive for better and larger endeavor. There may be an appropriate one told by Herodotus, of a bird named Phoenix. This bided up to be some five hundred years old. He began to feel the time of death drawing near, and with a funeral pyre of wood and aromatic gums, lighted the flames by fanning the material with his wings. The story goes on to say that he rose from the fire charred with youth and vigor and was made immortal. How does the story apply to Seventh Day Baptists? We are not five hundred years old as a denomination, but there seems to be a feeling that death is drawing near. In this respect we register "Phoenix"; let's fan the material we have piled up, but watch it! It will be pathetic to burn up the gems, for man has labored through long centuries to gather them, and they cannot be replaced; there are no parallel substitutes; let's burn with purpose and no worthless impediments. The following may not be in chronological order, but they follow through for correct Seventh Day Baptist principles.

What we want is a simple formula for common people; cut out all the mystery possible. Scholars have for two hundred years on vital issues of belief; the evidence is all in, and the court is closed on matters that were mysterious. There will be, of course, some mysterious things. It is possible to have a God consciousness similar to that represented in Jesus the Messiah, (Secretary Burdick says we must have it, and he knows.) There is positively no heaven for us in the future, unless we seek in this life the time the realm of perfection, or the kingdom of heaven. And to just such a degree as we seek and practice the perfect life here, in just such proportion will we be represented in the life hereafter: for according to Scripture, there are the least and the greatest in the kingdom of heaven; and it is so. Synonymous with the kingdom of heaven is the second coming of Christ—or a God consciousness in us to an intensive degree. The inner God and Christ consciousness is the saving power. Thinking, speaking, and writing thoughts, parallel to thoughts, we conceive our perfect God consciousness in us to an intensive degree. He began to feel the time of death drawing near, and with a funeral pyre of wood and aromatic gums, lighted the flames by fanning the material with his wings. The story goes on to say that he rose from the fire charred with youth and vigor and was made immortal. How does the story apply to Seventh Day Baptists? We are not five hundred years old as a denomination, but there seems to be a feeling that death is drawing near. In this respect we register "Phoenix"; let's fan the material we have piled up, but watch it! It will be pathetic to burn up the gems, for man has labored through long centuries to gather them, and they cannot be replaced; there are no parallel substitutes; let's burn with purpose and no worthless impediments. The following may not be in chronological order, but they follow through for correct Seventh Day Baptist principles.

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The other day one of the juniors brought me some pussy-willows. And a few days ago a friend told me she heard a robin.

"Who was it gave the signal? We did not hear the sound."

But we know it is the Creator who calls them forth to new and beautiful life.

"I can not see God when I look, But still I know he's there; I feel his sunshine on my face, His wind blows in my hair." Childhoood is the springtime of our lives, and we should take care what seeds are planted and what ones take root in our hearts at this time.

An angel paused in his onward flight, With a seed of love and truth and light. And asked, "Oh, where must this seed be sown, That it may yield when fully grown?" The Savior heard, and he said as he smiled, "Place it for me in the heart of a child."

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I like to read the Children's Page, and as so many of my friends and cousins have written to you about me, I am really not writing this as I have the measles, but mother is writing for me.

I am eight years old and I have a brother Walter who is eleven years old. We have three pet chickens. Walter caught them out at Uncle Claude's last fall. We keep them in part of the garage.

Since I have been sick we have had a big snow storm. I love to play in the snow when it is nice weather I like to take her for a ride.

Your little friend,

HELEN DAVIS.

506 Senera St.,
Oneida, N. Y.,
March 8, 1932.

DEAR HELEN:

I am delighted to receive so many fine letters from children of the Verona Church, and I greatly appreciate the grown-up of that church who are so kindly and thoughtfully writing for the children who are either too young or for some other good reason unable to write for themselves.

I imagine you have found measles any great fun, but you can be glad you are through with them all. I hope you have not had them hard and that you will soon be all well again, ready to enjoy playing in the snow, which seems to be staying on well, at least in this part of the country.

I think you ought to be very proud of your good church attendance since you live so far away from the church. I am proud of you, too.

"Bubbles" will be able to have content with rides in the house for awhile, won't she? I hope you have not given her the measles. Ha! ha!

I hope to hear from you again soon telling me that you have bidden good-by to the measles. Did Walter have them, too? You must get him to write a letter for the Recorder, too.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

It is stormy and cold today. I am at home. Our school is closed because of a funeral, so I will write you another letter.

I am seven years old and in the second
THE SABBATH RECORDER

grade. My teacher is a Christian and opens school with prayer and Bible reading. Each Wednesday morning we children recite Bible memory verses.

Lovingly,
Dorothea Blake.
Bithly, Mich.,
March 8, 1932.

Dear Dorothy:
I was very much pleased to hear from you again; it makes me very happy to have children keep on writing so faithfully.

We, too, have been having cold, stormy weather of late with heavy snow. The snow was so deep that we could not get toIndependence last Sabbath and it almost made us homesick. The Independence school was closed for several days, since it was impossible for all the children to get to school. Quite a surprise since it is the first out and out snow storm we have had in all winter. The children are trying to make up for lost time coasting and having snow ball fights. Are you?

I think it is wonderful that you can have prayer and Bible reading in school each day. I wish this could be done in all schools.

And success or failure will be our share, Apportioned if we, and when We do, and live, the things that sell Ourselves to our fellow men. Ne Plus.

NE PLUS
DEAR FRIEND:
I know you did not send this for publication in the Recorder, but I'm sure you'll pardon me if I let others as well as myself profit by its message.

M. S. G.

CATS ARE LOYAL TO HOME

In Philadelphia recently three pets, all belonging to the same mistress, were imprisoned in the wreckage of an apartment house collapse. "Pepper," "Ginger," and "Petey" could not be found by their mistress immediately after the crash; but she refused to give up hope and took up her station on the edge of the debris, hoping for the best. She loved her pets and, without any coaxing whatever, enlisted the interest of the police and firemen in her quest. After hours and hours of searching, the little gray face of Pepper, her black and gray tiger cat, appearedfurtively peeping from amongst the ruins; but before the police could get to him he disappeared in the depths, frightened and timid. Meat failed to coax him out again. Instead, the red tiger face of little Ginger appeared and looked wistfully up at his mistress; but though hungry, he was also wild with fear, and regarded everyone now as an enemy, and he refused to be tempted by his pleading mistress. But at last the lady snatched the frantic, clawing little animal to her and took him to her temporary abode. But Petey, the kitten, was still unseen when she left her vigil at midnight, and she gave him up for lost. Early next morning she returned to resume her watch for Pepper, but instead found Petey calmly lying in his mistress' bed. She could hear him in the ruins; but he was so frightened that he trusted no one. But at last he, too, ventured within the grasp of the lady, who eagerly carried him home to his comrades. oiled.

Leo L. Mooney,
In "Our Furb Animals."

ORDER OF SERVICE
HYMN
LORD'S PRAYER
RESPONSIVE READING
HYMN
SCRIPTURE READING
PRAYER
HYMN
OFFERING
SERMON
HYMN
CLOSING PRAYER

It is an undisputed fact that a vast amount of valuable knowledge is not derived from books. And yet we agree, doubtless, that a liberal education is a knowledge of books and things of which they treat, and that an educated person, generally, is one who has taken a liberal course of training in some school.

That knowledge is power is an adage too vast to need proof. It is equally true that education is one of the most powerful forces now solving the problems of the human race and working out the destinies of women as well as men, in all lands.

A question very appropriate for us to ask and to attempt to answer is: How does education affect one's morals? Is it a moral force? Does it tend to make a young man or woman more noble, truthful, unselfish, and Christlike?

While education greatly increases one's power to accomplish his ends—whether those ends be good or bad—history and observation combine to show that, as a rule, the man or woman with a liberal education is less likely to yield to temptation and sin—less likely to become a moral wreck; and that ignorance and sin are near kin—as near as first cousins, or perhaps twins. It is not
more clearly the relation of cause and effect in morals, as well as in material things. A man with a well developed and disciplined mind—a well educated man, one who knows certain forces act according to certain laws and necessarily accomplish certain results—such a man seldom or never takes up the vices and sins so common to youth. If he has the filthy and injurious tobacco habit, or if he is prone to drunkenness, it is most likely he acquired it while young, short-sighted, and ignorant. He who knows that vice and sin breed misery and suffering, is less likely to be deceived by them.

A well educated person will not carelessly drop a match where it may cause the destruction of a whole city. Let us take care of our bellwether—the little moral forces of our lives,

3. In acquiring an education, the student is brought into intimate contact with his equals and his superiors and hence gets the conceit taken out of him. He is compelled to respect authority and those who disagree with him. He learns that things look different from different points of view. This makes him less selfish and more amiable.

An education tends to develop a breadth and nobility of character that will not stoop to the petty meaness of life.

4. Education increases one's power to apprehend God and duty. And the highest type of morality embraces love to God and love to man. The man who knows God the more likely will he to fear, reverence, and love him. Spiritually blind indeed must be the man who can make a thorough study of the natural sciences, without having his conception of God greatly extended and intensified.

Divine wisdom and omniscience are better appreciated after one has looked through a large telescope and millions of miles of space, and viewed the starry heavens; or in the vasty ocean, where one has learned the wonderful construction of the earth and noted the divine wisdom in burying its treasures of gold, silver, copper, iron, coal, oil, and so on. One has learned how deep water would be discovered only as man developed to need them; or better still, in the study of life—vegetable, animal, human—and the laws of its growth.

As, with microscope in hand, we study tissue, or the thousands of tiny forms of living beings—their structure, habits, and instincts—we exclaim, "wonderful indeed are man's Maker's works." It is "Great is the Lord and greatly to be praised."

All these exalted thoughts and emotions tell immensely in the right development of moral character.

5. Since education greatly increases one's influence, it is desirable, not only as a means of our own highest moral development, but as a means by which a well developed moral character may be impressed upon others. This, perhaps, is the highest motive for an education.

It is desirable as a means for increasing our ability to earn money; desirable for our personal development, culture, and enjoyment; desirable as a means by which we may become acquainted with the best men and women of other lands and former ages; especially desirable that we may the better know God and our duty to him and to our fellow men; and desirable, most of all, to increase our ability, our moral force, to glorify God in the salvation of men.

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**OUR SEMINARY**

Eleven persons are taking work in our seminary: that is, in Alfred University, Department of Theology and Religious Education, in such subjects as Homiletics, New Testament Greek, Christian Sociology, Worship, The English Bible, History of Religions, Psychology of Religion, Theology and Religious Education.

One is a graduate student, two are college professors, eight are pastors or student pastors, all are church workers, one being superintendent of an intermediate department.

There are four correspondence students. Forty-five hours of prescribed reading, regularly reported, will entitle a correspondence student to a credit of one semester hour.

**DEAN ARTHUR E. MAIN.**

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**DENOMINATIONAL "HOOK-UP"**

**ADAMS, C. N. Y.**

After a wonderful winter that rivaled Florida we found ourselves blocked in on March 7 by the blizzard that covered most of the northeastern states. We have also been visited by an epidemic of grippe and whooping cough. So our drifted roads and snowed in churches attendance declined. The church attendance is still below the figures of ten years ago. But: "Let your conversation be always full of grace, seasoned with salt, according to the ordinance of God, that you may please him in all things." We are not discouraged.

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**THE SABBATH RECORDER**

**DEATHS**

**BLACK—Evans Wilson, youngest of five children of Henry and Orpha Brown Black, was born at Willsburg, Pa., December 27, 1853, and passed away at his home in North Loup, Neb., February 21, 1932.**

Evans in the country where schools were at a distance and roads blocked in winter, his school days were limited to a few months each year while he was young, and then ceased. Yet Mr. Black was, probably without exception, the best educated man who has been a part of the school. For he was a natural student. He was almost an authority in many lines of study before he came to our school, and was versant with the Bible. In all he attended school, but his favorite study was music when he was boy was good. From Evansville he went to the Rock Island College, and then to the Kansas State Normal School. He had a wonderful talent for knowledge, first hand. While still a young man in the hills of Pennsylvania, he decided where he was sure of himself, and then, he passed away. Mr. Black helped blast a tunnel through the mountains of the Alleghany Mountains to the St. John River, for which he was given a commission in the United States Engineer Corps.

"The minister's task in this world is to be a preacher of the gospel. The preacher's task in this world is to be a teacher of the truth. We should aim to teach the truth as we know it, and to preach the gospel as we believe it."

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**THE SABBATH RECORDER**

**CORRESPONDENT.**

**VERONA, N. Y.**

"A Washington social was held, February 20, with appropriate games and refreshments under the auspices of the Worth White class. On March 1, Mrs. Sorensen returned from the hospital where she had been confined since December 15. Her fractured arm, which is still in a weakened condition, was rebandaged for another four weeks. Her sister from Vermont, Mrs. Porter, is still with her. Neighboring pastors have kindly assisted in some of our Sabbath services, while various members have driven the peanut trucks from the Pullitzt Department of the SABBATH RECORDER. Much damage was done by the blizzard of March 7. Many schools were closed for the week. Roads were blocked and telephone service discontinued."
He was the son of the late Lorenzo and Tracey Largemouth Burdick, being born on August 7, 1852, at Cazeneovia, N. Y. He came to the Westerly Baptist Church in 1871, and in 1881, Mr. Burdick was united in marriage with Mrs. Sarah Jemison, who died February 8, 1918. He was a member of the First Westerly Seventh Day Baptist Church at Dunn's Corners. Farewell services were held at the Gavitt Funeral Home, Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor emeritus, of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in River Bend Cemetery.

In early life she lived in Cuba, and after attending school at Friendship Academy was a member of the Pawcatuck Seventh Day Baptist Church. In January, 1880, she was married to Maxson A. Greene and came to live at the Greene home, on the outskirts of the city. Mr. and Mrs. Greene had two children, five of whom are now living: Edward V. of Alfred; Clarence of Spring Valley; Eunice of test by Rev. Crandall. She was a member of the Pawcatuck Seventh Day Baptist Church and the Plymouth Congregational Church, officiating. Interment was in River Bend Cemetery.

Mrs. Maxson was born at DeRuyter, N. Y., on February 6, 1861, and was united in marriage with Charles W. Maxson, a DeRuyter native. Mr. Maxson was a DeRuyter Seventh Day Baptist Church and a faithful attendant. Blindness had come upon her in the past few years, but though her physical sight was gone she was rich in cheerfulness and hope. Farewell services were held at the Gavitt Funeral Home, Rev. Harold R. Crandall, pastor, and Rev. Clayton A. Burdick, D. D., pastor emeritus, of the Pawcatuck Seventh Day Baptist Church, officiating. Interment was in River Bend Cemetery.

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SALEM Y GAZETTE

By RANDAL STROTHE

Fourteen Salem College representatives attended the second annual Western Pennsylvania Student Christian Association Movement, at Washington and Jefferson College in Washington, Pa., March 4-6. The delegates gave an excellent report on their visit.

The report included their visit to a poor mining settlement. The group was given a Women's Association held a Bible quiz at their March tenth meeting. The group was divided into two teams to give a contest aspect to it. Miss Ora Kemper, of Salem, was in charge.
THE WORKS OF GOD

Sunday, April 2


New Jersey localities.

March 31—Creation by Christ. Colossians 1: 9-16.


For Lesson Notes see THE SABBATH RECORDER.

RECORDER WANT ADVERTISEMENTS

For Sale. Holy Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion.

Cash must accompany each advertisement.

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THE PART OF
CHURCHES AND PEOPLE
IS NEEDED

Finance Committee

LOVE'S REWARD
Matthew 28: 1

WAITING WOMEN SAT BEHOLDING
GRAY GOLGOTHA'S GLOOMY HEIGHT.
DRAWING NEAR AS NOISE AND RABBLE
FLEETED WITH THE FALLING NIGHT.

WITNESSED THEY THE ROCK ENTOMBMENT—
HOW THE MORTAL BODY LAY;
BOWED IN GRIEF TOO DEEP FOR WEeping,
HOPELESS WENT THEIR HOMeward WAY.

HUSHED THE BROKEN CONVERSATION
OF THE HOLY SABBATH DAY;
LIKE A LEADEN-FOOTED COURIER
DRApED ITS TARDY HOURS A'Y.

SETTING SUN—THE SABBATH ENDeth—
EVENING COMES, AND SOON THE NIGHT
QUICKLY NOW TO LOVE'S ANOINTING
IN A FINAL FUNERAL RITE.

LOVE CANNOT GO UNREWArDED;
FIND THEY NOW ITS FULL REWARD:
DEATH IS VANQUISHED—IN THE GARDEN
WALKS THEIR LOVED AND RISEN LORD.

A. J. C. B. IN PLAINFIELD BULLETIN.