

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

Treasurer of General Conference—James H. Coon, Milton, Wis.

Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.

Trustees of the General Conference for Three Years—Asa F. Randolph, Plainfield, N. J.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.

Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred R. Harris, Salem, W. Va.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Ashaway, R. I.

Treasurer—Karl G. Stillman, Westerly, R. I.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Walter L. Greene, Andover, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. George B. Shaw, Salem, W. Va.
Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris O. Stutler, Salem, W. Va.

Treasurer—Mrs. Okey W. Davis, Salem, W. Va.

Editor Woman's Page, SABBATH RECORDER—Mrs. Eldred H. Batson, Durbin, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Plainfield, N. J.
Central—Mrs. Loyal F. Hurley, Adams Center, N. Y.

Western—Mrs. Alva L. Davis, Verona, N. Y.
Northwestern—Mrs. M. G. Stillman, Milton, Wis.

Southeastern—Mrs. Harley D. Bond, Salem, W. Va.
Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.
Washington Union—Mrs. Cyril A. Crichlow, Washington, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.

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

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

SABBATH SCHOOL BOARD

President—D. Nelson Inglis, Milton, Wis.
Secretary—A. Lovelle Burdick, Janesville, Wis.

Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Miss Marjorie Burdick, 24 Franklin Ave., Chagrin Falls, Ohio.

Recording Secretary—Miss Virginia Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Ruby C. Babcock, Battle Creek, Mich.

Treasurer—Elvan H. Clarke, 229 N. Washington Ave., Battle Creek, Mich.

Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Marvell, Ark.

Junior Superintendents—Mrs. Nettie Crandall, Mrs. William M. Simpson, Mrs. H. L. Polan, Mrs. Eva Miller.

Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.

Senior Superintendents—L. Emile Babcock, A. Russell Maxson, Ellis Johanson, Miss Sara Davis, Miss Floy Clarke, Miss Geraldine Maxson.

ASSOCIATIONAL SECRETARIES

Eastern—New England: Miss Elizabeth Crandall, Ashaway, R. I.

Central—New Jersey-New York: Miss Wilna Bond, Plainfield, N. J.

Western—Mrs. Iris Sholtz Maltby, Oneida, N. Y.
Northwestern—Mrs. Elizabeth Ormsby, Alfred Sta., N. Y.

Northwestern—Mrs. Elsie V. Sweetland, Hemingford, Neb.

Northwestern—Miss Vivian Hill, Farina, Ill.

Northwestern—Miss Alberta Simpson, Battle Creek, Mich.

Northwestern—Miss Dorothy Maxson, Milton, Wis.

Northwestern—Miss Leona Bond, Dodge Center, Minn.

Northwestern—Miss George Michel, Marion, Iowa.

Southwestern—Miss Greta F. Randolph, Salem, W. Va.

Southwestern—Mrs. Alberta S. Godfrey, Fouke, Ark.

Southwestern—Miss Alice Baker, Corona, Calif.

Washington Union—Miss Lillian Giles, Boyd, Md.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

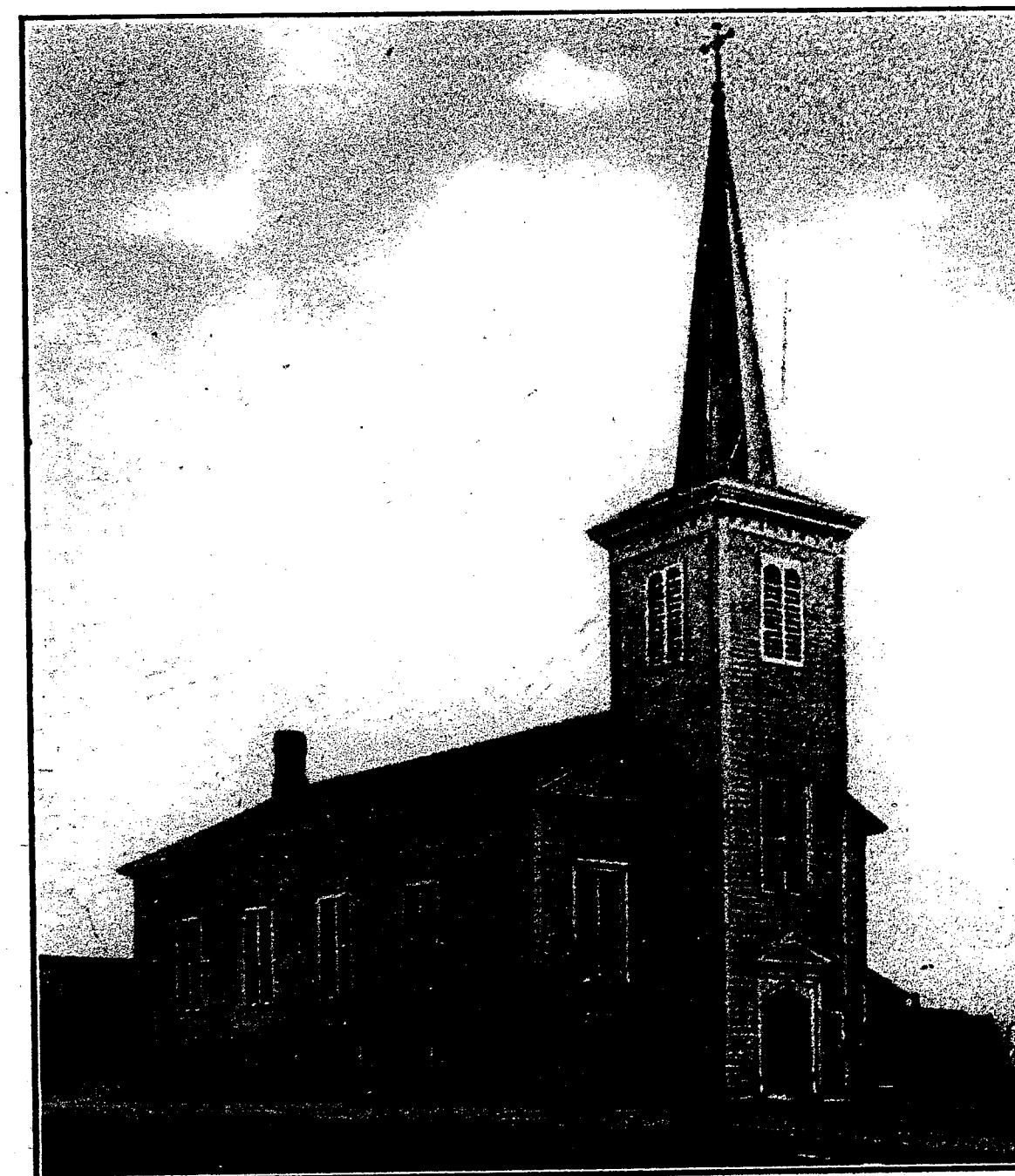
Gael V. Simpson, Battle Creek, Mich., Chairman; Paul R. Crandall, Battle Creek, Mich., Secretary; George H. Crandall, Milton, Wis.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Salem, W. Va.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

The Sabbath Recorder

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AUGUST 8, 1932

No. 6



THE ADAMS CENTER CHURCH

Where the Home-Coming Service will be held, Tuesday morning, August 23, 1932.

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 113, No. 6

WHOLE No. 4,561

THEODORE L. GARDINER, D. D.,
Editor Emeritus

REV. H. C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

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Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Adams Center Conference This issue of the SABBATH RECORDER is printed on a grade of paper to take a half tone cut successfully. This is made possible at an additional expense of less than two dollars because of stock on hand sufficient for this issue and by the "cuts" being furnished free of charge. We are glad to show these pictures of the places where our General Conference will be held August 23-28.

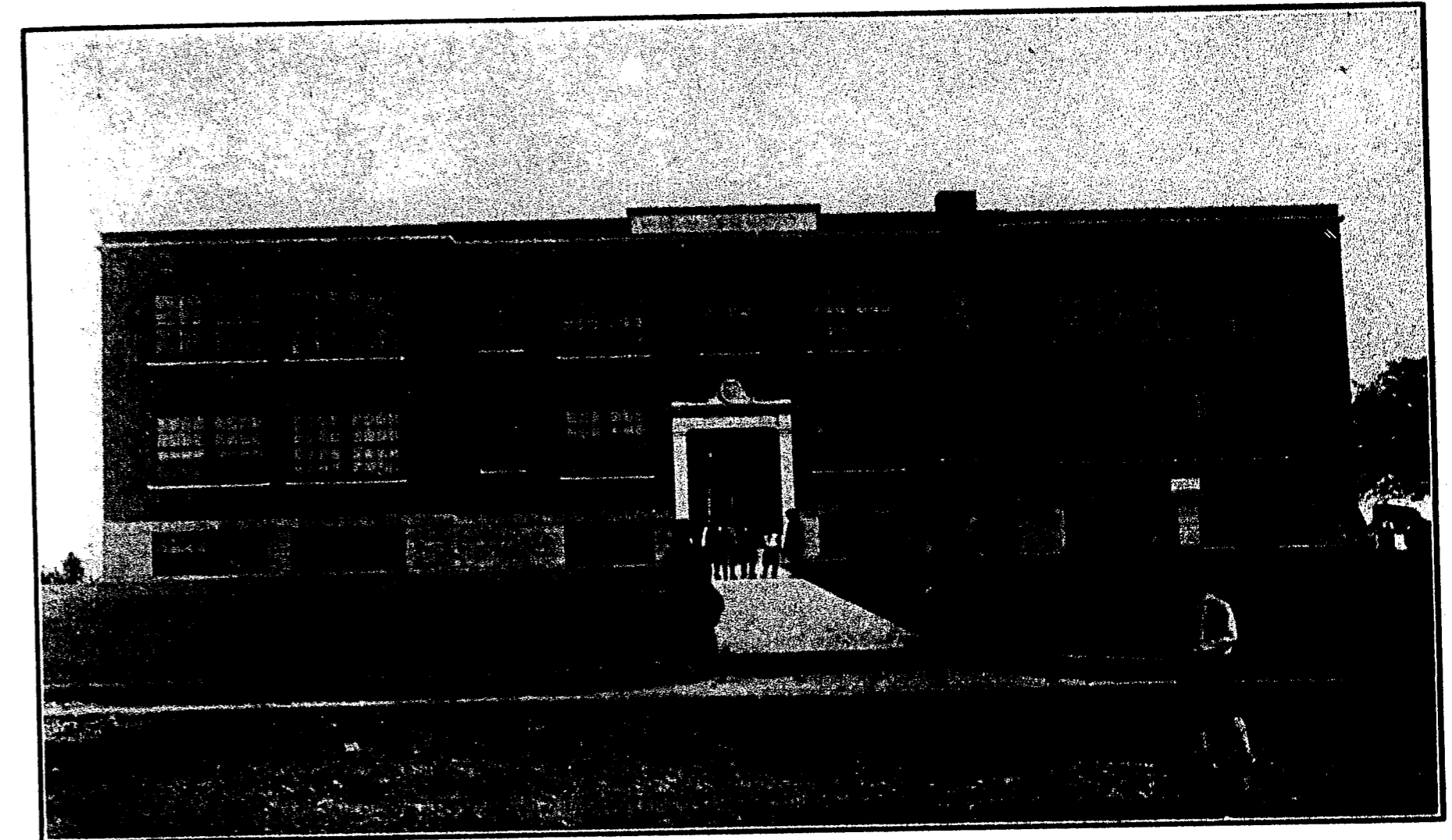
The Adams Center church, shown on the front cover, beautifully points the dwellers of the village and countryside and all who pass by to lofty thought and noble aspiration. How long the spire has thus pointed heavenward the editor does not know—many years, however. But for one hundred ten years the church has been a living testimony in this community. Regularly in years gone by it has entertained the General Conference. The last meeting held here was in 1900. The editor has been interested, recently, in reading a sermon by Elder Nathan Wardner, "delivered before the Seventh Day Baptist General Conference at Adams Center, Sept.,

1883." Its subject was, "The Duties of Seventh Day Baptists in View of Their Opportunities and the Demands of the Hour," from the text, "It is time for the Lord to work, for they make void thy law," Psalm 119: 126. It seemed timely then; it would be timely now.

President Randolph has spared neither time nor self in his work for the denomination this Conference year. Few realize what heavy burdens the man assumes upon whom the responsibility of Conference falls. It is not merely for the few days of the meeting, or for the preparation of a program—important as these are and exacting as are their obligations. It is the anxiety and the burden imposed throughout the year for the entire denominational program and welfare. In an especial manner, this year, have the burdens been heavier than usual. It is beyond question that President Randolph has devoted his best thought and consecrated ability to his office. Perhaps as never before, in years, all who can go should attend the Conference at Adams Center.

"The Lamb of God" The story is told of a thoughtful young Jew on a certain Passover night. As he was on his way home he passed by a church where services were being conducted. His attention was attracted by the text of the evening as illuminated on the bill board, "Behold the Lamb of God that taketh away the sin of the world." Wondering why a Baptist preacher should be preaching from such words on this particular night, he was drawn into the service. His soul was deeply stirred by the message of an earnest preacher. For the first time, it seems, he was presented with the real meaning of the ceremony he had been taught to practice all his life in his father's home. Sadly, it is reported, he exclaimed, "Where is our Lamb! We have only the shank bone." We would like to know if he turned away from dead forms of sacrifice to which he was accustomed to follow the Christ, the Lamb of God. The account did not say. We hope he found a new and greater joy than ever he had known before.

As Seventh Day Baptists, perhaps we should be more interested than any other Christians in the Jews. They need evangelization as well as any other people. The Christian Church has not always treated them fairly. Far otherwise. The Christian



THE ADAMS CENTER PUBLIC HIGH SCHOOL

Where the sessions of the General Conference will be held, August 23-28, 1932.

A commodious auditorium will serve for the meetings of the Conference, and classrooms will serve for committee meetings, rest rooms, etc. There is a large parking space in the rear, sufficient to accommodate several hundred cars.

spirit and the Christian life of every church individual should be a constant proclamation for the Jew to "Behold the Lamb of God."

Recently a letter from an aged brother, a lone Sabbath keeper, conveyed his Christian concern for the Jews. He feels we ought to do more for them than we do. So great is this man's interest that he inclosed with his letter a substantial check to be used in the purchase of Testaments that our missionaries may hand them out to Jews, or "others who will promise to read them." This is good missionary endeavor. Another form of it is to show the friendly and Christian spirit to our Jewish neighbor.

National Economy League The papers of July 27 carried news of the election of Rear Admiral Richard Evelyn Byrd, of South Polar fame, to the chairmanship of the National Economy League. The league is non-partisan and its officers are non-salaried. Its purpose is to fight governmental extravagance, beginning with the elimination of the annual payment of approximately \$450,000,000 to Spanish-American and World War

veterans who suffered no disability in service. This has no relation to the adjusted insurance maturing in 1945. The league is in hearty sympathy with those veterans who suffered disability in war service and with the dependents of those who lost their lives in war service. But why those who wore the uniform for a month or who suffered no injury from the service should have special consideration or support does not appear to many.

The aim of the organization is the restoration of the American principle that government shall be "for the benefit of the whole people." While war pensions are singled out for immediate attack, the elimination of all other waste and extravagance is included in the league's plans for economy. The reduction of governmental expenditures is seen as absolutely imperative, expenditures "which have risen to the point where they threaten the public credit and sap the resources of the people."

The National Economy League—to whose moral support all true American citizens should commit themselves—is not another

party. It is meant to be a moral, vital organized force. It has the approval of President Hoover and of Governor Roosevelt. From the former came the message saying that there is "great need for a nation-wide and non-partisan organization to give persistent attention to keeping down governmental expenditures." No special matter was referred to, but the President described as "ceaseless" the pressure on all governmental agencies to spend more money. "No intermittent protests," he urged, "will stem the tide."

In opening his speech of acceptance of the chairmanship, Admiral Byrd said:

This is not just another league. It is in effect a national coalition of citizens — of the loyal legion of them — to supply an effective method of correcting the gross governmental mistakes that are making this depression chronic. This league can be the vehicle whereby the responsible, but too often silent citizen, can speak forcefully in a combined voice of protest. Our Congress has failed to take adequate steps of relief and the citizens of this country have had a feeling of helplessness in the face of this crisis.

Every thinking man and woman has wanted to do something—to take some action to stem the tide of depression—to do his bit toward helping the unemployed and stopping the economic avalanche that is taking everything with it. But there has been no way for these inarticulate millions to express their will. Now at last this league—an effective instrument of protest—has risen out of our national dilemma as a natural result of grim necessity.

The time is ripe for vigorous action—our crisis calls for prompt emergency treatment. We must recruit at least 20,000,000 citizens into a peaceful army of constructive protest, and these recruits must be well informed of the government's finances.

The Eviction Affair What many right minded citizens have feared, came to pass the other day. The so-called Bonus Army that for many weeks has encamped at Washington has been forcibly ejected from government property after rioting and resisting police authority.

Officials and the public have exercised a vast amount of patience with these men, out of employment and thinking they could make better a deplorable condition by their menacing presence and insistent demands for the payment of adjusted insurance not due until 1945.

Beyond influence and control of their own leader, they resisted the authority of the police in removing them from buildings and

nearby areas on premises that were being cleared for improvements. The open riot resulted in one death and many serious injuries. Everything reasonable had been done for these men by the government. Congress had adjourned. Expenses for fare had been provided for all who would return home. Evacuation of the particular area had been requested, and time for the evacuation had been extended—but these men with their *special class* demands have refused all suggestions and requests. No longer were peaceful methods used or good conduct maintained. Reckless threats were made and serious outbreaks resulted.

The police force found itself powerless to preserve order in the District and called upon the federal authority for help. In the statement of the President in the call for troops he says that "An examination of a large number of names discloses the fact that a considerable part of these remaining are not veterans; many are communists and persons with criminal records. The veterans amongst these numbers are no doubt unaware of the character of their companions and are being led into violence which no government can tolerate."

With rioting in the streets of Washington by men so inflamed that the police could not keep order, the President could do no other than call upon the army to take the situation in hand. According to accounts, the work was efficiently and humanely done with men resisting with their fists, feet, and brickbats. All will deplore the use of federal force, but if misguided men will refuse to be persuaded they must submit to compulsion.

Perhaps some will feel as the ex-leader of the Bonus Army declared, that the situation is created "to serve the political interests of the administration." But thinking citizens will approve President Hoover's action as they have appreciated his great forbearance. In such a crisis something decisive had to be done to relieve what was fast becoming a national disgrace.

The closing words of an editorial in the *New York Times* of July 29, will be approved by the best of Americans wherever read. We reproduce it here:

Those set for upholding the law and maintaining the sovereignty of the government had to act quickly and resolutely. We are confident that the decision of the President will be sustained by the great majority of our citizens. They have

for months been made uneasy and ashamed by the unprecedented and disturbing spectacle at Washington. A group has been attempting to overawe Congress and intimidate the administration. Now that the latent spirit of insolent lawlessness has manifested itself in overt acts, the country should demand that the whole affair be thoroughly cleaned up, the veterans dispersed as speedily as may be, and Americans be no longer called upon to witness an insubordinate body of men asserting at the national capital that they are above the people as a whole and more powerful than the government itself.

Items of Interest "President Albert W. Beaven, of Colgate - Rochester Divinity School, is quoted as follows: 'The whole liberal theology of today needs to be touched with a live coal from God's altar. Until we catch the enthusiasm of a great cause and lift men out of speculation, out of the glorification of the cult of the questioner, we are not going to capture the youth of tomorrow. Youth now wants conviction. Can we impart to them that flaming touch? As theological schools we must develop not only accurate thinking but passionate enthusiasm, and a crusading spirit. To escape moral anemia we need a new inoculation of the great, broad principles of Jesus Christ.'"

"It is no small city in which 20,000,000 one-cent stamps are sold in a single day. Exactly that is what happened in New York the first day the new postal rates were in effect. And this does not include the Brooklyn postoffice! To relieve the shortage in this denomination of stamps 3,000,000 were rushed by airplane from Washington, and 7,000,000 were sent by mail. Later 20,000,000 were sent, making a total of 50,000,000 for the New York office. The demand was heavy because many houses did not wish to take the added expense of stocking three-cent stamps with so many two-cent stamps on hand."

"A Methodist layman visited a great city church in Ohio during a business trip. After the meeting he congratulated the minister on his service and sermon. 'But,' added the manufacturer, 'if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to

do something about it! In business, the important thing is to get them to sign on the dotted line.'"

There are eleven members of the Wickersham Commission. Nine believed that federal prohibition has contributed to the general welfare of the nation and that its contribution must be preserved. These nine members declared that it would be a colossal mistake to repeal the Eighteenth Amendment without putting a constructive substitute in its place.

Four other recommendations are also worthy of careful consideration: (1) The saloon must never come back. (2) The federal government must not give up control of the liquor traffic. (3) The government must not go into the liquor business. (4) Wine and beer must not be exempted from the amendment.

The commission found objective and reasonably trustworthy proof of the industrial benefits of prohibition. Quoting from this report: "Increased efficiency of labor, elimination of blue Mondays, and decrease in industrial accidents . . . increase in savings, and decrease in demands upon charitable and social agencies." In addition to these economic gains, the commission also asserted that "there is general agreement among social workers that there has been distinct improvement in standards of living among those with whom such workers come in contact, which must be attributed to prohibition."

I am in agreement with the nine members of the Wickersham Commission. Until there is submitted a substitute for the Eighteenth Amendment which shall conserve the gains of federal prohibition and at the same time improve the present system of liquor control, it is good citizenship to make no change in our Constitution.—*H. N. Sherwood, Professor of History, University of Louisville.* ((W. C. T. U.)

TRACT BOARD—SPECIAL MEETING

The Trustees of the American Sabbath Tract Society met in special session in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., Friday, June 24, at half past five o'clock in the afternoon, with the president, Corliss F. Randolph, in the chair.

Members present: Corliss F. Randolph, Alexander W. Vars, Herbert C. Van Horn, Ahva J. C. Bond, Orra S. Rogers, Esle F. Randolph, Jesse G. Burdick, William C. Hubbard, Mrs. William M. Stillman, William M. Stillman, Franklin A. Langworthy, Courtland V. Davis, LaVerne C. Bassett, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, Frederik J. Bakker, and Business Manager L. Harrison North.

The president announced that written notice of the meeting had been mailed to all the members of the board at least three days before the meeting, and that the meeting was called to receive and take action upon the report of the special committee appointed at the regular April meeting of the board to consider certain matters concerning the SABBATH RECORDER.

In the absence of the recording secretary, Frederik J. Bakker was elected recording secretary *pro tempore*, for this meeting.

The report of the special committee to consider certain matters concerning the SABBATH RECORDER presented the following report:

To the Trustees of the American Sabbath Tract Society:

Your Committee to Consider Reducing RECORDER Costs, after painstaking consideration of the spiritual and financial factors involved, respectfully recommend, that during the six months beginning July 1, 1932, the weekly issue of the SABBATH RECORDER be reduced from thirty-two pages to twenty-four pages, of the same size as at present, printed on high-bulking, rough-finish paper, and published without a cover. It is estimated that these changes will effect a saving of approximately five hundred dollars during that time.

Respectfully submitted, for and in behalf of the committee.

ESLE F. RANDOLPH,
Chairman.

Upon motion duly made and seconded, the report of the committee was accepted, and the recommendations adopted without a dissenting vote.

The business manager recommended that obituary notices of more than thirty lines in length be charged at the rate of five cents a line for such excess.

For the information of members of the board, the treasurer, as chairman of the Budget Committee, distributed copies of the budget proposed by the committee for the

ensuing year, stating that the committee would present its report at the regular meeting of the board in July.

Mr. Orra S. Rogers announced that, pursuant to previous action of the board upon the request of the treasurer, a bond had been procured for the treasurer in the amount of \$12,000, applicable to both the New York and the New Jersey corporations.

Minutes read and approved.

Adjourned.

FREDERIK J. BAKKER,
Recording Secretary *pro tempore*.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westbury, R. I., Sunday, July 17, 1932.

The meeting was opened by prayer offered by Rev. A. J. C. Bond of Plainfield, N. J.

The following members were present:

Rev. Clayton A. Burdick, George B. Utter, Rev. William L. Burdick, Ira B. Crandall, Albert S. Babcock, Charles H. Stanton, Rev. Willard D. Burdick, Corliss F. Randolph, Robert L. Coon, John H. Austin, Edwin Whitford, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Allan C. Whitford, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Karl G. Stillman, Mrs. Anne L. Waite, Morton R. Swinney, Rev. Carroll L. Hill, Ahva J. C. Bond, Charles E. Gardner, John S. C. Kenyon, Herbert C. Van Horn.

Visitors present were: Miss Susie Burdick of Shanghai, China, Mrs. J. J. Merrill, Mrs. Allan C. Whitford, Mrs. I. B. Crandall, Asa F. Randolph of Plainfield, N. J., Rev. Paul S. Burdick of Leonardsville, N. Y.

The quarterly report of the corresponding secretary, William L. Burdick, was read and approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that following the last board meeting I went to New York to meet Doctor Thorngate and have a conference with him over affairs in troubled China, from which he had recently come to begin his furlough. Following this I spent a con-

siderable time in the West, during which I had a conference with a few denominational leaders in Wisconsin, was with the church in Nortonville, Kan., one week-end, attended the Pacific Coast Association in Riverside, Calif., spent one Sabbath with our church in Los Angeles, visited many Sabbath keepers in southern California, and held numerous conferences. On the return trip I visited our church in Boulder, preaching for it once, and participated in the dedication of a church in Denver. Since returning I have attended the Eastern and Southeastern associations, participated in a meeting of the Advisory Committee of the Tract Society called to consider reducing the expense in connection with the SABBATH RECORDER, and attended one regular meeting of the Tract Society. Besides the items named above, I have furnished material for the Missions Department of the SABBATH RECORDER, conducted the correspondence of the board, and held numerous conferences over denominational matters.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.

Voted that the quarterly and monthly report of the treasurer be accepted and recorded.

QUARTERLY STATEMENT

APRIL 1, 1932, TO JULY 1, 1932

KARL G. STILLMAN, Treasurer,
In account with
THE SEVENTH DAY BAPTIST
MISSIONARY SOCIETY

GENERAL FUND

Receipts

Balance on hand April 1, 1932	\$ 469.73
Memorial Board income	949.48
Permanent Fund income	970.71
Onward Movement	3,183.06
Loans	720.00
Interest	1.00
For debt	202.81
For home field	13.00
For Jamaica	60.00
For Holland field	25.00
For foreign missions	12.00
For General Fund	513.00
Special contribution to Miriam Shaw	27.50
	<u>\$ 7,147.29</u>

Disbursements

Corresponding secretary, traveling expenses, clerk hire, supplies, etc.	\$ 906.21
General missionaries and traveling expenses	748.33
Churches and pastors	1,105.00
China field	2,094.87
Holland field	375.00
Jamaica	633.95
Treasurer's expenses	60.00

Interest on loans	640.95
Loans	200.00
Half of tax Minneapolis lot	21.23
Commission on sale of Lanphear property	120.00
Special contributions to Miriam Shaw	27.50
Balance on hand July 1, 1932	214.25
	<u>\$ 7,147.29</u>

Net indebtedness April 1, 1932 \$24,876.17
Increase in debt for second quarter ... 1,041.81

Net indebtedness July 1, 1932 \$25,917.98

Voted that the annual report of the treasurer be accepted, subject to audit.

The ninetieth annual report of the secretary was read, approved, and adopted.

Voted that the annual report as adopted by the board, and the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, to be presented to the Missionary Society at Conference, and that two hundred fifty copies be printed.

The Missionary-Evangelistic Committee report it had held no meetings since the last quarterly meeting of the board.

The report of the American Tropics Committee was made by Rev. C. L. Hill.

Voted that the American Tropics Committee recommendation that the board, through its corresponding secretary, send a letter of greeting to the several churches in Jamaica, be adopted.

Voted that the board express its appreciation to Charles E. Gardner for his interest in the estate of Mrs. Andrew J. Potter—the society having received a check for \$1,000 from him as administrator of the estate, to be assigned to the Alice Fisher Fund for the Ministerial Fund.

The committee on the Missionary Society day at Conference, W. L. Burdick, Carroll L. Hill, and Karl G. Stillman, made a report of the program.

Voted that the recording secretary and the treasurer be instructed to investigate and determine how much and what of our permanent funds are discretionary, and report at a special meeting of the board to be called by the president.

Whereas the church of Bath in the island of Jamaica, British West Indies, has deeded its church building to the Missionary Society, and whereas we believe it to be for the best interest of the Bath Church to own

its own property; therefore, voted that the proper officers of this society be and are directed to transfer that property back to the Bath Church, and voted that the treasurer be authorized to pay the cost of the transfer and record the same.

Voted that the Missionary Society deed the church property at Wakenaan, British Guiana, to that church.

Voted that the president appoint a committee of three to balance the budget, and to report at a special meeting of the board. He appointed the treasurer, corresponding secretary, and recording secretary as the committee.

Voted that, inasmuch as there has been some misunderstanding in regard to the duties of the standing committees, a search of the records of the board has been made, and nothing has been found that would give any of the committees any authority to act for the board; this authority rests only in the hands of the corresponding secretary, except in certain instances when committees have had specific duties assigned to them for certain specified projects with power to act.

Voted that the reduction of the budget of 1932 for the last six months of the year be referred to the special committee on balancing the budget, report to be made at the same special meeting.

The minutes were approved.

The treasurer, chairman of the committee to balance the budget, invited the members of the board to a hearing as to the method to be adopted, the hearing to be held after the supper hour.

Rev. Harold R. Crandall offered the closing prayer.

The meeting adjourned.

GEO. B. UTTER,
Recording Secretary.

TREASURER'S YEARLY REPORT

July 1, 1931, to July 1, 1932

Karl G. Stillman, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

GENERAL FUND

In presenting this annual report, attention is called to the fact that during the year two individuals have served as treasurer; I assumed the responsibilities of the office on October 18, 1931. Prior to this time, in accordance with the recommendations of the regular auditors of the society, of which I was one, it was voted to have the records of the former treasurer reviewed by Loomis, Suffer, and Fernald, certified public accountants of New York City. Later, after the work was well under way,

Conference suggested the same procedure. The examination covered the period from July 1, 1928, to October 18, 1931, and disclosed a shortage in Permanent Funds amounting to \$22,213.33. The interests of the society have been protected as completely as possible.

Dr.	
Cash on hand July 1, 1931	\$ 8,882.93
Net adjustment by auditor to bring books in true balance October 18, 1931	320.73
Received for General Fund	888.92
For home field	26.34
For China field	65.00
For Holland field	25.00
For Jamaica	265.00
For debt	329.31
For foreign missions	71.37
For interest	24.63
From Permanent Fund income	4,187.32
From Onward Movement	11,011.11
From temporary loans	10,628.53
From Memorial Board	2,086.62
From Memorial Board - one third sewer tax Cimiano property	31.44
From donations by China missionaries deducted from salaries during year	495.00
	\$ 39,339.25

Cr.	
Corresponding secretary and general missionaries	\$ 4,653.24
Churches and pastors	8,431.50
China field	11,278.26
South American field	210.00
Jamaica field	3,405.91
Work on Pacific Coast	540.00
Holland field	1,875.00
Treasurer's expenses	342.98
Loans paid	4,500.00
Interest on loans	1,679.58
Conference Minutes and proportionate share of Year Book	173.85
Taxes and insurance - Nebraska land	60.00
Half taxes - Minneapolis lot	21.23
Rent of safe deposit box	5.00
Filing fee Biennial Corporate Report R. I.	2.00
Foreign Missions Conference	40.00
Sewer assessment Cimiano property	94.34
Loomis, Suffer, and Fernald, for audit of book to October 18, 1931	479.08
Amount of Boys' School Fund set aside into separate fund	1,213.03
Cash on hand July 1, 1932	334.25
	\$ 39,339.25

SPECIAL FUNDS

Boys' School Fund	
Amount of fund July 1, 1931	\$ 1,213.03
Interest to February 25, 1932	31.96
Interest on savings account to June 1, 1932	3.28
Amount of fund July 1, 1932	\$ 1,248.27
Invested in Kansas Power and Lighting Co. bond	\$ 916.67
Balance in Washington Trust Co., savings dept.	331.60
	\$ 1,248.27

Girls' School Fund

Amount of fund July 1, 1931	\$ 1,616.64
Interest to July 1, 1932	64.66
Amount of fund July 1, 1932	\$ 1,681.30

This fund is not separate from the General Fund of the society, the society paying interest for the use of same.

REPORT OF COMMITTEE ON BEQUESTS AND PERMANENT FUNDS

July 1, 1931, to July 1, 1932

Your Committee on Bequests and Permanent Funds would submit the following report:

Amount of property represented by real estate, notes, mortgages, bank stock, savings bank deposits, bonds, etc., as per report of July 1, 1931	\$156,207.24
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Additions:	
Bequest of Kizzie T. Potter	100.00
Bequest of G. M. Cottrell, less inheritance tax	910.00
Final dividend Mechanic Savings Bank, on savings account, Geo. S. Greenman	13.42
Bequest Esther Lanphear	100.00
	\$157,330.66

Less:	
First mortgage 7% Gold Bonds Barnes Finance Co., purchased in 1926-1927 and found to be worthless	\$ 45,000.00
First mortgage on miscellaneous property (western) purchased of Barnes Finance Co., but never assigned to Missionary Society and therefore worthless	10,000.00
First mortgage on property in North Dakota owned by estate of C. L. Millet. Tax deed taken in 1922 by county for non-payment of taxes. Worthless to society	1,500.00
Loss on sale of Lanphear property received as part of consideration liquidating mortgage for \$5,000, formerly in the name of C. V. Beebe and wife	1,500.00
Adjustment of account made by audit of October 18, 1931	13,079.90
	71,079.90
	\$ 86,250.76

These funds are invested as follows:

7 shares Ashaway National Bank stock	\$ 350.00
8 shares Washington Trust Co. stock	2,100.00
8 shares Tampa Bldg. & Investment Co. stock	328.00
\$5,000 Winnapaug Golf Club 1st mortgage	
Sinking Fund Gold Bonds 6% 1948	5,000.00
\$1,000 N. Y. State Electric & Gas Co. 1st mortgage 4 1/2% Gold Bond 1980	867.50
\$1,000 Public Service Co. of Colorado, 1st mortgage & refunding 6% Gold Bonds Series C-1961	907.50
\$1,000 Houston Light & Power Co., 1st lien and refunding mortgage Gold Bond Series E 4 1/2% 1981	782.50
Loans to General Fund Missionary Society	4,628.53
Land and church - Kingston, Jamaica	6,000.00
Land, Cherry County, Neb.	1,000.00
Notes secured by real estate mortgages	64,165.00
Savings account, Washington Trust Co.	121.73
	\$ 86,250.76

PERMANENT FUND INCOME

Receipts	
Balance on hand July 1, 1931	\$ 191.47
Dividends on bank stock	204.67
Dividends on Building Loan stock	23.00
Interest on savings bank deposits	124.15
Interest on bonds, mortgages, etc.	4,291.50
Income Jane Davis property	24.50
Rent of parsonage, Scott, N. Y.	24.00
Refund unearned insurance premium	24.28
	\$ 4,907.57

Disbursements	
One year's interest on annuities	\$ 431.50
Transferred to General Fund	4,187.32
Accrued interest on bonds purchased	26.50
Tax on Nebraska land	29.84
Fire tax Westerly property	4.40
Recording deed	3.00
Net adjustment by auditors to Oct. 18, 1931	85.73
Commission on sale of real estate	120.00
Balance on hand July 1, 1932	19.28
	\$ 4,907.57

SPECIAL PERMANENT ITEMS

F. F. Randolph Memorial Fund	
Amount on hand July 1, 1931	\$ 33.43
Interest to July 1, 1932	1.67

Amount on hand July 1, 1932 \$ 35.10
This fund is not separate from the General Fund of the society, the society paying interest for the use of the same.

Ministerial Education Fund

Amount on hand July 1, 1931, as per treasurer's report	\$ 2,134.36
Less adjustment necessary from audit to Oct. 18, 1931	2,000.00

Amount on hand July 1, 1932 (in savings department, Washington Trust Co.)	\$ 134.36
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Alice Fisher Ministerial Relief Fund

Amount on hand July 1, 1931	\$ 3,480.00
Amount on hand July 1, 1932 (invested in note secured by real estate mortgage at 5 1/4%)	\$ 3,480.00

H. C. Woodmansee Ministerial Relief Fund

Amount of fund July 1, 1931	\$ 425.00
Amount of fund July 1, 1932:	
Invested in endorsed note at 6%	\$ 200.00
In savings department, Washington Trust Co.	225.00
	\$ 425.00

SPECIFIC INCOME ITEMS

Income from Ministerial Education Fund

Balance on hand July 1, 1931	\$ 181.77
Final dividend Mechanics Savings Bank	3.28
Interest on Permanent Fund	4.70
Interest on Income Fund	3.73
	\$ 193.48
Loaned to students	150.00

Balance on hand July 1, 1932 (in savings department, Washington Trust Co.)	\$ 43.48
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Income from Alice Fisher Relief Fund

Balance on hand July 1, 1931	\$ 900.41
Interest on Permanent Fund to Dec. 25, 1931	100.05
Interest on Income Fund	16.21
	\$ 1,016.67

Less adjustment of account from audit to Oct. 18, 1931	\$ 70.00
Paid beneficiaries	750.00
	820.00

Balance on hand July 1, 1932 (in savings department, Washington Trust Co.)	\$ 196.67
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Income from H. C. Woodmansee Ministerial Relief Fund	
Balance on hand July 1, 1931	\$ 215.04
Interest on Permanent Fund	9.00
Interest on Income Fund	8.80
Interest on note	12.00

Balance on hand (in savings department, Washington Trust Co.)	\$ 244.84
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PROPERTY OF MISSIONARY SOCIETY

Permanent Funds invested as above	\$ 86,250.76
Ministerial Education Fund	134.36
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
Franklin F. Randolph Memorial Fund	35.10
Real estate and other property in China (estimated value)	55,829.86
Estimated equity Georgetown Chapel	2,500.00
	\$148,655.08

SEVENTH DAY BAPTIST MISSIONARY SOCIETY STATEMENT OF CONDITION AS OF JUNE 30, 1932

The Society Owns:	
Cash:	
In checking accounts:	
Washington Trust Co.	\$ 334.25
Industrial Trust Co.	19.28
	\$ 353.53

In savings accounts:	
Washington Trust Co.	1,297.68
Investments:	
Stocks, bonds, notes, etc.	106,024.03
Real estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00

In Jamaica	6,000.00	
In Nebraska	1,000.00	65,329.86
		\$173,005.10
The Society Owes:		
Notes Payable:		
Washington Trust Co.	\$ 24,000.00	
Ashaway National Bank	2,000.00	
Anne L. Waite	500.00	
Permanent Fund savings account	4,628.53	31,128.53
		\$141,876.57
The society owns - net		
Representing:		
Funds - Principal Amounts:		
Boys' School Fund	\$ 1,248.27	
Girls' School Fund	1,681.30	
Permanent Fund	70,632.33	
Alice Fisher Relief Fund	3,480.00	
H. C. Woodmansee Ministerial Relief Fund	425.00	
Ministerial Education Fund	2,134.36	
F. F. Randolph Memorial Fund	35.10	
Reserves for Securities of Doubtful Value	28,898.33	
		\$108,534.69
Funds - Unexpended Income from Principals:		
Permanent Fund	515.01	
Alice Fisher Relief Fund	126.67	
H. C. Woodmansee Ministerial Relief Fund	244.84	
Ministerial Education Fund	43.48	
Real estate equities	58,329.86	
		\$167,794.55
Less deficit		25,917.98
		\$141,876.57

RELIGION AND GOOD HEALTH

MEETING EMERGENCIES AND THE INEVITABLE

BY REV. LOYAL F. HURLEY

"The cup which my Father hath given me, shall I not drink it?" John 18: 11b.

We come to the end of a series of studies in Religion and Good Health. These themes which we have studied have included the Healing Miracles of Jesus, Modern Faith Cures, Christian Science, The Healing Power of Suggestion, Fatigue and Power, Nervousness and Sleeplessness, The Antidote for Worry and Fear. The writer is vividly conscious of their inadequacy. Hastily written, often too condensed to be clear, they are far from what they should have been. But if some life has been challenged to ponder anew the power of faith, and use that power, then this series has not been in vain.

In this article we consider Emergencies and the Inevitable. Some one may protest, "If faith is such a mighty power, why talk of adversity?" We need to be reminded often that there are many things faith cannot do. It is no substitute for food or

drink, exercise or sleep. And it does not save men from emergencies and the inevitable. Faith did not save Paul from imprisonment, or flogging, or shipwreck, or his "thorn in the flesh." Faith did not save Jesus from the cross! Faith made possible a triumph over these adversities.

"Every man has a date with adversity which he must keep, and which adversity does not forget," says Fosdick. There is a place in the world for pain, and sorrow, and death; and they are here because of the very nature of life itself.

It does not seem possible to create a being with a nervous system that quivers to each new sensation, without ushering pain into the world. And pain is a blessing. It is a constant warning against danger and abuse and excess. Life could scarcely exist in its human form without pain.

And in a world where love exists, sorrow find its inevitable place. If God had created us incapable of love, then there would have been no sorrow. But who would want to live without love? Better to live in sorrow and loneliness for years than never to know the bliss of love. "'Tis better to have loved and lost, than never to have loved at all."

Again, there is a proper place for death. To pass from the physical and earthly into the spiritual and heavenly would seem to require some such change as death. And *death itself is not evil!* Paul called it profit—"to die is gain." Why physical death should be attributed to spiritual sin rather than to the inevitable result of living in a physical body is rather strange. Made as we are, we have to die. "Dust thou art."

When we add to the fact of a world where pain and sorrow and death inevitably come, the additional fact that the future is uncharted and, generally speaking, unpredictable, we *must* expect the unexpected. That may sound like a paradox, but it is the literal truth. Through accident or disease, through the carelessness, or ignorance, or sin of ourselves or others emergencies do arise. And they are not necessarily the result of sin, either. Jesus taught that whether our houses are builded on rock or sand, the rain would descend, and the floods would come, and the winds would blow, and beat upon our structure.

Now emergencies need to be prepared for

in advance — not by always looking for trouble, and not by worry—but by intelligently recognizing the fact that trouble is sure to come sometime, and by such spiritual preparation as will enable us to meet it with calm faith. When Ole Bull was giving a concert in Munich, so it is related, in the midst of a difficult concerto his A string broke, but he went right on, finishing on three strings. Long before that concert he had prepared for such an emergency by the perfect mastery of his instrument.

So by faith and prayer, by learning to meet difficulty in quietness and poise, by facing disappointment with serenity of soul, we, too, can gain something of mastery over ourselves so that when the real emergencies arise we may be victorious, not vanquished. For in emergencies, one's success or failure, or even life or death, may be determined by spiritual poise or the lack of it.

Little did the writer dream when he began this series that before he would be able to finish it his own wife would demonstrate, far beyond the power of mere words, what calm faith can do in adversity. She arose one morning as usual and went about her work. In a short time she was taken with extreme sickness and pain; the family called the doctor and worked over her to relieve the suffering; the doctor came and said it meant an operation, but we would wait a couple of hours just to see how she did. Then the value of faith and poise began to be manifest. She said if she must go she would as well go right away. "Get ready," said the doctor. With the help of two good friends she made ready for the hospital. Lying on the bed she planned for everything that would need to be done for days, for the children and the care of the household as well as for herself. And it was done as calmly as she would have ordered the groceries. In the hospital she spoke of faith. "I have a lot of faith, I think," she said. "And then," she added, "my friends are praying people." With this simple faith she was taken to the operating room. She came out from under the anesthetic without nausea or gas-pains, and recovered so rapidly that her surgeon jokingly said six days later, "I believe you are a fake. There's nothing wrong with you at all!" Good reader, there is no drug that works like that.

Emergencies may end all right, but not

always. Ole Bull comes out of his concert with a broken string, but with victory. Sometimes we emerge from the hospital stronger in body and soul than when we entered. But the inevitable comes to us every little while, and from that there is no escape. Let us look at the inevitable through the words of Henry Sloane Coffin.

"Here are situations where incurable disease has to be faced, or crippling financial loss, or the estrangement of friends, or the death of one's beloved, or a domestic tragedy worse than death. How shall one meet them? One finds a supreme instance in Jesus in Gethsemane. He does not blindly accept the cross; even at the eleventh hour, when he seemed to have reached a conclusion, saying, 'The Son of man goeth as it is written of him,' he canvasses other alternatives: 'If it be possible.' But his inquiring mind is forced to view the tragic and appalling ordeal of a felon's execution as inescapable. There is an interesting difference in the account of his prayers in the narratives of Mark and Matthew. St. Mark reports him in his second prayer as 'saying the same words'; but the first evangelist puts different words on his lips. He had prayed: 'My Father, if it be possible, let this cup pass from me.' The second time he prays: 'My Father, if this cannot pass away except I drink it.' He is confronting the inevitable. Men face it in various ways. Some attempt to deaden their senses with drink or drugs, or immerse themselves in pleasure or business to forget it. Others rebel and protest and are driven 'like the quarry slave at night scourged to his dungeon.' Others set their teeth and summon up their resolve and grimly go through with it. Sir Walter Scott, heroically as he met his disaster and sorrows, seems more a stoic than a Christian. When Lady Scott lay dying, he quoted from Shakespeare:

Are these things then necessities?
Then let us meet them like necessities.

"And there is much of the same temper in what is called the spirit of 'a good sport,' which is the popular ideal held up so generally before young folk today. How does Jesus meet the inevitable? He looks it in the face, refusing the narcotic at Calvary provided by humane feeling. He will 'taste the whole of it.' He utters no word of com-

plaint against the falseness of Judas or the bigotry of priests or the injustice of the civil governor; he accepts the inevitable not from their hands but from his Father's. Instead of stoic resignation, he cordially acquiesces and gives himself to carry out, so far as he may, his Father's will: 'Thy will be done.' He gives the unavoidable a welcome, and trustfully and obediently works with it, and renders it an incalculable blessing." So may the followers of Jesus.

We have only brushed the surface of the power of faith. Learn to use it for your health and strength, your peace and holiness. Resolve to be as well in body and soul as study and good sense and medical skill and faith and prayer will make you. When emergencies arise, seek to meet them in quietness and confidence such as only faith can give. When the inevitable comes, use it. Be getting ready now to use it. No life is defeated until the soul is defeated. And no soul is defeated if it is in accord with the plan and purpose of God. "The cup which my Father hath given me shall I not drink it?" He who drinks life's cup in this spirit will be able from its bitterness to extract its blessing.

Young People's Work

REV. CLIFFORD A. BEEBE
MARVELL, ARK.
Contributing Editor

QUALITIES OF A CHRISTIAN

Christian Endeavor Topic for Sabbath Day,
August 20, 1932

DAILY READINGS

Sunday—Love (1 Cor. 13: 1-7)
Monday—Joy (Rom. 14: 17)
Tuesday—Peace (Phil. 4: 4-9)
Wednesday—Benevolence (Eph. 4: 28-32)
Thursday—Honesty (Col. 3: 22-25)
Friday—Humility (Phil. 2: 1-11)
Sabbath Day—Topic: Qualities of a Christian
(Rom. 12: 9-18; Phil. 4: 8)

BY LILLIAN BOTTOMS

There are many qualities that should be seen in a Christian. Let us take into consideration a few of these qualities.

First is love. We are not, and cannot be called Christians if we do not show our love, in every respect, to mankind. We must take God's love as our example (John 3: 16).

We must love Christ enough to confess him before men. "A Christian is one born into the family of God and not adopted." Christ wants us to be firm and positive in our faith and belief in him.

We must have courage to stand for Christ and his work no matter what may call us away. There are many things to tempt and call us as young people from God's chosen path. One of our pastors often said "It takes a boy or girl, man or woman, with a 'back-bone' to be a real Christian." This is true. Christ wants the best that we have. Even though we may give our best to the Master we can never repay him for what he did for us.

A Christian is a man modeled after Christ. He should be like Christ in all things—gentle, as he was gentle; good, as he was good; truthful, as he was truthful. Jesus himself set up a standard. "By this shall all men know that ye are my disciples if ye have love one to another" (John 13: 35). The secret of a victorious life is kindness.

In Matthew 5: 16, we find a very definite way to conduct our lives: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

There are, oh, so many qualities of a Christian that should be mentioned, but let us take the life of Christ as our example, so that men will not doubt the gospel according to us.

INTERMEDIATE TOPIC

Topic for Sabbath Day, August 20, 1932

OUR CHURCH IN OTHER LANDS

How is evangelism conducted?
Why have we medical missions?
Why have we schools in mission lands?

DAILY READINGS

Sunday—Winning a foreigner (Acts 8: 26-35)
Monday—Welcome to the Gentiles (Acts 10: 34-48)
Tuesday—How the message spread (Acts 8: 1-8)
Wednesday—Preaching (Mark 16: 14-16)
Thursday—Teaching (1 Thess. 1: 5-10)
Friday—Healing (Mark 16: 17-20)
Sabbath Day—Topic: What our church does in other lands (Matt. 28: 18-20)

No person ever got stung by a hornet who kept away from where they were.—*Baptist.*

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

A JUNIOR KEEPS HIS TEMPER

JAMES 3: 16, 17

Junior Christian Endeavor Topic for Sabbath
Day, August 20, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

Read the advice given in Romans 12: 17, 18, 21; Hebrews 12: 14a and discuss how it will help a junior to keep his temper.

THE WHITE FLOWER OF HAPPINESS

(Continued from last week)

One day when Aunt Betsy came home from work, she found a little boy named Bobby on her steps fast asleep. Bobby's mother was dead, and his father was not so good as he might have been. Often he did not go home until late at night, and so when Bobby's father did not go home and Bobby was lonesome and unhappy, he would run to Aunt Betsy's for comfort. Aunt Betsy took Bobby into the house. She lighted the fire and warmed him. She warmed some broth and gave to him. Then she put him to bed and sang a little song as he went to sleep. After Bobby had gone to sleep, Aunt Betsy picked up one of his shoes. It was full of big holes. Aunt Betsy shook her head and said: "It is so cold. I wish that I could get Bobby a new pair of shoes!" Then a voice seemed to say to her, "There is the money for the seed." "Oh, but I could not take that!" she said.

Aunt Betsy sat before her bright fire and tried to take a nap, but she could not go to sleep for thinking about the holes in Bobby's shoes. "How I wish I could get him a new pair!" she said. Then a voice seemed to say, "There is the money for the seed."

Aunt Betsy put on her bonnet and, wrapping her shawl around her, said to herself, "I will take the money for the seed and buy Bobby a pair of shoes. I can earn some more money for the seed." She hurried to the nearest shoe store and bought the shoes. She started home in a great hurry, and just as she turned the corner, she bumped into

an ash can that was just outside the florist's shop. On top of the can was a little plant. Aunt Betsy picked up the plant and said, "Oh, you dear little plant, if I leave you here in the cold you will die, but maybe if I take you home and love you, you will live." And so Aunt Betsy took the little plant home and planted it in a tin can and placed it in her window.

When Bobby woke up the next morning, there in place of his old shoes he found a new pair. I cannot tell you how happy Bobby was. And Aunt Betsy was just as happy as Bobby.

Days went by. Things had been hard for Aunt Betsy and she could not spare any pennies for her seed, but she was happy in caring for her little plant. She watered it every day. The sunshine warmed it and the little plant grew and grew.

One day everything seemed to go wrong at the shop. Aunt Betsy was glad when the day was over. She hurried home. When she opened her door a fragrant odor filled her little hall. As she stepped into the room she turned and looked at her plant. She walked over to the window and there on the top of the plant she found a most beautiful white flower with a gold band around it.

"The White Flower of Happiness!" she cried. "I will take you out into the alley and then all the people will be happy." Then she thought of the king. He had said that whoever found the White Flower of Happiness was to bring it to him so that he might raise many other plants. So she hurried with her treasure to the king. The king was delighted to have the White Flower of Happiness that he had been looking for so long. He planted it in his garden and his gardner took the very best care of it. It grew and many other plants grew from it, and the seed was given to the people all over the kingdom.

And how changed was the little alley. The whole country was changed, and the strange thing about it all was that when the people were selfish, the plant would wither and die. The White Flower of Happiness with the gold band around it always grew where there was kindness and good cheer in the hearts of the people who owned it. So the boys and girls and the men and women in the kingdom learned to love the White Flower of Happiness and learned to make it grow

until it shed its fragrance over the whole land.—From "Fireside Stories for Girls in Their Teens."

WHAT WAS THE MATTER?

A maiden ran to her window wide,
A screaming sound she heard outside.
Beside the house in a low thorn tree
Two pert blue jays she chanced to see
Who were making a terrible hullabaloo
As if they didn't know what to do.

"What is the matter?" in great surprise,
The dainty maiden puzzled cried.
"Now what has happened to so excite
And cause these blue jays so much fright?
That they're making this terrible hullabaloo
As if they didn't know what to do?"

They flew from tree up to roof and screamed;
They flew above the blind and seemed
To look right in through her window vine
Just screaming, screaming all the time,
And both making a terrible hullabaloo
As if they didn't know what to do.

Again they flew to the roof above
And drove away a turtle dove,
Still screaming loudly and looking down;
Was Kitty Puss there on the ground?
That they still made this terrible hullabaloo
As if they didn't know what to do?

A crow flew up to a nearby tree
And perched on top as if to see
What could be ailing these noisy jays;
And then he quietly flew away.
But the jays still kept up the same hullabaloo,
As if they didn't know what to do.

Six English sparrows now came to sit
Upon a tree and then to flit
Uneasily away to find
A place to suit the quiet mind,
While the jays still kept up their hullabaloo,
As if they didn't know what to do.

The maiden opened her window wide
And looking up and down, she cried,
"This time I'll find what this can be;
It's something real I plainly see,
That is causing the jays this great hullabaloo,
As if they didn't know what to do."

Then up she looked with an anxious mind
And there above the window blind
She saw—I'm sure you can never guess,
A little screech-owl, nothing less;
Not bothered at all by the hullabaloo,
Perhaps he thought it was silly, too.

All day he sat in his cozy nook;
The maiden often went to look,
And lightly tap on the window pane
To see him blink and blink again.
And at last the two jays with their hullabaloo
Flew off; the best thing they could do.

When night time came the owl flew away,
For night you know is his working day.
He seeks his food while the jay birds sleep;
What would they do if they should peep,
They would make a most terrible hullabaloo,
As if they didn't know what to do.

I hope he'll come on another day;
The jays still watch and scream, "Jay! jay!"
The maiden says, "I should like to see
My little owl blink down at me.
I'll know when I hear a great hullabaloo
From jays who don't know what to do."

—From "Our Dumb Animals,"
(Adapted and put into rhyme by M. S. G.)

DEAR BOYS AND GIRLS:

I am still anxiously looking for your good letters.

M. S. G.

"MR. BABSON SPEAKING"

(Courtesy of "Christian Endeavor World")

In a statement addressed particularly to young people and to graduating classes, Roger W. Babson, statistician and business analyst, ascribes the business depression to such forces of unrighteousness as dishonesty, waste, and inefficiency. A calamity of debts, he explains, has overcome commercial and national progress. Mr. Babson commends religious education, limitation of power to incur debts, and a form of employment insurance or compulsory saving as forces for honest prosperity. Mr. Babson's message to youth appears in the July number of "The Christian Endeavor World," official monthly of the International Society of Christian Endeavor, to be issued tomorrow.

"My correspondence shows that a multitude of young people are giving earnest thought to the central problem of the day—the cause and cure of business depression," writes Mr. Babson. "A study of economic history shows most clearly that during every period of inflation such as this country had from 1924 to 1929 there develop inefficiency, dishonesty, extravagance, and a desire to get something for nothing. It is these forces of unrighteousness, developing in a period of inflation, that inevitably cause the following period of deflation. This means that the first cause of the present hard times is the dishonesty and unprincipled tactics which took place and governed people during the last boom. It is only as fifty-one per cent of the people

change their attitude toward life and turn over a new leaf that we lay the foundation for another period of prosperity."

Mr. Babson believes that people are now substituting honesty for dishonesty and efficiency for inefficiency, desiring to give a dollar in value, whether labor or goods, for every dollar they receive. "This change of attitude, now taking place, is laying the foundation for another period of prosperity," he adds.

Commenting on the five-day week, the analyst accepts this as a "temporary poultice for our trouble," but believes that the solution of our economic problems depends finally on all doing more rather than loafing more. We should spend more time on selling than we spend in manufacture, he states, and more time in designing new products and creating new uses and markets for present products than we spend on designing more labor-saving machinery. Reducing working hours and increasing leisure time will require more emphasis on religious education, which Mr. Babson commends as one cure for the depression because it will cause people to render better service and to deal justly.

Sacrifice selling of goods, securities, and property has been due to the calamity of corporate and individual debts, lightly assumed in the days of inflation, says Mr. Babson, but now responsible for most of the business troubles of today. He adds, "Commodity prices can never be stabilized and security prices can never remain normal while people are allowed to borrow indiscriminately. In my opinion, it is a question of getting people out of debt and keeping them out of debt, or this country is coming to communism, socialism, economic rheumatism, or some other ism."

Naming waste as the third cause of depression, Mr. Babson calls on young people and especially college graduates to put their time to the best possible use. "If I use an hour in cooking a dinner, the result of that hour's work lasts only four hours," he explains. "If I use it in sewing a shoe, it lasts a few months. If I use it in building an automobile, it lasts a few years. If I use it in building a wooden house, the result of the hour's work will last thirty years; or a brick house, fifty or sixty years. If I use it in lowering a highway grade or develop-

ing water power that has been running to waste, my hour's time goes on working for eternity."

Believing that the time has come for some form of compulsory saving, Mr. Babson endorses what he calls employment insurance, by which in good times the richest man and the poorest would contribute or save some five to ten per cent of earnings to create a fund for possible hard times. "There would be less money for speculation," he states. "The mountains of over-expansion would not be so high and the valleys of depression would not be so deep. We would be cutting off the peaks of the mountains to fill up the valleys. The rich today wish just as strongly that they had been forced to save, as do the poor."

The mechanism proposed by Mr. Babson for employment insurance is simple. "It would not require a vast fund of investment," he asserts. "The government would simply need to retire a certain amount of currency during periods of inflation and then to issue again the same amount of currency during a period of depression. In that way no investment funds would be necessary and all possibility of loans would be eliminated."

"The economic and spiritual discipline which our young people are now undergoing is building priceless assets of character," concludes the statistician. "On the employment application blanks of the future, the most impressive qualification which can be claimed is: Graduate of the University of Depression!"

—Release.

INFLUENCE OF THE FRENCH UPON NORTHERN NEW YORK

BY MRS. S. F. BATES

The French have contributed much to this north country. After Napoleon's defeat at Waterloo, many of his officers and friends came to this section where they founded settlements.

Perhaps no one had a larger share in the development of this locality than that fine French gentleman, James de Leray Chaumont. His father had been a friend of Benjamin Franklin and had helped the colonists. James de Leray Chaumont built roads, wharves, and bridges, and it was he

who started the Jefferson County Fair. Several villages and towns bear his family names—Chaumont, Cape Vincent, Leray, Leraysville, etc.

Joseph Bonaparte (brother of Napoleon) who had been king of Spain, fled to America and purchased a large tract of land from Leray, which he called Little France. Lake Bonaparte, where once he floated in gondolas patterned after those in Venice, bears his name.

But the French contributed more than the development of the country. They have left us a legacy in the fine old mansions which they built. James de Leray Chaumont's mansion, which he built at Leraysville in 1822, stands as it has stood for over a hundred years. It is one of the finest specimens of Georgian architecture in the country. The Chaumont mansion at Chaumont was built by the same man.

John La Farge built one of the most splendid houses in New York, beautifully furnished, surrounded by a veritable park. One wing of this still stands, not far from Lafargeville.

Some of Napoleon's friends built a house at Cape Vincent called the cup and saucer house. Tradition has it that they planned to rescue Napoleon from Helena and bring him to America. However, he never came and the cup and saucer house burned later.

Perhaps the finest of the old French mansions is the "Stone House" at Cape Vincent. This was purchased from the original owner and builder by the late Senator Elon R. Brown, and is now owned by his son-in-law. Surrounded by its wonderful old trees, its formal gardens, its lilac hedge over one hundred years old, and its spacious lawns sloping down to the St. Lawrence as it emerges from Lake Ontario, it is one of the show places of the North.

While the dreams of these builders for a New France did not materialize, northern New York is richer for the fine old mansions which they left.

The Adams Center Church again invites you to this land of dreams and of rich reality.

CORRESPONDENCE

To the Editor of the Sabbath Recorder:

We are lone Sabbath keepers and are much interested in our denomination. We

have no income so cannot help in a financial way, but we do pray for the cause and also do all we can to spread the Sabbath truth. The thought came to me this beautiful Sabbath morning, how do our people know that we are interested? Hence this letter. Perhaps more of us can encourage our leaders in this way.

I read my daughter's RECORDER every week and do enjoy it so much. We are attending church at the First Day Baptist and our boy helps in the Sunday school and young people's meetings. I have been criticised by some for encouraging him in doing so, as he is only eighteen and of course easily influenced. However, it seems to me that that is better than no church privileges. He made a profession when just a boy, but had wandered away in the last few years. He was reclaimed at the Baptist church but they have never asked him to join them as they know we are Sabbath keepers. If you see fit you may publish this and perhaps some one can advise me what to do.

Yours for the Master and our own dear cause.

A lone Sabbath keeper,
MRS. FRED GREEN.

Cashmere, Wash.

OUR PULPIT

THRALL OR FREE?

BY PRESIDENT PAUL E. TITSWORTH
(Baccalaureate Sermon at Washington College,
June 5, 1932)

Text—"When he came to himself." Luke 15: 17.

When for seven agonizing years George Washington led from defeat to defeat his tattered continental troops against the proudest army of Europe until he emerged on the other side of victory, he set going a potential political protest and lent substance to the dream of a new kind of government where every citizen should be free and equal with his fellow citizen, where there should be no high, no low, no weak, no strong, before the law.

In that now far-away eighteenth century, the world was ripe for political revolt. Washington's lead threw a torch into many powder magazines of protest. Tyranny and

regal pride, blind to the need and power of the awakening democratic urge, were going their stupid way to destruction.

In South America Simon Bolivar, following Washington's example, inspired a revolt which, flaming from the Rio Grande to Cape Horn, destroyed Spain's dominion over the western hemisphere, shrivelling her once glorious power over half the world to a petty kingdom in southwestern Europe, and gave life to our Central and South American neighbor republics.

In France, this ferment of revolt sent weak Louis XVI. and his beautiful but foolish queen to the guillotine and prepared the way for an eventual republic. In Italy, under Garibaldi, it consolidated the disunited states, languishing under foreign despotism, into substantial national unity.

The movement, started by Washington one hundred fifty years ago, is only now reaching a culmination. No longer ago than last year King Alphonso lost his crown and in a bloodless revolt Spain became a republic. One runs over easily in his own mind the monarchs who have lost their jobs since 1914 and the governments which have been increasingly liberalized although the kings remain.

The book which perhaps intrigued me most as a boy was Coffin's, *The Story of Liberty*. It was pretty much the story of Western Europe and of America. Indeed, much history is the story of man's struggle for liberty, not for political freedom only but of all his self-assertions, his attempts to come to himself, to achieve his true dignity as a human being. There are those other chapters in this enthralling story which deal, for instance, with the herculean struggle for freedom of person or with the equally thrilling fight for liberty of conscience.

The history of the struggle is not all, or much of it even, in the past tense. Indeed, what has been written is hardly more than the foreword. Today, men are striving more than ever for liberty. Not only must they assure to themselves the vantage positions their fathers gained, but as life's kaleidoscope constantly shifts human relationships into even more intricate patterns, they must fight for both old and new kinds of freedom.

What are some of the new, and old, freedoms for which we must now do battle?

Up until two years ago we thought we were strangling Old Man Poverty. We believed, and still believe, we can eventually celebrate his demise. But the fight rages now more fiercely than ever.

Then, there stands facing us that enemy of man, particularly deadening in this modern complicated world, ignorance. The stupid and untutored are not their own masters, but slaves, above other men, to envying circumstance, and a prey to bigotry and storms of passion. The founders of America recognized what ignorance would do to a free state resting on an unenlightened citizenry. As pioneer outposts against this enemy, they set up institutions like Washington College and, to strengthen the nation, their spiritual descendants later established a far-flung public school system. But the fight against ignorance waxes hotter; it is really only nicely begun. It is on everywhere — to insure the right of every child, whether he live in city or in country, whether he can use his mind or his hand better, to develop himself to his utmost capacity.

Related to and a part of this fight is that for tolerance. Latterly there has been a recrudescence of the ugly thing which in medieval times used the torture chamber and the stake to enforce conformity of opinion. Even in free America the battle for liberty of opinion is not won.

The list of liberties we must win prolongs itself easily. We must win through this all too mechanized civilization, shackled both physically and spiritually to the Frankenstein of the machine, to a control of this thing of our own creation. We must win freedom from the thrall of ugliness, against which how much of current dissatisfaction and the revolt against life's drabness and futility is directed we can only suspect.

In the present focal center of world-wide interest stands the war on war. War was ever humanity's most terrifying and destructive enemy. Rising like a noisome stream in the selfish impulses and the narrow-mindedness, not of the chancelleries of the world, but of your heart and mine, swelling into a river as it reaches out into public life, it becomes a flood which engulfs nations and threatens the extinction of civilization itself.

On the other hand, the struggle for free-

dom in our modern world has its dubious aspects. Our extensive half-education, our ampler means of self-expression, the unparalleled expansion of our physical resources here in America, having augmented the urge for liberty, without giving us adequate self-control, have caused to grow up often wild abuses of this, one of humanity's greatest prerogatives. The newspapers and the movies, to say nothing of our own personal observation of life as it moves about us, show us its very seamy side. The fantastic caperings, the heavy drinking, the sex orgies of men and women who fool themselves into believing that thus they are free from restraint and obligation to a universe which at bottom and eternally requires, upon penalty of extinction, decency, cleanness, order, and most of all self-sacrifice, not self-gratification, furnish abundant illustration of freedom gone to seed.

"O Liberty, what crimes are committed in thy name!"

Now, more than ever, therefore, the age-long unrests of men, their discontents, their blind strivings, sometimes divine, sometimes devilish, present a confused picture. Here men are fighting for the bare physical right to live; there, the Babbitts are in revolt against deadening satiety. Here, Don Juans are seeking to satisfy lust; there, men are striving to free themselves from the thrall of sex. Here, men are fighting for the right to family and property; yonder, others are eager to fly from all social responsibility. Here, provincial politicians are listening to selfishness and the least constructive citizenship in their constituencies; there, statesmen are trying to mold law and government to meet benevolently, justly, intelligently, the needs of a rapidly changing civilization and a new world. Here, conservatives are battling to maintain a, to them, comfortable *status quo*; there, callow innovators want only something different. Here, are Sir Galahads going out on high adventure, questing for nothing less than the Holy Grail; there are human swine fighting for the privilege of luxuriating in the mud.

What, then, is liberty? How may we detect the spurious from the true?

Liberty does not belong to the quitter, the loafer, the parasite, fleeing responsibility. Liberty is not that utter freedom from social obligation which, in our Robinson Cru-

soe moods, we dream about and fool ourselves into thinking we really hope for. It is neither the luxury of indulging in the caprice of the moment, nor is it the antics of the big play boy, big or little, male or female, in an exacting world.

Certainly liberty is not to be found in reckless living in a mad world, a license that ends with the sharp report of a revolver in the night, or a sickening splash in the swollen river, or a bottle of poison clutched in the hand of an ashy gray thing that was a man.

No, these are not liberty—by any standard of sane judgment.

Liberty, and its quality, depends then upon the man or woman enjoying or exercising it, upon his or her quality of personality, of self.

This brings us accordingly to the second question of our discussion. What is this thing we call "yourself," "myself"? What do we mean by personality?

The man on the street thinks of his "self" as the combination of traits which differentiates him from every one else. At first blush, that seems a satisfactory definition of "self," but a very little consideration of the most ordinary human experience reveals its inadequacy. Let me illustrate.

In neighboring pastures, I have noticed on one side of the fence a listless creature with head down, lower lip hanging, misshapen legs—a pitiable shrunken structure of skin and bones; and on the other side, I have seen a beautiful mare, trim of limb, sleek of coat, beautifully built, with arching neck, long-flowing mane, and an intelligent eye. Both are horses, but what a difference in vitality, power, and appearance!

So, too, there are unfortunate people possessing only the minimum requirements of self-hood but, happily, also, there are those other persons in whom human nature's loftiest attributes manifest themselves. Both kinds are people but what a difference in human possibilities they represent!

In its inexhaustible portrait gallery, the Bible presents side by side two sets of strikingly contrasting characters. The first is of the brothers, Esau and Jacob—Esau, likable, generous, but shallow and weak, with no iron in his blood; Jacob, at first irritating, scheming, eager for every advantage, a sharp bargainer, who later, under God's

mellowing process, became the founder of a great race. In Jacob, God found structural material out of which to build a vital self-hood which Esau was too lazy to develop. The second set of contrasting portraits is of the Prodigal Son and his father—the father, a man of poise and depth, wise, tolerant, capable of great forgiveness and great love. Outside the Master himself, the Book presents no finer character. The Prodigal, headstrong, pleasure-loving, ready to sacrifice everything for the satisfaction of his senses, who, however, in the University of Hard Knocks, "came to himself," and doubtless achieved a personality that made him a worthy son of his father.

So, between the kind of self which would say, "Let us eat, drink, and be merry, for tomorrow we die," and the self the poet had in mind when he wrote:

"To thine own self be true;
And it must follow as night the day,
Thou canst not then be false to any man,"

there lies a continent of human development.

It must be evident that the self which represents men at their noblest is not a gift they receive but a prize they must win. To be sure, Nature endows each man differently from his fellow to start with, but winning through to real personality entails consciously developing one's self out of an initially crude, disorganized, necessarily provincial-minded person into a wise self, broad in its sympathies, in full control of its power, and conscious that it possesses a high objective toward which it moves.

Keeping definitely in mind that achieving a personality is a life-long, arduous quest like that of the Holy Grail, let us ask the candidate for self-hood three pertinent questions:

First, what does he know?

He may be a walking encyclopedia of miscellaneous information and unrelated facts and yet no personality. He may have been graduated from college and university and yet be only an educated fool. Don't misunderstand me. Formal education may discipline both intellect and character of persons with some brains and promise—and usually does—but it cannot make a silk purse out of a sow's ear. When, therefore, we ask what a man knows, we are investigating his command of information pertinent to competent and abundant living, of

that organized knowledge that will gradually mellow into wisdom.

When a man possesses the trained intelligence which furnishes him with a usable, a stimulating philosophy that helps him make living a fine art, he has begun to come to himself.

Second. Can he pull himself together?

Every one is a bundle of contrary urges, of unrelated and often hostile odds and ends of human nature. He is a community of clashing interests. St. Paul found it so. "When I would do good, evil is present with me," said he.

There are those parts of a man which he inherits through his father and those which come to him through his mother, and they don't always agree. Then, there are those parts of him which he has absorbed from the home in which he was reared, the nation whose language he speaks, the locality whose ideals he shares, the books he has read, the school he has attended, and the religion he professes. Besides there are those other parts of him which come from out the land of mystery.

The primal task of a human being consists, therefore, in piecing together into a meaningful pattern these odds and ends of personality-building material of which he finds himself possessed. When a person, therefore, learns—to use the psychologist's phrase—to integrate the disparate elements of his nature, or—to use the street lingo—to pull himself together, then he has gone a long way toward coming to himself.

Third. What does he love?

Since a person becomes like what he loves and what he loves he looks at, the truth of Doctor Prince's statement to us last February, "you go where you are looking," grows impressive with every fresh consideration of it.

Some supposedly human beings, like the dog or the cat, love only a good meal, a good sleep, a good fight, and the opportunity to prowl for a mate at night. Such individuals seek solely the satisfaction of sense. For them self-realization would mean a stream of such experiences as satisfy from moment to moment.

Then there is the next higher level of personality. A child denies himself the "movies," so that he may buy a bicycle, or the man who slaves at his job to get wealth and

position which will guarantee a fine house, fine clothes, an automobile, a yacht. In these cases, the ends sought require present denial and indicate more significant employment of human powers. "This level of selfhood is higher than the first," of course; "it demands at least a good degree of judgment, of appreciation, and of organization." Many people never rise higher than this level. "But to accept this as the highest or ultimate self, and concentrate all the energies of life to its realization is at once the common temptation and the great barrier" to really coming to one's self.

(Continued next week)

CENTENNIAL CELEBRATION MIDDLE ISLAND CHURCH

BY REV. EMMETT H. BOTTOMS

On July the sixteenth, the Middle Island Church celebrated its one hundredth anniversary. Letters had been written to the many sons, daughters, and friends of Middle Island Church, who are scattered throughout the land, requesting their presence or a message to be read on the occasion. Many responses were made, some in person and some by written messages. Those who came as guests from other places are: Mr. Will Willis of Catlettsburg, Ky.; Rev. William L. Davis and S. A. Ford of Salemville, Pa.; Mr. and Mrs. John J. Davis, Mrs. Emma Davis, and Mr. Hobert Davis of Clarksburg; Mrs. Emery Bond and Mrs. Gertie Polan Snider and their families of Lost Creek, and many friends from Salem and Berea.

Those who responded by written messages were: Rev. and Mrs. L. D. Seager, Rev. J. H. Hurley, Rev. and Mrs. Wilburt Davis, Rev. and Mrs. G. H. F. Randolph, former pastors and their wives; and Rev. Harley Sutton, a son of our Deacon S. B. Sutton; also Eva Seager; Mrs. B. W. Kinney of Battle Creek, Mich.; Mrs. J. B. Waller of Riverside, Calif.; Mrs. W. T. Ford, Sistersville; Mrs. Ella Lily, Daytona Beach, Fla.; Mr. Henry M. McWhorter, Jackson Center, O.; Mrs. Kizziah Noble, Laurelsville, O., a daughter of one of the pioneer ministers of this church; "Uncle" Amaziah Bee; Mr. Esle F. Randolph of Staten Island, N. Y.; and Dr. Corliss F. Randolph of Maplewood, N. J., president of General Conference.

Most of these messages were short but they were filled with words of inspiration and encouragement. The program for the day was as follows:

Hymn—"The Church in the Wildwood"
Hymn—"Faith of Our Fathers"
Devotional services—led by Rev. William L. Davis
Hymn—"How Firm a Foundation"
Address—Bits of Church History
Deacon Roy F. Randolph

Hymn—"Love Divine"
Messages from friends—read by Miss Greta F. Randolph, except the message from Dr. Corliss F. Randolph, which was read by his brother Roy.

Hymn
Benediction—Deacon F. J. Ehret, who served the church as pastor for a time, many years ago. A bountiful dinner was served to everyone present.

Afternoon

Hymn—"Let the Lower Lights Be Burning"
Prayer—S. A. Ford
Address—Childhood Memories

Solo—"The Little old Church in the Valley"
Address—Whither Art Thou Going?
Mrs. G. H. Trainer
Mr. Forest C. Groah

Conference meeting interspersed with songs that our fathers and mothers loved to sing, led by Rev. William L. Davis.

Hymn—"Blest Be the Tie That Binds"
Benediction Deacon S. B. Sutton

The entire day was enjoyably spent, in spite of the oppressive heat. All of the messages, both oral and written, seemed to have been directed by the Holy Spirit. All present seemed to feel that it was a real spiritual feast, a day long to be remembered.

The church should be inspired to press forward most vigorously in the promotion of God's kingdom, as it enters into its second century of progress. The Middle Island Church has been wonderfully blessed; she has contributed much to the world. In addition to the sons and daughters above mentioned there are many others who have gone out to serve. Among them is Dr. Alva L. Davis, who could not be with us because of his recent change in pastorates.

Even with all of the strong, good men which the church has given to the world, others are needed. There is good material here, too, from which to build strong character in those who will take up the work soon to be laid down by faithful men and women who have passed the meridian of life.

Blandville, W. Va.

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

The Junior Philathea-Baraca class of the Sabbath school, with the teacher, Mr. Oris Stutler, made its annual pilgrimage into the mountains of West Virginia, July 10. The party of eighteen left Salem at an early morning hour and spent twelve delightful hours in God's beautiful outdoors. The swim in a rushing mountain river, the meals cooked over a campfire, and the experience of forcing a way through giant rhododendrons higher than houses sent every one home feeling better fitted to serve God.

CORRESPONDENT.

BEREA, W. VA.

Rev. Erlo E. Sutton and family of Milton Junction, Wis., spent a few days here, recently. They were present at a young people's social, July 21, at which time Mr. Sutton delivered an educational address. He especially stressed the great need of evangelistic work in our country. Between fifty and sixty were present to enjoy the social and educational opportunity. On Tuesday night, July 26, a banquet was given by the losers in a missionary book reading contest to the winners. Miss Lillian Bottoms was toastmaster. Mrs. Beulah Sutton fittingly expressed the appreciation of the winners. A solo by Miss Alberta Kelley was rendered and Deacon Maxson gave an address on the work of the missionary. Fifty-eight were present.

CORRESPONDENT.

ALFRED, N. Y.

Miss Susie M. Burdick arrived home the last of the week from her extended trip enroute from Shanghai, China, via the Holy Land and European countries. The friends in the home town are more than glad to welcome her, and trust she will make a good long stay here.

We have received the first two issues of the Marvel, Ark., *Independent*, which is edited and published by Clifford A. Beebe, well known in Alfred, a graduate from the university, and a one-time employee of the Sun office. Cliff seems to have gone into Democratic politics quite heavily.

Rev. J. L. Skaggs has presented his resignation as pastor of the Milton, Wis., Seventh Day Baptist Church, to accept the pastorate of the New York City Church.

At a special church meeting he was requested to reconsider and withdraw his resignation. We have not heard what his decision was.

The Madison, N. J., *Eagle*, in speaking of the Vacation school to be held at Madison, has this to say concerning one of the teachers: "The school has been fortunate in securing Mrs. Lawrence Dankert, a capable artist and sculptress, who will direct the handcraft project. A probable outgrowth of the study will be the building of Madison in miniature as a model city." Mrs. Dankert will be better known in Alfred as Miss Margaret Prentice, daughter of Mrs. Lillie Prentice of this village. —*The Sun*.

DE RUYTER, N. Y.

The Vacation Church school closed with the presentation exercises at the Methodist Episcopal church last Sunday night. A large company of the parents and friends of the children were in the audience to see the work the children had been doing during the last three weeks.

There were many expressions of appreciation by those in attendance for the work that had been done. The memory work was especially fine. Even the kindergarteners under the faithful and efficient direction of Miss Marjorie Stillman, Frances Reynolds, Vivian Marshall, and Doris Coon were able each to give a verse of the Bible, and also number the Ten Commandments.

Miss Johnson's class, the third and fourth grades, recited the one hundred twenty-first Psalm. Mrs. Van Horn's class each gave one of the parables of the kingdom in Matthew's Gospel, the thirteenth chapter. Rev. Mr. Edds' class memorized the fifteenth Psalm.

Thus was the opportunity improved of making the precious gems of Scripture a part of the intellectual furnishings of the minds of these rapidly developing girls and boys. The one hundredth Psalm was very effectively recited by Mrs. Crumb's primaries. The program for the evening included motion songs, dramatizations, etc.

We were very fortunate in securing Mrs. Alta Nelson, superintendent of the De Ruyter "L. T. L." to give temperance lessons to the various departments of the school during the sessions of this school. The expenses of the school were provided by an apportionment assigned to each of the Bible

schools of the village. A project adopted by the children of the school was a provision for one or more of the poor children in New York City to have a good time at "Mont Lawn" on the Hudson under the direction of "Christian Herald and Children's Home." The children contributed \$2.03 at the assembly periods, and that added to the offering Sunday night after all expenses were paid made \$8.50 for this beautiful enterprise.

An exhibition of the fine hand-work done by the school was shown in the Sunday school room of the church which the audience visited after the benediction by Miss Derby, and the recessional by the children.

The supervisor wishes to express his appreciation of the hearty co-operation of teachers and pupils for making this second year of the Vacation Church school the success that was realized. —*Gleaner*.

VERONA, N. Y.

The Community Bible school which was in session from July 5-22 closed with a demonstration held in the church hall in New London, Friday evening, July 22.

The school was sponsored by a joint committee from St. Peter's Lutheran Church, Churchville, the Methodist Episcopal Church of New London, and the Verona Seventh Day Baptist Church.

Miss Sylvia Babcock was supervisor assisted by the following teaching staff:

The Misses Hazel Stellwagen and Aura Belle Wilson, Miss Jean Woodcock, Miss Anna Smith, Mrs. Robert Pritchard, Miss Florence Agne, Dr. A. L. Davis, and Rev. I. L. Tucker, pastor of the Lutheran church.

There were one hundred two pupils registered and an average attendance of ninety-one and four-tenths per cent.

At the demonstration several songs were sung by a chorus of the entire school and each class repeated a Psalm or portion of Scripture, sang a song, or dramatized Bible or missionary stories.

The success of the school was due to the fine co-operation of the supervisor, teachers, and those of the community who worked so willingly with T. Stuart Smith, transportation committee, in carrying the children to and from the school daily.

Dr. A. L. Davis preached his first sermon July 16 after his installation as pastor of

the Verona Church, to a large and appreciative audience. At the close of the Sabbath school the congregation repaired to a nearby stream, where baptism was administered to two young people.

PRESS COMMITTEE.

PLAINFIELD, N. J.

July thirtieth, the Sabbath morning congregation enjoyed a stirring sermon preached by Rev. Erlo E. Sutton. Mr. and Mrs. Sutton and daughter, Gladys, are spending a few days in Plainfield, before going to South Jersey, Rhode Island, and later to Conference.

Mr. and Mrs. Corliss F. Randolph, of Maplewood, N. J., were visitors at church last Sabbath morning, July 30, bringing with them their guest, Mrs. Richardson, the wife of the late Lieutenant-Colonel Richardson, for many years pastor of the Mill Yard Church of England. It is a privilege for our people to meet this gracious English woman, in whose home several of our American Seventh Day Baptists have been entertained when visiting England.

It is always a joy to have our young people home at vacation time. This summer these young folks are especially helpful in the music of the church—in the choir at the preaching service and Sabbath school and in giving special musical numbers at the Friday night meetings. Two of our girls, with Miss Gladys Sutton, have given us some fine vesper music on the pipe organ. Also vocal music and the 'cello have contributed much to our enjoyment of the service.

The boys at Lewis Camp report that they are having a fine time. They will return August 3, and the girls will go August 4. A full girls' camp is expected.

WHY?

The question is now and then asked why we, as Sabbath keepers, should associate ourselves with great international movements. There are two pretty good answers, it seems to me, among others:

1. There is inspiration and exaltation of mind in connection with great things. I am reading a little book entitled, "The Universe Unfolding." The chief impression that I get from it is a sense of unthinkable and eternal vastness. There are distances of millions on millions of miles, and ages

on ages of time. Now we men and women are, so to say, merest atoms in what we call the cosmos or universe, but as a personal, conscious, self determining moral being I am glad to be even an infinitely small and humble part of the great universe. This fact gives dignity to human personality. For a somewhat similar reason in principle, I am glad to be associated individually, and as a part of our beloved denomination with such world-wide movements as the Federal Council of the Churches of Christ in America, the World Alliance for the promotion of international good will through the churches, and the Faith and Order movement.

2. For Seventh Day Baptists to be thus associated in great undertakings is, in my judgment, if one may say so, one of the very best advertisements of the special truth for which we stand among Christians of many names.

A. E. MAIN.

Alfred, N. Y.

Sabbath School Lesson VIII.—August 20, 1932

THE TENT OF MEETING—Exodus, Chapters 32, 33.

Golden Text: "The Lord spake unto Moses face to face, as a man speaketh unto his friend." Exodus 33: 11.

DAILY READINGS

August 14—The Tent of Meeting. Exodus 33: 7-16.

August 15—God Among His People. Exodus 40: 34-38.

August 16—Acceptable Worship. Isaiah 1: 10-17.

August 17—Motives to Worship. Psalm 99: 1-9.

August 18—God's House. Acts 7: 44-50.

August 19—The True Tabernacle. Hebrews 8: 1-13.

August 20—The Prayer Life. Psalm 5: 1-7.

(For Lesson Notes, see *Helping Hand*)

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The Sabbath Recorder

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No. 7

NOT WHAT, BUT WHOM

Not what, but whom, I do believe!
 That, in my darkest hour of need,
 Hath comfort that no mortal creed
 To mortal man may give.
 Not what, but whom!
 For Christ is more than all the creeds,
 And his full life of gentle deeds
 Shall all the creeds outlive.
 Not what do I believe, but whom!
 Who walks beside me in the gloom?
 Who shares the burden wearisome?
 Who all the dim way doth illumine,
 And bids me look beyond the tomb
 The larger life to live?
 Not what do I believe, but whom!
 Not what, but whom!

—By John Oxenham.

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