SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Mt. Horeb, Wis., Sept. 23-27. 1932, and the General Conference at Battle Creek, Mich., Sept. 30-Oct. 3. 1932.

President—Alva J. C. Bond, Plainfield, N. J.

Vice-President—Lavon B. Smalley, Adams Center, N. Y.

Recording Secretary—Paul C. Sandeen, Alfred, N. Y.

Corresponding Secretary—Clifford V. Thorpe, Plainfield, N. J.

Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

Gifts or bequests for any denominational purposes are invited, and will be put immediately to use. Address, G. B. S. B. D. Fund, Battle Creek, Mich.

A review of the General Conference—James H. Coo, Milbank, S. D.

Treasurer of the Owned Movement—Harold R. Crandall, Westport, R. I.

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Term expiring in 1933—Alva J. C. Bond, Plainfield, N. J.

Term expiring in 1934—George R. Smith, Smithfield, Va.

Term expiring in 1935—Claude L. Hill, Paxton, Ill.

Term expiring in 1936—B. W. Jump, Milton, Wis.

Term expiring in 1937—Loyal F. Hurley, Adams Center, N. Y.

Representative of the Missionary Board—William L. Burick, Ashaway, R. I.

Representative of the Sabbath School Work—Harold R. Crandall, Battle Creek, Mich.

Representative of the Sabbath Society—Carlos F. Randolph, Maplewood, N. J.

Representative of the Bible Society—Sarah B. Batson, Durbin, N. Y.

Representative of the Young People's Work—Mara S. Davis, Ashaway, R. I.

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President—Carlos F. Randolph, Maplewood, N. J.

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Assistant Recording Secretary—A. F. Randolph, Plainfield, N. J.

N. J. Recording Secretary—Herbert C. Van Horn, Plainfield, N. J.

Corresponding Secretary—Mrs. Gerald Stumpmiller, Seventh Day Baptist Building, Plainfield, N. J.

Term expiring in 1933—A. F. Randolph, Plainfield, N. J., the second First Day of each month, at 3 p. m.

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President—William D. Burick, Rockville, R. I.

President Emeritus—Clayton A. Burick, Weysterly, R. I.

Recording Secretary—A. F. Burick, Rockville, R. I.

Corresponding Secretary—William L. Burick, Ashaway, R. I.

Term expiring in 1933—Karl L. Sullivan, Westport, R. I.

The regular meetings of the Board of Managers are held the second Sunday in January, April, July, and October, at 2 p. m.

EDUCATION SOCIETY

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Recording Secretary—Clayton A. Burick, Weysterly, R. I.

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First Vice-President—Mrs. George D. R. Lanham, Leroy, Mich.

Recording Secretary—Mrs. Oris O. Stuckey, Salem, Va.

Corresponding Secretary—Miss Lotta Long, Germantown, Va.

Term expiring in 1933—Mrs. Okay W. Davis, Salem, Va.

The regular meetings of the Board of Managers are held on the second Sunday in February, May, August, and November, at 3 p. m.

WOMAN'S SECRETARY

Miss L. Gertrude Stillman, Ashaway, R. I.

SECRETARY OF ASSOCIATIONS

Eastern—Miss L. Gertrude Stillman, Ashaway, R. I.

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THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stumpmiller, Plainfield, N. J.

Vice-President—A. E. Russell, Battle Creek, Mich.

Recording Secretary—A. F. Randolph, Plainfield, N. J.

Treasurer—A. F. Randolph, 240 West Front Street, Plainfield, N. J.

Blessed is the member who will not strain at a drizzle and swallow a downpour.

Blessed is the member who can endure an hour and a quarter in a place of worship as well as two and a half hours in a place of amusement.

Blessed is the member who loves the church with his pocket as well as with his heart.

Blessed is the member whose watch keeps church time as well as business time.

—Contributed.

BEATITUDES FOR CHRISTIAN LIVING

"Blessed is the member whose calendar contains prayer-meeting night.

"Blessed is the member who is faithful on a committee.

"Blessed is the member who will not strain at a drizzle and swallow a downpour.

"Blessed is the member who can endure an hour and a quarter in a place of worship as well as two and a half hours in a place of amusement.

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The Sabbath Recorder

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Sunday at Conference

At the Sunday morning business session several matters of interest came before the Committee. The Credentials Committee reported the registration of four hundred fifty delegates and visitors.

There were present forty-eight different business sessions, several matters of interdenominational interests. It is, indeed, encouraging to have so many boards and officers at our Conference and to have the denominational interests as president of the General Conference. The editor wishes that every one who reads these words would register in his own mind and heart the vow, “With Jesus helping me I promise to co-operate with President Bond and in every way possible help him to promote the Sabbath cause and to do the best possible for the denomination.” Is that too much to ask? We believe it is not.

ADROISSES AND SERMONS

High points in various parts of the Conference program were the addresses and inspiration furnished to the multitude of deeply interested people.

One was in Doctor Conrady's address on the first evening of the Conference; and in the “hearing” of the committee to consider the report of the Missionary Committee, when a deep and spiritual spirit of love and confidence was manifest, still another on Friday evening; but especially Sabbath morning in Pastor Claude L. Hill’s message. Two came Sunday before the evening service, one of them being the acted sermon by President Davis and the other in President Paul Tittsworth’s.

In “Religion and Life Adjustments,” President Davis laid down very high plane of thought into spiritual realms. In his scholarly and deeply spiritual insight he correlated religion, philosophy, and science, and the creative part of his address left such a content upon us. Out of the struggle for others, he concluded, come the highest social betterments of brotherhood and good will. No attempt is made to speak largely in regard to this sermon, as it has been published in the Recorder in “Our Pulpit” department.

President Paul E. Tittsworth, son of one of our greatest preachers of our previous generation, a leader in education in the state of Maryland, and an honored national Rotarian leader, is himself a real preacher and an educator of the highest type.

Among the encouraging messages of the Conference, the most inspiring was in the text, “He restoreth my soul,” Doctor Tittsworth spoke of “Widening Horizons.” Starting from the mountain tops of one who climbs Pike’s Peak with frequent exaltations, he spoke of the absence of horizon to him who is in a pit and of the task of getting out. Discontent demands to create one in the “pit.” In spiritual crises if one is not careful the soul shrivels, disintegrates, and goes to pieces. Some souls go to pieces in prosperity as well as in adversity. He characterized our trouble in this country as a “hysteria of self preservation.” This is illustrated in men’s attempts to reduce taxes by eliminating morale balancing agencies, such as county agents, county nurses, and country schools. In such hysteria men forget that the world is an economic unit, and is becoming more and more a religious and spiritual unit. Our trouble, if we have engulfed ourselves in a pit without a horizon. “He restoreth my soul.”

Doctor Tittsworth also spoke of the soul from a psychological point of view. He defined the soul, partially, as that part of personality which gives radiance and joy to life; the receiving set that gets hold of God’s message; the creative part of one’s being; that part that enables a man to work shoulder to shoulder with others. The loss of soul is experienced in the feeling of regret over the loss in earning; loss in assurances of the future; loss of willingness to launch out and take a spiritual dare. Herein have we become engulfed in a pit without a horizon. How are we to be saved or are we helpless? How restore those losses involving the supreme parts of our personality?

In answering this question the speaker gave three reasons for widening horizons: (1) In all our intellectual thinking that part of our personality which gives rise to life and helps it to be made more worth while, (2) There is necessity for it. “God is eternal” is poetically expressed in the words of Lanier-Hilliard’s—“I will build me a nest on the pinnacle of the goodness of God,” and Scripturally in the words of Christ—“If God so clothe the grass how much more shall he care for you?” There is a danger that youth shall fail to grasp the significance of the fact that there are still more worlds to conquer. We must endeavor to help those in the knowledge and belief that there are constantly widening horizons, and inspire in them the courage to climb higher. The goal is widening horizons. What is the difference in the reaction when a man comes along saying, “Life isn’t worth living,” and that “Life is so glamorous”? Great is the inspiration in the assurance that we have a part in co-operation in the universe. “I am interested not so much in a self centered life as in a worldship, as I am in One who impels to worship and adore.”

Some of the horizons defined are: (1) Widening of life interests. It may be in a flower, book, a rock garden, a language, or music. By such interests men balance themselves on the sea of life. Quotes from a German poet he translated the words, “With every new tongue or speech a man finds a new soul.” Tennyson said, “I am a part of all I have met.” Such life interests make the soul sanitary; such is a practical effort to widen horizons. (2) Horizons of friendship. Let a man “keep his friendship in constant repair by pressing out into the life giving experiences of new friendships.” (3) Help God restore him to the horizon. For of the man who comes singing, “He shall build me a nest on the pinnacle of the goodness of God,”—we can move out of a self centered life into a worldship. (4) Horizons of religion. Abraham was called out and went not knowing whither. We get involved in philosophies, theologies, formulas, and creeds. We are united in the soul by the music. By such interests men balance themselves on the sea of life.

The report of the council held to examine brother Louis R. Conradi of Hamburg, Germany, was of great interest and of intense significance.

Various delegates and commissions related to the Federal Council reported matters of considerable importance, showing our interest in this and relation to the Federal Council work. This relationship may seem of little moment to some, but it remains true of organizations as well as of individuals, that “no man liveth to himself alone.” and that one denomination in relation to others is its brother’s keeper.
Armistice Day There is at hand a fine communication from the associate secretary of the Federal Council of Churches of Christ in America by which efforts can be furthered in working for a warless world. Any celebration of Armistice Day without some attention being given to constructive methods — ways and means of outlawing and destroying the world's greatest enemy — will be but a mockery of the solemnity of the supreme penalty demanded by this false god.

Armistice Sunday falls this year on November 6. The Sabbath, November 5, or that of November 12, may be used by Seventh Day Baptists on which to consecrate themselves anew to the task of establishing a warless world. Let the people be informed through special services of worship if practicable, a resumption of the will to peace by us, in harmony with the rest of the Christian thinking people of the nation.

The Commission on International Justice and Good Will in its 1932 Armistice Week folder makes some practical suggestions. Our ministers will find this folder valuable. Some of the following suggestions used by the commission of churchmen on next steps in getting rid of war are: reduction of armament; strengthening the Peace Pact; reconsideration of war debts; and American membership in the World Court. Suggestions designed to strengthen the Peace Pact, for instance, are: international arbitration in the event of a threatened breach of the peace; further extension of the policy of non-recognition of "any situation, treaty, or agreement" brought about by any camps in violation of the Peace Pact; and the cessation of shipments of arms and munitions to treaty breaking states.

The cover page of the Armistice leaflet is headed, "Next Steps in Getting Rid of War." It carries a "Call to the Observance of an Armistice Sunday," signed by the heads of twenty-four denominations. Among these signatures is the name of our own Conference president, Dr. Ahva C. Bond.

Copies of the pamphlet and leaflets mentioned in the following editorial may be secured from the commission's office at 105 East 22nd Street, New York City, at $2 per hundred, or three cents each (to cover postage).

This pamphlet is not just another leaflet to be scattered in the pew, but is a valuable bit of literature on world peace, which it is well to place in the hands of every member of the congregation.

A "Call to Peace" second page of the four-page leaflet mentioned in the foregoing editorial, It is followed by a clear, ringing challenge to the Church.

"The churches of Christ in America are incurring of their duties forward in their efforts for a warless world. They will not be intimidated; they will not be stopped. They will be heard.

"The call to peace is a call from God. The churches, in obedience to that call, will not be content until mankind has been delivered from the sword of war."

The call goes forward to define the churches' gospel of peace as the "gospel proclaimed in the teachings and incarnated in the life of Jesus the Messiah's Peacemaker.

"In seeking to be true to him the churches are working and praying for world justice, brotherhood, and peace." That these objectives may be realized they "Exalt love, mercifulness, forbearance, and forgiveness, which war negates. They condemn lying, hating, and killing, which war al-

"The Christian churches believe in and stand for the sacredness of human personality, the sovereignty of the individual, the sovereignty of the church, the sovereign moral authority of Jesus Christ in the life of men. Believing in these things, the churches are grappling with the task of establishing a world in which war shall be unknown."

Christians everywhere will want to think on these things and dedicate themselves anew to the churches' great task.

Among things suggested to promote peace for Armistice Week are special sermons, memorial services, mass meetings, peace gatherings for young people, church school programs, the distribution and use of selected leaflets such as "Armistice Week," "Tangled Skeins in Manchuria," "Uncle Joe's Solution of the Japan-China Question," "Coming to Grips With the War System," and others. Samples of these leaflets were shown at Conference, at Adams Center.

Be Not Deceived Those who felt they could line up with the Republican party in the fall election and be true to conscience in the matter of the Eighteenth Amendment may not be sure since President Hoover carried the issue much further than the plank in the party platform does. About the only consolation for a consideration of either party platform, now committed to the repeal of the Eighteenth Amendment, is its declaration that the saloon must not come back.

Recently, papers carried the speech of wet protagonist, Dr. Murray Butler, in which he gives the whole matter away. He declares, "It is the duty of the church to recognize the right of the states to dispose of alcohol for the enforcement of their prohibitions.

"We are given permission to reconstitute our public institutions and reinstate the saloon. The planks of party platforms proposing the repeal, offer this guarantee as their buttressing assurance. Doctor Butler pins all his faith in and stand for the sacredness of human personality, the obligations of universal human brotherhood, the sovereign moral authority of Jesus Christ in the life of men. Believing in these things, the churches are grappling with the task of establishing a world in which war shall be unknown."

Perhaps all my readers have heard how the village inhabitant gave directions to a stranger who proposed the way to the home of a resident of the village whom he wished to see. He told the stranger in minute and painful detail how to reach a certain house, only to inform him at the last minute that the latter was to call and invite his friends to imbibe with them. "No, the saloon is not the way to reach this place, the liquor is drunk, people must drink it—your friends, and my friends, your children and mine perhaps."

The intrenched liquor interests already are up in arms. They are announcing that they will carry on with the Eighteenth Amendment. Millions of young people, to-day, know nothing of liquor advertising. The return of legalized drink will open up the Great White Way — Fifth Avenue and Broadway — with its millions of electric signs telling them to "Reach for a cocktail," or "Begin with . . . and you will never be without."

"The floodgates of modern advertising will be open to a deluge of soul-damming stuff.

The following is only too true: "But if the Eighteenth Amendment should be repealed what could prevent any state from reinstating the saloon as a legal institution? And if it is modified, what guarantee have we that the liquor interests would respect any constitutional provision that the states have respected previous laws? Their defiant flouting of the Eighteenth Amendment shows beyond a doubt that they will never obey any law that restricts their traffic. They have always fought every restriction and shown their contempt for any law that checked their profits. The leopard has not changed his spots, though for the present he may wear a lambskin."

The times and crises demand the best thoughts and consideration of the Christian voter of the nation. Let us not be deceived.

FROM THE CONFERENCE PRESIDENT

Perhaps all my readers have heard how the village inhabitant gave directions to a stranger who proposed the way to the home of a resident of the village whom he wished to see. He told the stranger in minute and painful detail how to reach a certain house, only to inform him at the last minute that the latter was to call and invite his friends to imbibe with them. "No, the saloon is not the way to reach this place, the liquor is drunk, people must drink it—your friends, and my friends, your children and mine perhaps."

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think of any line of work in any field of endeavor not being carried on by any board of the denomination, or by the General Conference. This money is needed now in order to pay the regular workers on home and foreign fields, to continue the necessary activities to which the boards have reduced their programs for the present year and to support the work of the General Conference.

II.

This call for the payment of pledges immediately does not mean that board budgets have been increased since Conference, or that an expansion of the work is contemplated during the year. To be sure it is as true now as it was in Joshua's time that "there remaineth yet very much land to be taken." But the present indebtedness and this land cannot be possessed this year. New fields will not be entered until the interest and the gifts of the people justify. Nothing of the kind is contemplated. The budget is a fixed entity for the present Conference year. If the budget is raised the work as at present planned will be carried out during the year, and the present indebtedness will be reduced by one thousand dollars. That is definite and final, if I understand the spirit that animates the boards. No, this appeal is not a call for expansion. The committee is anxious about is that as nearly as possible one-twelfth of the budget askings may be received each month so that bills can be paid promptly.

III.

This call is not made because funds are coming in more slowly than in the past. The first three months of the Conference year are always "lean months." The boards always have to borrow at the beginning of the Conference year. But this situation is more acute this year for two reasons. The first applies to one of the boards especially, and that is the fact that it has borrowed already to the limit of its credit. The other reason why the situation is more embarrassing this year than in former years is the fact that the boards are running on such restricted budgets that no large or unexpected service is required of them. The spirit that animates the Boards of the kind is contemplated. The boards always in the past have been able to raise the budget one hundred per cent. Since all know that the amount of the Denominational Budget is well within the ability and evident disposition of the people to pay, it may be that in every church people are saying: "The budget must be raised in full this year, and I am going to do my part." No, this appeal does not mean at all that the committee has reason to fear that the budget will not be raised this year. The purpose of its letter is to help us all to realize that early payment of pledges and of denominational gifts are required if missionaries and missionaries and other Christian workers are to receive their money when it is due. Prompt payment on the part of those who can pay up now, or who can pay a large share by the end of February, will enable the workers to receive their money when it is due, and without embarrassment.

"I say this not that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance may be a supply for your want; that there may be equality."

AHVA J. C. BOND, President of the General Conference.

CONFERENCE REPORT

(Continued)

REPORTED BY REV. PAUL BURDICK

The service on the evening after the Sabbath was given over to a presentation of the work of the Women's Board. After a vesper service in charge of the director of music, there was a devotional period led by Rev. Leon Malthy. Taking as his theme the exalted position of Christ, who is the Son of God, he showed from Luke 10: 22 and Hebrews 10: 29 that true faith in the Son is a source of revelation of the Father, and that the Son, having purged our sins and taken his place at the right hand of God, is worthy of our full submission. No, it was not sufficient to come to the board and of the various subjects mentioned. An item of special interest was the essay contest on the subject, "Home Training of Teen- Age Young People in Sabbath Keeping." Eight societies participated and three prizes were awarded.

Another activity of the board was the providing of worship programs and questions for discussion on the Woman's Page of the Sabbath Recorder.

Mrs. D. B. Coon told us something of the work which has been done by our missionaries in Jamaica. She spoke of the earnestness and spirituality of church members there. Sabbath services are often begin at nine-thirty o'clock in the morning, and the last service is not over with until sunset. Even between services, as people gather for conversation, they talk, not about secular matters, but about things that concern the church and the kingdom.

The afternoon meeting, often called by the name at least of Christian Endeavor, is participated in by people of all ages. The children repeat Bible verses or kneel in prayer. Readings taken from the Recorder or other good sources are read and listened to with attention. At the end of the week-day prayer meetings held in the morning, the people go to work. After such a meeting of inspiration the evangelist will often go out immediately on a mission of personal work. Mr. Edwards, our helper there, is especially noted for such activity and baptisms nearly always result from such efforts.

Miss Susie Burdick then told of some of the work of the women's societies in China. She said the society in Shanghai meets once a month. The early part of the afternoon is given to sewing for the Lioho hospital. At four o'clock there is a devotional meeting when temperament, better homes, or devotional subjects are considered. Most of our women have lost not a little during the recent upheaval. For a long time our Lord's disciple has lost her life and our senior Bible woman has died. There is no loss of faith, but faith in prayer seems to characterize this group of women.

A little play was presented by the Thornley family, a part of whose family was absent. The interior of a Chinese house was represented, the household consisting of a father, mother, the children, and the grandmother. Into the home was brought an education school, inviting the parents to send their children to school. The family do not understand English, a neighbor boy who has been to such a school, is called in to interpret for them. Many questions are put to the visitor regarding the subjects taught in the school, religious instruction, the kind of teachers, whether Chinese or American, tuition, and so forth. All these questions are answered and duly relayed by the boy-interpreter, to the great amazement of the aged grandmother, who shakes her head. But upon the pleading of the children she consents to their being enrolled in the school.

A closing devotional service was in charge of Mrs. G. W. Trainer. After reading from the Book of Esther the speaker pointed out that it is at such trying times as these that true stories, and that of Esther's is brought out. It may be that our board and our denomination are called into the kingdom for such a time as this. We are apt to see only our own weakness and say, "It can't be done." We are called to be witnesses of impossible things. It was God who opened the Red Sea and who gave the bread and meat in the desert. It was He who punished them when they bowed down to worship the golden calf and called them back to a worship of the one true God. Can it be that we have worshiped gold days? Perhaps God waits for us to return in repentance to worship Him, as "each man stands in the door of his tent."

MORE RECORDERS AND TRACTS WANTED

Wanted — more Sabbath Recorders, Helping Hands, and Sabbath tracts, sent post-paid to Frank Jeffers, 1322 N. Main St., Racine, Wis. Those who desire to send tracts must inclose a self addressed postcard. F. J.
The Tract Society's work is languishing in the same way, as will be set forth by the Budget Committee and others. Many of our people have responded nobly notwithstanding the trials of the depression and there is no hint of complaint in what is said above. These lines are written to show the situation of one phase of our work and to encourage the people to send their contributions to the United Budget that the workers may be paid and the work go on.

STUDYING MISSIONARY PROBLEMS

A very vital point in the missionary program of the Church was stressed in the Woman's Work Department of the SABBATH RECORDER, September 19, 1932, under the caption, "How Much Would the Church Give?" One of the great needs in the field of missions is a wider knowledge of the facts and a better understanding of the problems. It is well that the Woman's Board is stressing study courses and the list of books given by Mrs. Hubbard is to be commended to all. It is to be hoped that the men as well as the women will study the Federation Mission Study books for this year.

Long ago it was said that facts are the fuel which kindle the fires of missions. No statement could be truer. If the facts regarding the world's needs, what missions have done, what they will do, and their place in settling national and international problems were known, multitudes of Christian people would be greatly aroused and very enthusiastic over missions. The bringing of this knowledge to the people is one of the tasks of the Church. Not only, however, should the facts be known, but missionary administration must be studied in the light of the history of the Church, the present trends of society, and national aspirations and international problems. All who would promote missions should be interested in missionary administration, but mission boards and missionaries must give this subject the most thorough study. Professor Kenneth S. Latourette, head of the missions department, Yale University, in closing a recent article in the International Review of Missions, "Every board, for example, must find means of educating not only its supporting constituency but also the public at large about the mission organization. In the light of this, it is possible for the missionary to bear the same message. This meant that though it was the middle of their September pay and that the treasurer did not know where the money was coming from, we suspend payment of the workers for a time. After some changing of cars and one particular, we attended the meeting at Westminster, Vt. That day we failed to get those four oak trees and what Mr. Bond said about them to Mrs. Crandall and me as we stood looking at them. The work of this smaller movement was done and it is just as true that works without prayer are dead and it is just as true that works without the attitude and spirit of prayer are dead. The suggestion made in the letter is so pertinent to our work that I will repeat it here and the letter is as follows:

"It is a real grief to us all that our missionary appropriation has had to be cut, but I do not believe it is because of an increasing indifference to missions on the part of our people. I know that there is a great decrease on the part of most in incomparable missions. Not only should the facts regarding missions be known, but missionary administration must be studied in the light of the history of the Church, the present trends of society, and national aspirations and international problems. All who would promote missions should be interested in missionary administration, but mission boards and missionaries must give this subject the most thorough study. Professor Kenneth S. Latourette, head of the missions department, Yale University, in closing a recent article in the International Review of Missions, "Every board, for example, must find means of educating not only its supporting constituency but also the public at large about the mission organization. In the light of this, it is possible for the missionary to bear the same message. This meant that though it was the middle of their September pay and that the treasurer did not know where the money was coming from, we suspend payment of the workers for a time.

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Why a lone Sabbath keeper? Why are we so far from the old home church, or from our local societies, when we have less anxiety and more advantages? Perhaps because our parents migrated years ago, perhaps we have gone to a new country seeking health or wealth, or for a chance to do more for the Master. If it was for the last reason, and if we have been faithful, we have found plenty of work that engaged in the Father's business. If we have gone out for any other reason, and if our main business has been to serve the Lord, we have also found peace and joy. The promise has been verified in our lives—"All things have worked together for good." If we have trusted him and loved him and obeyed him as we should, we have no desire to be excused or our laborors for our Lord, and we feel that he had a plan in our lives, which is being carried out to his glory. We are earnest Christians, we are desirous of being soul-winners. There are three distinct steps to accomplish this:

Come; tarry; go.


One minister said, "These familiar passages of Scripture contain what I believe to be the three great verbs of the gospel..."

"The word 'come' occurs 642 times in the Holy Scriptures. But the use of the word which interests us especially is Christ's 'come,' and the most precious of all the verses in which Jesus 'come' is found is that recorded by Matthew. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.'

"'Come' was Jesus' word to his disciples, calling them away from their former activity, and saying 'Men seek for fame, for high place and power among their fellows, for pomp and show in earthly ways; but how few seek for power from on high! Some think the gift of the Holy Spirit is only for a few, but according to the Scriptures, it is for all believers.'

"'Have ye received the Holy Ghost since ye believed?' Peter asked. It is promised to them that ask him. These are the words of Jesus: 'If ye then, being evil, know how to give good

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**A SOUTHWESTERN ASSOCIATION PAPER**

*Read at the L. S. K. hour by Mrs. Wadnor Randolph of Texarkana*

**THE MISSION OF THE LONE SABBATH KEEPER OR THE MEMBER OF THE SMALL CHURCH**

**BY MRS. ANGELINE ALLEN**

We often consider that smaller churches are almost lone Sabbath keepers. Many of our problems and obligations are the same.

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**FRANCES E. DAVIS (MRS. OREY W.)**

In account with the Woman's Executive Board of the Seventh Day Baptist Conference

**WOMAN'S WORK**

*Mrs. Alberta Davis Batson* Contributing Editor

**MINUTES OF THE WOMAN'S BOARD**

The Woman's Board met Sunday, October 9, 1932, at the home of Mrs. G. H. Trainer, Salem, W. Va. Members present: Mrs. George B. Shaw, Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. M. O. Davis, Mrs. E. W. Davis, Mrs. Earl W. Davis, Mrs. Helmary D. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stutler. Visitor, Mrs. T. M. Bond, Lost Creek, W. Va.

The meeting was called to order by the president. Following concert reading of the First Psalm, prayers were offered by members. The minutes of the last meeting were read and approved as correct.

The treasurer gave the following reports which were accepted:

**FRANCES E. DAVIS (MRS. OREY W.)**

In account with the Woman's Executive Board of the Seventh Day Baptist Conference

**Receipts**

| Balance August 14, 1932 | $94.86 |
| Harold R. Crandall, Onward Movement | $10.80 |
| Total | $105.66 |

**Disbursements**

| Printing postcards, Fox Printing Co. | $1.75 |
| Printing annual report, Salem Herald | $3.75 |
| Total | $5.50 |

| Balance September 11, 1932 | $100.16 |
| Total | $105.66 |

**SALEM, W. Va.**

**September 11, 1932.**

**Mrs. George B. Shaw, President.**

**Mrs. Oris O. Stutler, Secretary.**

Denver Ladies' Aid, by Mrs. Lottie Wright | $5.00 |

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**FRANCES E. DAVIS (MRS. OREY W.)**

In account with the Woman's Executive Board of the Seventh Day Baptist Conference

**Receipts**

| Balance | $100.16 |
| H. R. Crandall, Onward Movement | $14.85 |
| Total | $115.01 |

**Disbursements**

| Foskie's Ladies' Aid, by Elva S. Monroe | $5.00 |

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**THE SABBATH RECORDER**

**395**
the picture in charge had a desire to see how such a picture would move such a man. The man sat for the artist and he reverently removed his hat, stooped down and picked up the catalog, and looked first at it and then at the marvelous face, while tears rolled down his cheeks. He sat there for an hour and when he left he said: I am a rough sailor from the lakes, but I promised my mother before I went on this cruise, that I would go and see Jesus Christ. I never believed in such things before, but a man who could paint a picture like that must believe in the Man, and he makes me believe in him too.

It is a marvelous thing that there is power in a canvas, when touched by a master hand, to save a soul. It is also marvelous that your life and mine may be so transformed that people can see in us Jesus Christ. Can we say, “Christ liveth in me?” “Christ in me the hope of glory” — the hope not only for my own future joy in the heavenly home, but the hope of others all about me, that their lives by the Christ in me may be transformed, and they, too, may become citizens of the kingdom of heaven.

Edinburg, Texas.

NOTE OF APPRECIATION

Editor H. C. Van Horn,
Plainfield, N. J.

DEAR BROTHER VAN HORN:

May I again ask the freedom of the SABBATH RECORDER to thank those who assisted me in this no purpose with every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to all that are afar off, as much as our Lord loves with water but ye shall be baptized with the Holy Ghost. Henceforth, you shall miss the splendid meetings, the talks given by the fine young woman who went to Conference in what is called the globe, as a symbol for the whole creation. Tell it by words which we speak and sing and write; tell it by our lives, the kindly deeds of service we do for others, to make life more worth while and happier for them.

But greater of all, Jesus sought the out-of-doors for his place of meditation. In this place of seclusion he felt very close to his Father. He was tempted by the devil and the wilderness; preached from the mount and on the seashore or in some wooded spot. Jesus was baptized out-of-doors; was tempted by Satan in the wilderness; preached from the mount and by the Sea of Galilee. He performed healings out-of-doors. He was crucified in the open, under God’s skies.

God is with us all the while but I believe that most of us are too busy to appreciate or realize the fact. We hustle through the day, taking little or no time for a quiet hour. If we were as particular in setting aside an hour—a half hour, or even fifteen minutes, for a period of thinking and meditation, as we are in improving our outward appearances, how much more satisfactory our living would be!

I pity the person whose heart does not leap with joy at the sight of a sunset or a lovely tree—because it is filled with the glory of God. How can anyone visiting this lovely spot this morning doubt the existence of a great Power who controls and loves us all? I wish that we might go from here with renewed interest and inspiration, which would last throughout the year. Let us keep in touch with God. Let us not forget our period of meditation each day. Let us follow the example of Jesus and seek the out-of-doors for this sacred act.

Alfred, N. Y.

Young People’s Work

MRS. MARJORIE J. BURDICK
1122 Seymour Avenue, Lansing, Mich.
Contributing Editor.

NEW PEOPLE AT CONFERENCE

TALKS GIVEN BY THE YOUNG PEOPLE AT THE FELLOWSHIP BREAKFAST

(No doubt you wish to refer to the last two “Sabbath Recorder” issues and these talks of the young people.)

WITNESS IN MEDITATION

BY MAXINE ARMSTRONG

Everybody loves the out-of-doors. Jesus loved it even more than you and I love it. He spent most of his time in the open, where he was very close to God. We need him first as a little baby, born, not in a home or an inn, but in a stable where cows and sheep were near neighbors. As a child, I imagine he spent his happiest moments playing with his comrades on the sea-shore or in some wooded spot. Jesus was baptized out-of-doors; was tempted by Satan in the wilderness; preached from the mount and by the Sea of Galilee. He performed healings out-of-doors. He was crucified in the open, under God’s skies.

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Alfred, N. Y.

Jesus meditated in the out-of-doors; here he gained new ideals and purposes as he met with his Father and planned his work. Then he went back to the world to serve. His was not a selfish life, there were always things to do for others, to make life more worth while and happier for others.

WITNESS IN MEDITATION

BY AGNES SMITH

Those of us who love the out-of-doors like to think of Christ in his relation to nature. We feel sure that as he walked about the country, few of the beauties of the open air escaped his notice. Yet we know that his enjoyment was not so absorbing that he was thoughtless of others.

As we review Christ’s deeds of service we discover that many were performed in the out-of-doors. When the fishermen were unsuccessful, Christ instructed them to “launch out into the deep” and their nets were filled. And again he found the opportunity for service when the five thousand needed food. Often when out in the open, Christ spoke words of encouragement and help to the people.

As he observed nature he was thoughtful and drew parallels between plant life and Christian life, and drew parallels between plant life and Christian life.

Be like the mustard seed. It is not long after, five thousand. Day by day those who were saved were added to the church. Peter preached Jesus. Men were converted three thousand on this day, and five thousand. Day by day those who were saved were added to the church.

The fisherman’s love for the out-of-doors is God’s workmanship. And somehow, as we associate with it, we seem to come closer to the Creator.

Verona, N. Y.

One young man who could not go to Conference wrote:

“I shall miss the splendid meetings, the friendships, and the spiritual atmosphere.

One young woman who went to Conference wrote:

“I enjoyed Conference immensely this year. I feel much better off spiritually then having attended it . . . I always like the Newsbits and Recorder. They are so much more interesting when one knows the people when.

An adult writes:
"Was so glad for the nice group of young people at Conference. Am much interested in them all."

**WHAT SHALL OUR GROUP DO ABOUT PROHIBITION?**

Christian Endeavor Superintendent Sabbath Day, October 29, 1932

By Lyle Crandall

There are three of our daily readings for this week which suggest thoughts worthy of our meditation. The first is, “Support the law.” This means to support our Constitution—be loyal to it. We must not only support it literally, but morally, as well. We should show by our daily life that we are loyal, patriotic American citizens. It is not the person who continually talks about patriotism, who is patriotic, but the one who shows by his daily life that he loves our flag and our country. “Actions speak louder than words.”

"Personally dry," This means that each of us should be a staunch and true prohibitionist. We should take a firm stand for prohibition, and be loyal to our convictions.

A notable feature of the House of Delegates of the National Council of the Young People of the Christian Churches in Kansas, was the speeches of O. D. Crandall, recorder. Elder Powell brought greetings from the Hammond people. John F. Randolph preached from 1 Corinthians 16:9, on, “Open and Adversaries,” followed by a testimony meeting.

Sabbath morning. Regular service conducted by Pastor Powell. Offering for Onward Movement. Sermon by E. R. Lewis, text Matthew 10:25a, “It is enough for the disciple that he be as his Master.” Consecration and covenant meeting, the following covenant being entered into by a large number: "Trust ing in the Lord Jesus Christ for strength, we promise him and each other that we will, to our fullest ability, enter into, and do, his re vealed will for us, in so far as we seem to be led. Amen." President Crandall addresses a large Mrs. O. D. Crandall, superintendent.

Sabbath afternoon. Young people's program—reported and already published in the Recorder by the editor of the young people's work, C. A. Beebe.

Night after the Sabbath. Vesper service, arranged by Juanita Crandall. Elder Powell preached from 1 Corinthians 3:11, "Other foundations can be laid than that is laid, which is Christ Jesus."


Sunday afternoon. Woman's hour in charge of Mrs. Nancy Smith of Fouke, Ark. The Hammond ladies presented a playlet entitled, "How not to do it." After the business session, the delegates were entertained by the Hammond people at a picnic on the Tangipaha River.

Sunday night. Mrs. Margaret S. Eggers of Blanchard, Miss., conducted a program of music. John F. Randolph preached from Luke 12:42 on the nature of money, and obligations as to its use.

The next session is held to be held at Edinburg, Tex. Officers: moderator, E. R. Lewis; vice-moderator, E. M. Holston; recording secretary, Mrs. R. J. Severance; corresponding secretary, Mrs. D. S. Allen; treasurer, Ward- ner F. Randolph.

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**THE SABBATH RECORDER**

**SOUTHWESTERN ASSOCIATION**

Hammond, La., August 11-14, 1932

The night preceding the association, the ministers and deacons met informally at the church in a prayer meeting to get a clearer vision of the theme, and to lay hold on the Holy Spirit for guidance. Theme: The Special Mission of the Day. Bishops: S. J. Davis, moderator, Miss Juanita Crandall, music director, Mrs. O. D. Crandall, general chairman. Opening Session, 10.00 a.m. Thursday: C. A. Beebe, moderator; Mrs. E. R. Lewis, secretary; Miss Juanita Crandall, music director. Mrs. O. D. Crandall gives the address of welcome, mentioning the points of our special missions. John F. Randolph responded, emphasizing the need of preaching the whole gospel. The moderator gave an address on the theme of the association. Deacon S. J. Davis was appointed to report sessions for Recorder. John Randolph brought greetings from the Northwestern Association.

Thursday afternoon. The moderator appointed committees and correspondence was presented. Wardner F. Randolph and S. J. Davis gave addresses on the association theme which were followed by a discussion in which several took part.

Thursday night. E. R. Lewis preached from 2 Samuel 23:3, 4.

Friday morning. After the business session, Elder Powell brought greetings from Malachi 3:10: "Prove me now hereafter.

Friday afternoon. At the lone Sabbath keeper's hour, two papers were presented: "The Mission Program of the State Christian Church," by the members of the small church," by Mrs. Angeline Allen, read by Mrs. Bertha Ran
dolph; "Lone Sabbath-keeping Children and the Special Mission of Seventh Day Baptists" by Mrs. Catherine Shaw Stillman, Houston, Tex. The session was conducted by Mrs. Lillian Campbell. General Missionary E. R. Lewis gave a missionary address from the text, Revelations 22:17a, "The Spirit of the Lord bloweth where it listeth, Come."

Friday night. A Sabbath love vespers service, arranged by Mrs. Lillian Campbell, was conducted by the Hammond people. John F. Randolph preached from 1 Corinthians 16:9, on, "Open and Adversaries," followed by a testimony meeting.

Sabbath morning. Regular service conducted by Pastor Powell. Offering for Onward Movement. Sermon by E. R. Lewis, text Matthew 10:25a, "It is enough for the disciple that he be as his Master." Consecration and covenant meeting, the following covenant being entered into by a large number: "Trusting in the Lord Jesus Christ for strength, we promise him and each other that we will, to our fullest ability, enter into, and do, his revealed will for us, in so far as we seem to be led. Amen." President Crandall addresses a large Mrs. O. D. Crandall, superintendent.

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**THE SINS OF WAR**

James 4:1-3

Junior Christian Endeavor Superintendent Sabbath Day, November 6, 1932

By Mrs. Nettie Crandall

Junior Christian Endeavor Superintendent

Making Good Friends

(To be told by two boys)

Once the United States had a war with England and Canada. It was called the "War of 1812." It came about this way. A few English sailors deserted from the British navy, became Americans, and found work on American ships. The British captured American navy officers to stop American ships and search them for deserrters. They even went so far once as to fire on an American frigate, search it, and take off some British deserters.

Then the Americans angrily declared, "The British have no right to stop our ships." Their anger was increased when a statesman declared that over six thousand Americans had been kidnapped from our ships in eighteen months. The Boston ship owners checked up this statement and found only twelve Americans had been kidnapped in eighteen years, and nine of them had been released. But whether true or false, the Americans declared war to teach the British navy to mind its own business.

The war lasted two years and many Canadians, Americans, and British were killed. Two things the United States said when the war was over: (1) "We must have a bigger army and navy." (2) "We must build forts between the United States and Canada, and we must launch battleships on the Great Lakes to be ready to fight against Canada."

When a young man by the name of Richard Shaw heard of this he said, "The safe thing for both sides is to do away with all forts and ships." Shaw was made attorney-general for...
the United States and became a warm friend of the British ambassador, whose name was Bagot. They had an understanding agreement for his own country, that there should be no frontier or battleships between Canada and the United States.

During the years since, these countries have not always agreed about everything, but instead of going to war these differences have been settled by conferences or by judges appointed to settle the matters in dispute. When these two countries had been at peace for one hundred years a gateway was built at Blaine, Wash., half of which stands on Canadian ground and half on American ground. There are two flag poles at the top, from which fly the flags of both countries. On one side of the arch are these words, "Open for one hundred years—may these doors never be closed."

—From "Children’s Leader."

PRIMARY DEPARTMENT REPORT

(As given at the Rally Day program of the Sabbath school of the Plainfield Church)

OUR ROOM

Each Sabbath day we gather in our Sabbath school room. First of all we have a free period to draw pictures or do other things. Then the music calls us to worship. We sing a hymn and one of the older children sometimes reads something from the Bible, or we repeat verses and prayer we go to our classes.

THANKSGIVING

At Thanksgiving, we brought food to put in baskets for people who had little food.

CHRISTMAS

At Christmas, we all made stockings and filled them with goodies and toys. Christmas eve we drove to the houses of some boys and girls to give them the stockings. At one place we knew a little boy who had a big grin that it nearly hit her ears.

EASTER

We made cards and sent them to our friends. We had a party for our friends and ourselves.

MAY

Two May baskets were made and hung at the door of two good friends. One of them sent us this poem:

MY MAY BASKET

A beautiful basket with flowers all bright,

Was left on my doorstep at the coming of night;

But who left my basket and where did they go?

I saw neither boy nor girl, or head or toe.

But who helped the fairies? They work not alone,

Ah, Courtland and Marion, Roger and Joan;
The names on a card to the basket made fast—
The secret is out, it brought you at last.

SUMMER

We all had a happy summer. We made a movie of where we had been. If you want to see it come in after Sabbath school is over.

We miss Wilna but are glad to have Mrs. Davis to help us.

COURTLAND V. DAVIS, JR.

Plainfield, N. J.

DEAR COURTLAND:

I cannot begin to tell you how pleased I was to have your interesting report for the Sabbath Recorder. I’m sure you and Marion, Roger and Joan just enjoy every minute of your Sabbath school hour, and you have many pleasant and good things to do along through the year. I wish I could have been a little mouse in the wall,” as the old saying goes, to see the happy little girl with her Christmas stocking. I’m sure all four of you children were very happy today. You see the most joyful happiness of all comes to those who have done something to make others happy. It goes without saying that you have found that out.

I wish I could find out who wrote the little poem, "My May Basket." If I could I’d be coaxing that person to send another poem for the Children’s Page. Don’t you suppose you can help me to find out?

I remember you very well indeed, so of course I had several reasons for enjoying your fine report. I wonder if you remember me.

Sincerely your friend,

MIZPAH S. GREENE.

THE SABBATH RECORDER

THE MASTER PASSION

BY REV. HERBERT L. COTTRELL

Pastor of the church at Marlboro, N. J.

(Sermon preached Sabbath morning, July 5, 1932, at Southeastern Association, Middle Island, N. Y.)

Text—Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” Romans 10: 1. These words of our text were spoken by Paul, and they show the master passion of his heart. It was the all-consuming desire expressed in these words, the desire for souls, together with the spirit of Christ. Then the text says, “They were the chosen people, through his three missionary journeys, through hardship and persecution, even to prison and to death. But what people was it about whom Paul was so much concerned? It was the people of Israel, the Jews, his own people, people of his own blood. Israel was lost, and he was concerned about it.

Why was Israel lost? Because Jesus Christ, the Savior of the world, had come among men and had proved that he was the true Messiah by many signs and wonders, by his intimate knowledge of man and his compassion for all. Paul was so fascinated by the spirit of Christ, his teachings, his unselfish and perfect life. But in view of all these things, the Jews had rejected him as their Messiah and Savior, had ridiculed him as an impostor, and at last had crucified him, saying, “Let his blood be on us, and on our children.” With all the light which they had, they obstinately refused to believe. Their disbelief was all the more reprehensible because of their knowledge and light. They were the chosen people. Through them God had been revealing himself through the ages. These Jews knew their history, their relation to God and the coming Messiah through their Holy Scriptures. They heard through their Scriptures read to them every Sabbath day. But they would not heed the words of Scripture or turn away from their wicked habits of thought and life. We wonder why the Jews, who were given so much privilege, knowledge, and opportunity would treat their Savior so unkindly and reject him so heartlessly. If we find with Paul, the great-hearted Christian, was concerned about this solemn fact. But people are lost today, our own people, our own family, our own neighbors. Suppose the Christians today were as concerned about the lost as Paul was. But we are not. What do the majority of the Christians care about the lost?

During one of the sessions of the Western Association, held at Nile, N. Y., some years ago, the people in the church were aroused to a high pitch of excitement by the sudden announcement that a little boy had been lost. He had been there that morning, but then he was lost and no one could find it. It nearly broke up the meeting. Many left the church at once to hunt for the lost boy. Search parties were organized, the church bell was rung, and every possible thing was done right away to find the lost boy. The church ground, the village, and the surrounding country were searched. At last he was found, and then the bells were rung again and there was great rejoicing. But what about that boy? Who cares? We don’t see people so concerned about it. They don’t leave their church service, their business, or their farm right away to find the lost boy. We can’t understand why. "Such a thing as that can be put off until I am not so busy." Many Christian parents are coming to us perfectly conscious of their duties to their children by their example and daily practice, “My church obligations and my Christian duties are not very important when compared with the demands my business or my farm place upon me.”

Are people lost today because of a lack of opportunity to accept him or because of a
lack of knowledge? It would seem that in the Christian lands, the hands of innumerable thou-
sands of professed Christians, with its thou-
ands of church spires pointing heavenward, with its Bibles being given away by Bible so-
ciety and churches to those who cannot af-
ford them, with the many uplifting influences
put forth by Christian institutions and indi-
viduals, that no one here should be lost be-
cause he has not shown more love for Jesus Christ. Yet
there are people going down the road to ruin
in this Christian land, although they have
been lacking the warm personal appeal
for them, with the many uplifting influences
given in revival meetings, uplifting work may
be done for the community as a whole, yet
that they might
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DE RUYTER, N. Y.

In taking down the Lewis schoolhouse, north of the village, the carpenter discovered a record of its erection penciled by the late J. H. Babcock, former well known De Ruyter resident, long since deceased.

This school house was built in the spring of 1884 and completed about May first. Price $620. The school building was a two-story structure, with a main and a rear entrance. The building had a brick foundation and a wooden frame. It was raised on a stone foundation.

The school was used by the community for many years, and was a center for social events.

DENOMINATIONAL "HOOK-UP"

Mr. J. H. Babcock, former well known De Ruyter resident, has published a history of his town, including the story of the schoolhouse.

May our prayer be:
O Lord and Master of us all,
Keep us in our natures fair.
We own thy sway, we hear thy call,
We test our lives by thine.
The lack of evangelism - evangelism on the lost to the church. The reason for this is in part of going hand in hand with our methods of teaching and discipline, and so neglected in the matter of time spent in personal prayer. No one checked on their development, and rebuild the program to meet his needs. 

DAVIDSON-JORDAN.—At Alfred, N. H., Oct. 13, 1932, Mrs. Martha Ann Weyant of Johnstown, Pa., and Mrs. E. H. Socwell, was born August 20, 1869, and departed this life August 25, 1932, kind and loving in her life, aged 63 years, 5 days. 

John was a member of a family of seven sons and four daughters. He attended the Academy and Salem College, and Samuel Irvin, both dying in infancy; Amos Daniel, born October 22, 1841, and Mary E. Socwell, was born at West Haven, Conn., September 12, 1841, and departed this life, October 14, 1932, at the age of eighty-three years. 

Two beautiful hymns were sung by Mr. and Mrs. C. W. T. Glaspey of Albion, Wis., from the Milton Seventh Day Baptist church, September 12, 1932. 

Glaspey.—Lewis Frank Glaspey, son of Deacon and Mrs. Alexander Glaspey, was born at Shiloh, N. J., July 14, 1849, and passed away in the Bridgeton hospital October 5, 1932, after a brief illness, at the age of 83 years. Interment was made in the Shiloh cemetery.

He was baptized by Rev. W. B. Gillette in February, 1867, at the close of what is known in Shiloh as the great revival. Fifty-eight candidates were baptized at one time in the old mill pond which has served so many years for a baptismal ground. 

On March 6, 1872, he was united in marriage to Miss Anna Ayars, who were born children; Ward R., who died in 1930; Arthur Grant, who died in early manhood; Bertha, wife of Joseph W. Johnson, Point Pleasant, N. J.; and Ethel, wife of Harry L. Bowen, Shiloh. Besides his widow and two children there remain twelve grandchildren and seventeen great-grandchildren. 

In the year 1919, Mr. and Mrs. Glaspey celebrated their fifteenth wedding anniversary. Again on March 6, 1932, friends and relatives gathered to commemorate a long and wedded life. 

Mr. Glaspey was well read and was an interesting conversationalist. With this interest in current topics went a keen desire and understanding God's Word. A favorite verse was 2 Corinthians 11:3: "Blessed is he that doth his commandments, that they may dwell in the gates of the city." 

Burdick.—Amelia A., daughter of Darius and Thankful Babcock Satterlee, was born in the town of Alfred, N. Y., August 2, 1849, and died at Battle Creek, Mich., October 12, 1932. 

In her early life she was baptized by Elder Hull of Alfred, N. H., and Mrs. E. H. Socwell, was born at West Hollock, Ill., February 16, 1860, and died at Merry Hospital in Janesville, Wis., September 10, 1932. 

When very young he came to Milton, Wis., and united with the Salemville church. At the age of eleven years he was baptized and united with the Salemville Seventh Day Baptist church in Garvin, Iowa, where his father was pastor. Later in life he attended Milton College. He moved to New Auburn, Minn., with his parents, where he was united in marriage to Miss Gerta Rumsdell of that place, born to them, all of whom were with their master in the grave.

The family has made its home in New Auburn and neighboring territory for at least four years. They were united in marriage to Miss Gerta Rumsdell of that place, born to them, all of whom were with their master in the grave. 

Electoral canvassers were friends and neighbors of the deceased and his family in Janesville. The beautiful floral ivy wreath and a special obituary notice in the Janesville Republican were expressions of love and esteem. 

A special obituary obituary was written in Mrs. Lorena Bercot's Miller's Grove church, September 12, 1932. 

Lois Wolfe, who passed beyond some thirty years ago; Charles Christian, Salemville, Pa.; and Darius Socwell, Waynesboro, Pa., and Mrs. E. H. Socwell, was born at West Haven, Conn., September 12, 1841, and departed this life, October 14, 1932, at the age of eighty-three years. 

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SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at the Seventh Day Baptist Church at Milton, Wis., August 22-27, 1933.

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Term expiring in 1934—George B. Shaw, Salem, W. Va.

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Term expiring in 1935—Dr. George M. Wright, Jr., Murray, Utah.

Term expiring in 1936—After the 2nd of September, 1933.

Term expiring in 1937—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

TERM EXPIRING 1923—Lott P. Reed, St. Louis, Mo.

SECOND TERM EXPIRING 1924—Lott P. Reed, St. Louis, Mo.

SECRETARIES OF ASSOCIATIONS

Vol. 113 OCTOBER 1932 No. 18

PRAYER

I prayed. God answered me at once And richly was I blessed;

Exactly as my heart had hoped He granted my request.

I prayed. The answer long deferred Brought not the thing I sought;

He answered better than my plea, Aye, better than my thought.

I prayed. He gave no answer then. Nor yet doth answer give;

But calm and confident I wait His boon superlative.

—By Philip B. Strong, "In Watchman-Examiner."

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Southern—Mrs. Jay W. Crofoot, Milton, Wis.

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VIVIAN E. SEDGWICK-Editor

THE SABBATH RECORD