

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.
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(INCORPORATED, 1916)

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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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Who Balances the Budget? Budget balancing talk is common if not popular. All are agreed that budgets must be balanced. It is plain that unless income, in some way, can be sufficiently increased, expenditure must be curtailed. Disaster must follow if, sooner or later, a balance is not achieved. The attitude of our law makers has not been altogether reassuring as they have reluctantly cut down expenses, and laid a heavy burden of taxation upon the people. The people then balance the Federal budget.

In the matter of our religious work it seems to be different. Who balance the Tract and Missionary budgets? If the Missionary budget is cut forty or fifty per cent or more, far off Seventh Day Baptists suffer. It looks easy to say, "We will just cut forty per cent on everything." But that means, in far off China, the calling home of many important workers, the slowing down if not the discontinuance of work. Native helpers are "cut off." The people at home have failed. The foreign field has balanced, or at least helped balance the budget. The

small appropriation to churches in Iowa, Arkansas, and elsewhere, when pared to the extent of one third, easily becomes so thinned as to close the churches already struggling to maintain a pastor. The weak churches balance the budget. The budget balanced by giving up the work of the Sabbath School Board or by the discontinuance of the SABBATH RECORDER or repudiation of the Missionary Board would be a colossal error and a great calamity.

Budgets must be balanced. But they should be balanced in the right way. We believe it is right to make drastic cuts and effect rigid economies. But we must realize, too, that there are some prices too great to be paid for the objects being purchased. For Seventh Day Baptists to become obsessed with the thought of getting out from under indebtedness in order to be free from responsibility is suicidal.

We have a commission to "go, and make disciples." If we are to jeopardize the work done in China, now, and among the people of the Southwest, for instance, in order to save our own church homes and interests, we are balancing budgets by the sacrifices of the wrong people. In so doing we lose our own lives.

As Seventh Day Baptists, here and everywhere, awaken to the disastrous consequences confronting all concerned, they will, we feel sure, respond and balance the budgets with their larger and more regular offerings. Charity may begin at home, but it ought not to remain there. Seventh Day Baptists must realize that the time of borrowing on the part of our boards is a thing of the past. It ought to be, and never to return. Times, indeed, are hard. But our people are sound at heart—and if they can but realize the situation, the need of sacrifice on the part of all, they will meet the demands of stern necessity.

Seventh Day Baptists And Conference Seventh Day Baptists are getting ready to take Adams Center by friendly storm. Members of the Commission are beginning their heavy annual session at Alfred, N. Y. Grave questions confront this group for discussion and answer.

Matters of vital moment will come before the Conference. Much light should be re-

vealed in the discussions. Open and frank statements of conditions confronting us should be expected and made, and should be sympathetically received. It is greatly to be hoped that every problem will be wisely solved. That there will be no differences of opinion no one expects. With a Christian spirit prevailing and self-forgetful cooperation where principles are not involved, much can be accomplished and advanced position be taken. There is need of wise counsel and carefully thought out messages. Every one who goes to Adams Center should be a booster of the Conference and an asset of the denominational program; of every one is demanded his best. Primarily one should go for the encouragement he can furnish.

Seventh Day Baptists, however, never will forget that our General Conference is a time of reunion and spiritual encouragement, a time when old friendships are renewed and new friendships formed. It has been known to be a time when happy matrimonial prospects have had inception. Our constituency is widely scattered. Our ministers, teachers, and other workers find opportunity to meet here as at no other time.

Let those who are not able to attend the Conference know that they can help mightily with their prayers. No one can foretell the possible outcome of this Conference if the people at home will give themselves to humble, importunate, and unceasing prayer for God's blessing at Adams Center. "God's leadership is what we need, and what we can claim by the prayer of faith."

British Appreciation So often it happens that British visitors traveling in America find much to criticize—and hesitate not to do so—that it is a real relief and a matter of pleasure to read the enthusiastic words of one who discovered qualities to praise.

Not long since a prominent Britisher condemned America unequivocally for lack of conversational powers. One's surprise and gratification may be imagined on reading in the *Christian Century* of August 3, some correspondence from Mr. Shillito, "British Table Talker." The article was not written for American consumption but for his own countrymen. It was taken by the *Century* from the *British Weekly*. In his "Many Admirable Qualities," Mr. Shillito

avers the American excels in his conversational powers, "the gift of conversation, the rallying round of friendly minds." He thinks in this a people reveal the marks of civilized beings. "The man who will not rally round, but always beats a retreat to a book, or keeps his wireless forever speaking, is a barbarian." Mr. Shillito says many gracious things about us that should stimulate Americans to strive earnestly to achieve that which would make them more worthy of his appreciation. He points out how hospitality must share more than an auto, a meal, or shelter; it must share the host's spirit. "It is not enough to release his radio; he must gather his friends around you and have talk, long and frank talk, on religion, politics, poetry, art. . . ." He found the American neither afraid to plunge into big subjects nor slow to confess his ignorance. When friend talks with friend there should be "no fear of giving ourselves away," no effort of "saving face." So the friendly Table Talker across the waters speaks appreciatively of America and seems to have discovered what many have failed to find.

We agree with the editor of *Christian Century* in "The Office Note Book" that "the compliment which Mr. Shillito pays to the conversational powers of Americans is really a compliment to himself, since it is the stimulus of his mind that made it possible for him to cross half the country surrounded by trailing clouds of good talk. Many another visitor might—and will—travel the country over and never suspect that the 'rally round' habit existed on these shores." Men not only see the things they are looking for or are interested in—but they vary greatly in their ability to draw out of others the expression of worth while thought.

Preacher—Awake Listen to the auctioneer as he "cries" his sale. He praises the worth of his goods. He awakens the interest of his crowd. He studies their faces. He appeals to their emotions. He puts himself wholeheartedly into the task—to make a sale.

Witness the attorney making a plea—he, too, with studied brief, with a knowledge of humanity, its strength and weakness, expends himself as he pleads his cause.

The average actor practices hours every week simply for the footlights.

Why should not the preacher—with a message from God, with immortal souls in the balance—put himself to as much pains and exert himself devoutly and with as much zeal to awaken the interest of men and win them for the kingdom of God? He has the most glorious themes of the ages to propound. Back of him are precedents, the Book of books, and the encouragement of him who said, "Go . . . preach . . . I am with you always." Why should a preacher not preach in earnest? Why not with utmost vigor and zeal?

Have we as preachers failed to have an objective? Or have we lost interest? Or is it that we have lost enthusiasm for eternal values? Perhaps it is a loss of the sense of reality. In Revelation we read a severe indictment—"I have somewhat against thee, because thou hast lost thy first love." If the great truths of the Bible have become for us mere platitudes, we need a new vision, a fresh experience. It is time we were intensely in earnest; time for us to awake, to shake off any tendency to lethargy, and to preach with all the forcefulness that can possibly arise from deep-seated conviction.

Items of Interest The W. C. T. U. publishing house in Evanston, Ill., has put out several large posters with facts in short sentences in readable type.

"DRINKERS, NOT DRY, MAKE THE GANGSTERS."

"PROHIBITION HAS OUTLAWED THE BIGGEST COMPETITOR OF LEGITIMATE BUSINESS."

"PERSONAL LIBERTY ENDS WHERE PUBLIC SAFETY BEGINS."

"A DRINK MAY COST A LIFE."

DENOMINATIONAL OBJECTIVES

I believe that the great objective of the Christian people generally and of our own denomination in particular is to bring men and women into the kingdom of God through faith in our Lord Jesus Christ. Our greatest aim is and must continue to be to give the gospel of Christ to all men everywhere as the only means of their salvation, and also to live and practice that saving gospel in all life's activities. A one hundred per cent Christian man or woman is a living epistle of God's grace and Christ's

atonement sacrifice on the cross. Every such one is a witness unto Christ "both in Jerusalem and in all Judea, in Samaria and unto the uttermost part of the earth."

Any Seventh Day Baptist can subscribe to such an objective. There are many methods possible in carrying it out—some spiritual, some being practical, and some both spiritual and practical. One spiritual and practical method, we believe important and vital, is to lay emphasis upon the Sabbath. There is nothing mentioned in the whole Bible which calls attention to God and his reality so clearly, insistently, frequently, and regularly as the Sabbath of Jehovah, the day honored and kept by his Son, Jesus Christ.

Fourteen promises have been made for beer by the advocates of modification. We ask you to paste this in your scrap book, or on the kitchen door, and check the promises against the facts in case beer is legalized. The beer spokesmen have promised: A billion dollars a year in taxes; immediate prosperity; no more agricultural problems; a million men returning to work at once; disappearance of the gangster; no more crime; no more speakeasies; no more drunkenness; no more depression; no more drinking; no more troubles anywhere, anyhow, anytime; perfect law enforcement; rehabilitation of youth; and the millennium.

We do not think beer will be legalized, but in case we are mistaken we want these promises kept in a conspicuous place.

Automobiles owned throughout the world at the close of 1931 were estimated by the Department of Commerce to have numbered 35,263,397, as compared with 35,805,632 at the close of 1930, or a decrease of 1.5 per cent. Passenger cars declined 2.1 per cent, while trucks and busses increased 1.4 per cent, and 6 per cent respectively. The United States still leads with 25,986,353 registrations, which is 711,045 less than last year.

William D. Upshaw, former congressman from Georgia, was nominated for President by the Prohibition Party at its recent national convention in Indianapolis. Frank S. Regan, of Rockford, Ill., is the party's candidate for Vice-President. Mr. Upshaw served four terms in Congress as a Democrat, and was noted for his uncompromising support of all dry measures. In 1928 he supported Herbert Hoover against Alfred E. Smith. This is the first time he has been affiliated with the Prohibition Party. He has signified his willingness to withdraw if Senator Borah or some other outstanding figure should agree to lead a third-party dry campaign.

There were 252,000 more city people who moved to the farm last year than there were

country people who moved to the city. Statistics of the Department of Agriculture show that 1,472,000 persons left the farms for towns and cities, while 1,679,000 moved out to the farms. The department described the increase as "the largest and most significant" in the ten years that population changes have been recorded. For seven years of the decade annual decreases were reported, and only during 1930 and 1931 were gains shown.

Commander Evangeline Booth, of the Salvation Army, in an address just before the recent Democratic Convention, said: "If you wish to bring the criminal law into contempt, repeal the Eighteenth Amendment. Repeal would be a concession to the underworld. Repeal gives notice to every gangster, every racketeer, every kidnaper of the innocent babe, that he has only to threaten society and society will hold up its hands and pay blackmail to an organized rebellion against God and man." — These solemn words are all too true and constitute a warning which the American people would do well to heed.

YE DID IT NOT UNTO ME

That cup of refreshing that you did not bear
To the one bowed down by a load of care;
That crushing burden that you did not share—
Ye did it not unto Me.

That encouraging word that you did not speak
To the one whose faith is dim and weak;
That path of helpfulness you did not seek—
Ye did it not unto Me.

That wounded spirit that you did not cheer,
While you wasted time in what the world holds dear,
That call to service that you did not hear—
Ye did it not unto Me.

That restraining hand that you did not bring,
To the one sorely smitten by the tempter's sting;
That song of cheerfulness you did not sing—
Ye did it not unto Me.

—George D. Gelwicks,
in *Methodist-Protestant Recorder*.

SHALL WE COMBINE SOME OF OUR BOARDS?

BY REV. WILLIAM M. SIMPSON

I. How It Came About.—Years ago the Church concerned itself quite largely with adults in a preaching program, but not much with children and young people in a teaching program. Then came the Sunday school movement, which was more or less outside the church with its separate officers, budget, and allegiance. It was something of a protest against the Church's neglect of its teaching function.

About fifty years ago young people's societies were springing up in various denominations — another protest: Sunday school had not balanced its instructional program with an adequate activities program. More recently we hear protests that neither of these is training as it should in worship and community service.

Meanwhile other organizations, as Boy Scouts, Campfire Girls, the Young Men's Christian Association, missionary, and reform organizations arise for special kinds of work.

II. The Present Situation.—Now we have several unrelated programs, each with its local, state, and national, and international organizations—each appealing to the youth of the local church to participate in its program. The Sabbath school instructs the boy in something which the Christian Endeavor society will *not* help him express; the Christian Endeavor society would have him express what the Sabbath school has *not* taught him; we would have him worship *without* the inspiration of what he has just learned; and we urge him to enter heartily upon some form of social service for which he is *not* motivated by any recent instruction, social contacts, worship, or other expressional activities.

Children and young people in our churches attend public schools where the program of instruction is closely interrelated with the program of social life, athletics, etc. They can see that the aim in each of these is pretty clearly defined. The work for tomorrow is clearly assigned, and the pupil is sure he will have to report on it. If the church comes to those same children and young people with two, three, or four unrelated programs without definiteness of aim and finds its offering not respected, who is to blame?

A few years ago leaders in the Presbyterian denomination were experimenting in courses that would afford a comprehensive curriculum of instruction which is definitely related to the program of expressional activities, worship, and social service. This was done first in the lower grades; and just now a three-year cycle for intermediates and seniors has just been completed. However, this has been not just a Presbyterian program, but Presbyterian leaders have been working it out at the instigation of a com-

mittee of the International Council of Religious Education. Several of our Seventh Day Baptist Sabbath schools have been using these—the departmental graded courses.

Likewise the Baptists have been experimenting along similar lines. Their intermediate and senior courses are just finishing the first year of their three-year cycle, I believe. The Methodists are working along similar lines. Of course, not all Presbyterian, Baptist, and Methodist Sunday schools are using these. It takes a long time sometimes to get even very good things appreciated.

For two years our Battle Creek Intermediate Sabbath school and Intermediate Christian Endeavor have used the Presbyterian departmental graded work. The Sabbath school lessons, the Christian Endeavor topics, the social plans, the special worship programs, the suggestions for community service, the hymn books, the story papers—all came from one group of editors, and each helped all the others. Just now our senior class in Sabbath school and our Senior Christian Endeavor are trying out the departmental graded work for one quarter. I believe our denominational director of religious education recommends the Baptist program as being even better than the Presbyterian. If so, we are willing to be convinced.

III. *What Shall We Do About It?* — Christian Endeavor has been an interdenominational movement, and has borne rich fruit by bringing together young people of various religious background in conventions great and small. However, Methodists have had their reasons for holding to their denominational young people's organization, the Epworth League; and Baptists, to their Baptist Young People's Union; and other denominations to their special organizations. The essential principle in a young people's society, by whatever name, is stated by educators thus: "There is no definite impression without a corresponding and adequate expression."

Is it not stupid for us as a denomination to have one board in one state to superintend our instructional program, another board in a different state to superintend our expressional program, another board in a still different state to superintend our worship (Sabbath) program, and trust to luck

that out of all these may grow some form of community service? As a denomination we are pretty well boarded up: one board for every eight churches in this country!

I think it would be ideal for all our religious educational work to be administered by one board with headquarters in the Denominational Building. If that is impracticable at present, we should at least discontinue the Young People's Board and charge the Sabbath School Board with the task of producing for our children and youth a unified program of instruction, activities, worship, and social contacts. We could not afford to publish our own helps—we could not even produce the text for these helps as good as we could get elsewhere; but the Sabbath School Board could find out for us which are best and teach us how to use them. I see no need for waiting another year. "Eventually, why not now?"

ANOTHER LETTER OF INTEREST TO CONFERENCE DELEGATES

BY SADIE K. WHITFORD

One of the most interesting spots in the vicinity of Adams Center is Sacketts Harbor on Lake Ontario; this little village has played a prominent part in United States history, besides being at one time the largest shipbuilding center on Lake Ontario.

We find Sacketts Harbor mentioned for the first time in history in the year 1808, when Captain William Bennett with a company of artillery, and Lieutenant Cross with a few infantry, were stationed there to enforce the Embargo Act. Also, the first gun of the war of 1812 was fired at Sacketts Harbor, July 19, 1812, when the village was attacked by a British fleet of five vessels. The town was defended by Colonel Bellinger's drafted militia, and the brig, *Oneida*, which was stationed there. Guns from the brig were landed on shore, and these with the aid of the "Old Sow" (a thirty-two pounder too large to use on the *Oneida*), and the broadside of nine guns from the ship, sent the British fleet back to sea, to the brisk tune of "Yankee Doodle" from an American band on shore.

Again on May 29, 1813, a battle was fought on the land lying between Sacketts Harbor and Horse Island Lighthouse; the British were again vanquished by the regulars and farmers, who fired from the line

of old breastworks which may still be seen on the old battlefield, where in recent years the Jefferson County D. A. R. have placed a suitable monument. Two years ago last June the same organization placed three memorial tablets along the shore roads to mark the "Cable Route," along which the cable to complete a warship to aid the Americans in the last mentioned battle, was carried under great difficulties; about a hundred men carried this heavy cable on their shoulders twenty miles with the occasional help of an ox-team loaned by farmers along the way. The cable was landed at the mouth of Sandy Creek near Ellisburg, as approach to Sacketts Harbor from the lake was made impossible by the British fleet lying before the town.

The United States government, having found Sacketts Harbor to be a strong strategic point in international difficulties, built Madison Barracks there in 1816-1819. One or more companies of soldiers are stationed there at all times, and in time of war numerous troops are trained there; indeed Madison Barracks has supplied men and officers for every war the country has ever had. Many famous men have come and gone at Sacketts Harbor, and are still coming and going at the barracks, but always there remain the harbor with its cliffs, the old battlefield, and the "Old Sow" to thrill visitors with their silent testimony of days long gone by.

MISSIONS

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

CUT IN APPROPRIATIONS FOR THE REMAINDER OF 1932

As has been indicated in the Missions Department, the Missionary Board is unable longer to carry on the work as outlined in the appropriations for 1932. Therefore, three weeks ago it appointed a committee to present a schedule of reduced appropriations for the remainder of the year in accord with the income of the society. This committee reported to a special meeting August 7, and a reduction of the appropriations for the remainder of the year was ordered by the board.

Below will be found the appropriations

made last October for 1932, and also in another column the amount the board hopes to be able to pay on these appropriations for the remainder of the year. The reduced appropriations were arrived at by taking one-half the appropriation for the entire year and cutting it as the situation demanded, the average cut being about one-third.

The amount of the appropriation of some items in the budget adopted for 1932 has been already overdrawn. This is the case with the items for traveling expenses in the China, American tropics, and home field budgets. It is also true in the item called "Contingency Fund," found in the home field budget, a fund which includes the Missionary Board's expense in connection with the *Year Book*, taxes on property in Georgetown and elsewhere, office supplies, interest on debts and other miscellaneous demands upon the board.

This reduction is necessary because the income from the people and permanent funds has fallen off, and because the banks have warned the board that they no longer are willing to grant loans to the board unless it begins to reduce its debt. This situation makes the continuing of the appropriations on the basis adopted for 1932 absolutely impossible. There appears but one way of changing the situation, and that is by increased contributions from the people. Taking all things into consideration, the people have done splendidly in their contributions during the Conference year just closed; nevertheless, all will grant that in many cases they have not exhausted their resources and that a concerted action on the part of all the churches would remedy the grave situation confronting the future of our missions.

READJUSTED APPROPRIATIONS FOR REMAINDER OF 1932

	For 1932	Last Half 1932 as Reduced
China		
Principal Boys' School	\$ 400	\$200
H. Eugene Davis	1600	600
H. Eugene Davis, children's education allowance	800	300
George Thorngate	1600	600
George Thorngate, children's education allowance	500	300
Susie M. Burdick	800	250
Rosa W. Palmberg	800	268
Grace I. Crandall	800	268
Anna M. West	800	268
Mabel L. West	400	134
Incidentals	400	134
Traveling expenses	1200	300
Girls' School	300	100
Boys' School	500	50
	\$10900	\$3772

American Tropics		
G. D. Hargis	\$1500	\$600
G. D. Hargis, children's education allowance	400	200
Traveling expenses, American Tropics field	1000	120
Native workers		150
	2900	1070
Holland	1500	600
Home Field		
Jackson Center, Ohio	\$ 500	\$168
Colorado field	300	102
Southwestern field	1500	600
Hammond, La.	500	168
Middle Island, W. Va.	300	102
Fouke, Ark.	500	168
Stonefort, Ill.	800	204
Syracuse, N. Y.	100	...
Iowa field	600	204
Salemville, Pa.	300	102
Ritchie, W. Va.	300	102
Edinburg, Tex.	200	...
Foreign Missions Conference	40	...
Traveling expenses	1000	360
Emergency Fund	180	...
Contingency Fund	1500	300
Little Prairie, Ark.	600	...
	9220	2580
Administration		
Corresponding secretary	\$1800	\$750
Clerk hire for cor. sec.	400	200
Clerk hire for treasurer	400	200
	2600	1150
	\$27120	\$9172

LETTER FROM JAMAICA

DEAR RECORDER FRIENDS:

We want to send our greetings once again, and we have much to tell you this time about the wonderful conference we have just had in Kingston. We wrote that we hoped many would come from the different parts of the island, and that we would feel more united in spirit and service, after getting all the churches together again. Every church on the island was represented, from one to twelve delegates from different churches, and the greatest spirit of love and co-operation was manifested throughout the entire conference, with a real expression of sorrow shown when the time for separation came at the close of the four day meeting. Some of the delegates have not yet gone back to their homes in the country, and we keep hearing echoes of the conference. The very best part of it all was, that *all* of us felt and saw the direct answer to our prayers, and the definite leading of the Lord Jesus Christ throughout every meeting, devotional or business.

On Friday night, July 15, the conference was opened by Mr. Victor R. Brown, who was chairman of the conference. Let me say here, that Brother Brown is a young man of sterling qualities, and is outstanding in his wonderful Christian character and zeal for the kingdom. He was a most capable chairman, (as we knew he would be)

and he is well loved by all our people because of his sweet Christian spirit. He is such a valuable leader among our young people, and is being used for God in a great way.

There was a splendid chorus, local, which was led by Brother Finn, who has given real service in music leadership in the Kingston church. Special music for the conference was planned by him, and arranged for by him, so that every service was well filled with music. I want to mention, too, the anthems given by the Bath choir, and solos by Mrs. I. Gordon of the Bowensville Church. We are surely blessed with good musicians in this island, when it comes to singing. It is a joy to hear these people sing!

The first sermon was preached by me, after we had listened to the address of welcome by Brother Hunt, and to the response of Brother Smellie of the Luna Church who represented the delegates.

Our theme for the conference was "Christ in You, the Hope of Glory," and all sessions were planned to carry out this general theme. I must tell you, too, of the large banner, stretched across the front wall over the platform, on which were these same words, "Christ in You, the Hope of Glory," cut out of white batting and fastened to a background of red felt, very neatly made and a real addition to the decorations of flowers and greenery which had been so artistically designed by Miss Messias, a regular attendant of our church services, and made with the efficient help of Miss Ruby Finn. All decorations were lovely.

On Sabbath morning we met in Bible school for the study of the standard lesson, and then continued the conference with the eleven o'clock service. Brother N. A. Edwards preached the sermon; the subject of his sermon was "Examination of Self," and he used for his text 2 Corinthians 13: 5. There was no doubt in our minds but that his inspiration came directly from God, and his words were a blessing to all of us.

On Sabbath afternoon at four o'clock, the young people held their own meeting, led by Irvin Brown, one of our promising young men of the church. There was also special music for the young people's meetings. We have a strong Christian Endeavor society

in the Kingston Church organized last March, and it would do your hearts good to see how well they work together when all Christian Endeavor work is new to them. We are also organizing Christian Endeavor societies in all parts of the island. Bath has asked for help in organizing one when we go again in August. We especially enjoy this part of the work, after our experiences in the California Union work, and we find the young people strong in co-operation and capable in leadership.

On Sunday morning, a business session was held from nine-thirty to eleven o'clock, in which there was an open discussion about the future work on the island, and a committee was appointed to discuss tracts suitable to Jamaica missions.

At eleven o'clock we began our service with a rousing song service, and the meeting continued with a splendid sermon by Brother A. S. Finn, using for his subject, "Divine and Human Partnership," a very timely and consistent subject and well developed.

At four o'clock, the young people again met in special session, and were led by Brother Horton, a Christian Endeavor expert, in their devotional meeting. Again on Monday afternoon they met at four, and during this session, which was under the leadership of Miss Finn, a short skit was presented, called "And They All Forsook Him." This was given to them by Mrs. Hargis, and carried out in a very creditable way, though with little training. A testimony meeting was open to all at the close of this skit, and there was a "rapid fire" of testimonies, with no chance to close the meeting until after six o'clock.

Sunday evening the sermon was preached again by me, with subject, "Faith's Hall of Fame," and at the close of the service I had the great joy of baptizing "Granny" Mulvaney (adopted mother of Sister Mulvaney), a dear old lady past eighty years of age, who has recently expressed the desire for baptism but has been quite feeble. Since her baptism she has been joyously happy.

Monday was another day of business and of worship. At the business session, the "Seventh Day Baptist Mission of Jamaica" was organized, for a working body of all churches on the island. Fourteen churches

gave reports, very interesting and vital ones, and every church is "looking up" spiritually and materially, with new church buildings in process of construction at Bath (of which we have already written), Bowensville, Lower Buxton, and Font Hill. The latter has been very recently "resurrected," according to their own words, and we are so happy to see their new life and the zeal with which they have been securing the materials for this latest of new building plans. Monday of each week, the people give all day to the hauling of sand and rock, and work for the new edifice, and though small in number, they are brave workers, men and women alike. I truly wish that each one of you might have heard the reports as given by these different churches. Monday evening Pastor Mignott preached a scholarly sermon on "The Sanctification of the Tabernacle," and people were intensely interested, judging by the quiet which reigned in the auditorium, and the faces of the congregation, showing interest.

Tuesday morning, the last business session of the conference was held and all moved smoothly, with a glorious outlook for future work in Jamaica. There was no afternoon session for young people but a union testimony service for all, and this was of length. These brothers and sisters surely love to give praise and thanks to the Father, and no minutes or seconds are ever wasted, as is often done in the homeland. The Tuesday night session was the last one of the conference. Brother Connolly, our loyal Bible worker in Kingston, preached the sermon. You may not have room to print the subject of his sermon, when I tell you. It was "The Electro-Magnetic Power of Induction." Brother Connolly is a good speaker, and a very consecrated Christian man, and of great value to our work here, for he has a winning personality. At the close of the service, I baptized two more candidates, one of them a brother to Mr. Weston, a fine young man whom I baptized in May. Both young men have been brought up in the Catholic faith, but have received the light of the Bible truths and are very vitally interested. Brother A. M. Weston, baptized in May, was like Andrew—upon following Jesus, he went out to find his brother, and bring him to the Christ.

So you see the work is going on, through

the power of Jesus Christ, and we are happy in the work here even though we have had problems to meet which seemed great at times. But the Lord has been leading, and we are praying for his divine guidance each day.

We have been greatly encouraged by the visit of Professor N. O. Moore and wife of Riverside, and expect them to be a "committee of one" to carry our love and greetings back to you all in the States. They have been going with us to visit the various churches and we hope that they will gain as much inspiration as we do from these Christian people here, and that they will tell of the needs of Jamaica when they reach the States again. We know that they do love the people here, because they have been showing that from the start.

We have a visit to Bower Wood which we would like to tell of, but will have to tell you of that in the next letter, for this one is too long already. With a great deal of interest in, and prayers for, the coming General Conference in the homeland.

Sincerely yours,

REV. AND MRS. G. D. HARGIS.

Kingston, Jamaica, B. W. I.,
July 25, 1932.

**STATEMENT ONWARD MOVEMENT
TREASURER JULY, 1932**

Receipts

Adams Center	\$	
Albion		
Alfred, First		81.09
Alfred, Second		
Andover		
Attalla		
Battle Creek		
Berlin		
Boulder		
Brookfield, First		
Brookfield, Second		
Carlton		
Chicago		
Denver		
De Ruyter		
Detroit		
Dodge Center	\$	2.10
Sabbath school		1.94
		<hr/>
		4.04
Edinburg		
Farina		
Fouke		
Friendship		
Genesee, First		39.00

Gentry		
Hammond		
Hartsville		
Hebron, First		
Hebron, Second		
Hopkinton, First		
Christian Endeavor society, special..	6.00	
Hopkinton, Second	6.20	
Independence		
Jackson Center		
Little Prairie		
Los Angeles		
Lost Creek		
Marlboro		
Middle Island		
Milton	208.45	
Milton Junction		
New Auburn		
New York City		
North Loup	4.00	
Nortonville		
Pawcatuck	\$	250.00
Christian Endeavor society, special	7.00	
Junior Christian Endeavor society, special	2.00	
		<hr/>
		259.00
Piscataway		
Plainfield		
Portville		
Richburg	27.00	
Ritchie		
Riverside		
Roanoke		
Rockville	\$	11.20
Christian Endeavor society, special	2.00	
		<hr/>
		13.20
Salem		
Salemville		
Scio		
Scott		
Shiloh Sabbath school	39.00	
Stonefort		
Syracuse	5.00	
Verona		
Walworth		
Washington		
Waterford Christian Endeavor society, special	3.00	
Wellsville		
Welton		
West Edmeston		
White Cloud		
Individuals		
John and Thora Blake, special	\$	8.50
J. A. Hardy, special	22.50	
		<hr/>
		31.00
Southeastern Association	30.26	
Interest28	
		<hr/>
		\$ 756.52
Budget	\$	705.52
Special	51.00	
		<hr/>
Total	\$	756.52

Disbursements

Missionary Society	\$263.10	
Special	51.00	
		<hr/>
		\$ 314.10
Tract Society	82.14	
Sabbath School Board	52.92	
Young People's Board	25.08	
Woman's Board	6.96	
Ministerial Relief	55.68	
Education Society	20.88	
Historical Society	6.96	
Scholarships and Fellowships	16.68	
General Conference	68.22	
Lone Sabbath Keepers	1.38	
		<hr/>
		\$651.00

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
August 1, 1932.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

HOME TRAINING FOR TEEN-AGE YOUNG PEOPLE IN SABBATH-KEEPING

BY MRS. ELVA S. MONROE

What does the Bible say about teaching the Scriptures to the children in the home? Let us turn to Deuteronomy 4: 9—"Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons."

Someone may ask, "How are we to teach the children and young people in the home?" We must first strive to be a living example. The maxim, "Actions speak louder than words," is very true in this case. A careless, indifferent father and mother cannot expect to rear their children to be reverent and true observers of the Sabbath, regardless of all the Bible school training that they may receive. The home life, in most cases, will have the greatest effect on them.

Let us take for example the parents who do not attend the church services with their children. While the children are small they think it is too much of a task to get ready for church, then look after the little ones during the service. When the children get a little older, the parents are anxious for them to go to Sabbath school and Junior so they are sent with the neighbor's children.

During the teen age there are many other places that they would rather go than to church and as dad and mother do not attend church they cannot understand why they should attend. After a while the young people have drifted from the church, the Sabbath school, and maybe from the home. And no one is really to blame but the parents. There are parents, too, who criticize the sermon, or the music, or the way the service was conducted. The young people soon lose interest in the services if they must listen to so much fault finding when they are in the home. They will soon become like the little boy who said to his father, after they had attended the Sunday school together, "Well, dad, that was a pretty good show for a penny after all, wasn't it?"

Let us think for a moment about the recreation of the teen age. You may wonder how recreation has anything to do with the training of better Sabbath keeping. There is no surer way of keeping a firm hold on our young people than being a "pal" to them, making their interests ours. Enter into their sports with them by attending the Bible school picnics or going hiking, fishing, camping, or anything that they enjoy. Put "pep" into the game and always be a good sport. If you are the loser don't give up but take another chance. Any boy admires a plucky father.

The home training of the teen age is not complete without Bible study. High school students have regular class periods and are expected to listen attentively to the instructions given. A few minutes each day should be spent in family worship and at least one evening each week should be devoted entirely to Bible study. This will draw the family closer together and many topics can be discussed that the young people are anxious to understand but would hesitate to discuss in their Sabbath school classes.

Let me quote a paragraph from the SABBATH RECORDER of October 19, 1931. In the editorial written by Rev. H. C. Van Horn he says: "The soil from which ministers grow is the home. That may sound commonplace. It may even be said that some strong preachers have come up without helpful home influences. But all such are exceptions that help prove the rule. Deepen the religious convictions of the home; clarify its spiritual atmosphere; se-

cure consecration of the parents—and from such environment will ministers be bound to come. Children, dedicated to God before they are born by godly parents, rarely go wrong and have been the backbone of the ministry. The mother, kneeling at midnight at the foot of his bed, dedicating her boy to the ministry, need not be surprised to see him later in the pulpit. The times we live in demand homes with mothers and fathers like that. Pastors and Sabbath school teachers also must be alert and bear upon their hearts the great need for gospel workers."

Second Timothy 2: 15—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Parents must. "Search the scriptures diligently," if they expect to rear their young people to noble manhood and womanhood.

Fouke, Ark.

MOBILIZING THE DRY FORCES

The Allied Forces, who are now conducting a strenuous new campaign of organization and enrollment, have issued this week to all supporters of the Eighteenth Amendment an appeal for active co-operation and financial aid in carrying out a gigantic new schedule of activities, preparatory to an extensive fall program preceding the general elections. All friends of prohibition, members of Allied Citizens units, Allied Youth councils, and related organizations in support of the Eighteenth Amendment are urged to intensify their efforts.

Politically the liquor question looms more important this year than ever before, and officers of the Allied Forces see in the present crisis an unprecedented problem, which may be met only through an organized army.

"We are working to organize the millions of dry voters who have not yet been reached, into active, working units," says W. Roy Breg, director of activities for the Allied Forces. "Only through organization of a powerful, militant dry army can we hope to win this fight. Every remote community must be reached, and that is what we are setting out to do, but for such an undertaking time and money are needed. There is not much time before the fall elections, so

we must act now. With the help of all our friends, we shall be ready when the time comes to show our strength."

Hundreds of local units of Allied Citizens and Allied Youth, comprising a signed enrollment of a million and a half, have been formed in leading population centers throughout the country. If leaders in all these units will increase their efforts now in the work of enrolling other citizens and in organizing new units in surrounding towns, through educational talks, public debates, and speaking teams which will go out to neighboring communities, their efforts will be doubly repaid when the country goes to the polls. Every citizen who has pledged his support to this cause must do his bit toward enrolling other citizens. With a million and a half men, women, and young people working simultaneously to the same end, the country will soon show wherein its strength lies.

Every city and town in the United States has a definite need for a local unit of Allied Citizens. Mr. Breg believes, and in every one of these localities there are leaders who may fill this need by taking the initiative and forming a local organization.

More than four hundred local councils of Allied Youth, representing an enrollment of half a million, and embracing every state in the country, have been formed, and others are under way. Many of these units are conducting an intensive summer program, including the organization of forums and study classes, enrollment activity in girls' and boys' camps, the canvassing of young voters, dry parades, and the presentation of prohibition plays. The response of young people in this work has been particularly encouraging. Adults must listen to the voice of youth.

"The nation's sentiment for prohibition has been vastly stimulated through the work of the Allied Forces," says Mr. Breg. "Hundreds of thousands of American citizens have been aroused to the need of giving their utmost in time, money, and work. But that is not enough. A still larger army, more active interest, and more funds are needed. The present campaign, if carried out as planned, may win America. May the friends of prohibition see it through to a triumphant finish!"

WHAT CAN YOU DO TO HELP?

The material listed below will answer this question in part, and detailed information may be secured from the Allied Forces. Any of the following articles will be sent on request free of charge. Simply check those that you wish, sign your name and full address as indicated, and mail in to headquarters.

Organization material for adults, including "Manual for Local Units of Allied Citizens"....

Organization material for youth, including "Handbook for Allied Youth Councils".....

Allied Citizens enrollment blanks.....

Quantity.....

Allied Youth enlistment blanks.....

Quantity.....

Name

St. and No.

City and State

Fill out and mail to Allied Forces, 419 Fourth Avenue, New York, N. Y.

Young People's Work

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

CHRIST APPROVED—THE CHURCH REJECTED

Christian Endeavor Topic for Sabbath Day,
August 27, 1932

DAILY READINGS

Sunday—Christ himself rejected (John 1: 11, 12)

Monday—An approver (Mark 10: 17-22)

Tuesday—Unfaithful Christians (1 Cor. 6: 1-9)

Wednesday—Autocratic Christians (3 John 9-11)

Thursday—Self-sufficient (Col. 2: 18-23)

Friday—Because of church strife (1 Cor. 1: 10-17)

Sabbath Day—Topic: Why do some approve of Christ, but reject organized Christianity? (1 Cor. 3: 1-7)

Not long ago I attended a home missionary meeting in a certain church. People became tremendously interested in the poor, underprivileged mountaineers of Kentucky and Tennessee, as conditions there were portrayed, and made more vivid by a playlet, and folk songs in costume. But less than a year before, at a Christian Endeavor rally in the same church, a group of Little Prairie young folks had been deliberately "snubbed" and made to feel unwelcome, because they were poor and from back in the "sticks." What an opportunity these people missed to help in some very similar conditions to those

in which they professed to be interested, and liberally gave their money. But this was too close home. Incidentally, its effect on Little Prairie young folks was to make interdenominational Christian Endeavor fellowship a meaningless term with them. This is only one of many such instances.

There will be much written and said on this topic from the viewpoint of the church; I am impelled to write altogether from the other side. When Jesus gave the evidences of his Messiahship to John's disciples, the crowning evidence was this "To the poor the gospel is preached." If that is the test, how many churches would meet it today?

Many sincere Christian people habitually stay away from church because their clothes are not good enough, or they have no money for the collection. The church people blame them, but they are not to blame; it is simply that too high a standard of fashion or of wealth is set. I am glad to say that I know a number of Seventh Day Baptist churches where one can go to meeting in overalls without embarrassment; and where the collection, if one is taken, is not made so prominent as to be embarrassing to the man without money.

Dr. Ben Cox of Memphis has brought down a storm of nation-wide prominence around his head simply because he has attempted in his church to carry out the spirit of Jesus. He has invited the poor into his church, has established noon prayer meetings and free lunches for them; but the wealthy members of his church, not enjoying the degrading associations, have done their best to oust him or break up his mission work. I wonder how they would welcome the poor Carpenter of Nazareth?

One outstanding result of the unchristlike attitude of many of the established churches is to turn a large number of the poor followers of Jesus to the Salvation Army, the various Pentecostal sects, etc. Whatever we may think of their doctrines, manner of worship, etc., we must recognize two facts: (1) They preach holiness, which in its essence simply means that without a clean life, Christian profession is useless; and (2), they make a special appeal to the poor, and welcome them. The organized church does not have to adopt their eccentricities and extravagances to reach the poor; but it does need to adopt these two essentials.

The church must have the true missionary spirit—not only an academic interest in mission fields too far away to bother us, but an active interest in Christ's poor around about us. The Christian with his Master's spirit, too, will not be a professional "up-lifter," but an active and sincere friend of those less fortunate, financially or socially. It will be a happy day for the church when its greatest glory is one with its Master's, "To the poor the gospel is preached."

C. A. B.

QUIET HOUR THOUGHTS

BY LYLE CRANDALL

Some people think they are such good Christians they do not need to join the church. They can be good Christians outside the church. I will admit that this is true—one can be a Christian and not be a church member. But in unity there is strength, and the influence of an organized body often reaches farther than that of an individual. In an organized body, like the church, there is a fellowship from souls joined together in a common cause, working toward a common goal. Thus, each member derives spiritual benefit from the other members.

I have heard people say they will not join the church because some of its members are hypocrites. I am sorry to admit that this is true, also. How important it is that we who profess to be followers of Christ live lives that make us worthy of our profession, so it cannot be said that we are hypocrites. It is true that every organization has its "black sheep," and we have the tares with the wheat. But should we excuse ourselves from doing our duty just because others do not do right? Will God accept such excuses?

"If all Christians lived beautiful lives like Jesus, the world would be convinced and drawn to the church."

How true this statement is.

INTERMEDIATE TOPIC

Topic for Sabbath Day, August 27, 1932

What goods do we get from other lands?

What artistic values have other lands brought us?

How has foreign man-power helped us?

DAILY READINGS

Sunday—Man-power (2 Chron. 2: 17, 18)
Monday—Artistic skill (1 Kings 7: 13-15)
Tuesday—Religion (John 4: 22)
Wednesday—Goods (1 Kings 10: 14, 15)
Thursday—Law (Rom. 13: 1-5)
Friday—Science (Jer. 9: 23, 24)
Sabbath Day: Topic: What do other lands contribute to our land? (Rom. 14: 7)

CHILDREN'S PAGE

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

A JUNIOR CAN BE TRUSTED

3 JOHN 5

Junior Christian Endeavor Topic for Sabbath Day, August 27, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

I am going to try to tell you a story that was told to me years ago when I was just about your age. We will call the story

DAVID'S HONESTNESS WINS

Mr. Blake had the only hardware store in Pennfield. One day he decided that he needed more help so he put an advertisement in the local paper for a boy. The next morning when he went to the store, he found three boys waiting to apply for the job. Now Mr. Blake was very particular about the kind of boy he hired, so after talking with the boys for a few minutes he asked them to come back in a half hour and he would let them try out for the job.

A half hour later when the boys returned Mr. Blake gave each one a box containing nails of all sizes, and asked them to sort the nails, putting the large nails in one box and the small nails in another. Frank was first to get his done because he was not very particular and took out big handfuls at a time. To be sure he did not do a very nice job, but he did not think of that. He said to himself, "Mr. Blake will give me the job if I get through first."

John was more particular and it took him much longer to do the sorting. He said to himself, "Mr. Blake will be very particular to have these nails sorted well, so I will take plenty of time." The nails were nearly sorted when John spied a dime in the bottom of the box. "Here's where I get a sundae," said John, "my treat on the boss! And he will never know." So the dime went into

John's pocket. He reported to Mr. Blake, feeling sure that he would get the job because he had done the task so well and had beaten David, for David was still at work.

David had not been alone two minutes when he gave a low whistle. "Mr. Blake did not ask me to sort dimes," he said to himself. "Funny place for a dime," he said, as he put it in his pocket. David finished the job quickly and then went to report.

"The nails are sorted, Mr. Blake," David said, "and I found this in the bottom of the box."

"David," said Mr. Blake, "you have earned the job. I want a boy that I can trust. There was a dime in each box but the other boys were not careful enough to find them or they put the dimes in their pockets. You have done a fine job and were too honest to take a dime." Seven years later David was taken in as partner in the business.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We had a few minutes left, and seeing that Conference was quite a few weeks off we decided to write.

We have been studying the one hundred seventeenth Psalm and all of us have completed it.

Will you answer us one question? How do you like having a Children's Page?

Hoping to see you at Conference, we are

JUANITA HURLEY,
RUTH HORTON,
MARJORLYN HORTON,
WILMA WHITE,
MARY ALLEN GREENE.

Adams Center, N. Y.,

July 30, 1932.

DEAR ADAMS CENTER GIRLS:

I was very happy to receive your nice friendly letter and hope to receive many more letters from you, both individual and partnership letters like this. It surely was most welcome as most of my RECORDER writers seem to be taking a vacation—a vacation which I'm hoping will soon be over, don't you?

I think the one hundred seventeenth Psalm is a very beautiful one for it is good and right to praise the Lord for all of his great blessings.

I like having a Children's Page very, very much and I hope you girls do too; but the time I like it the best of all is when it contains at least two letters from RECORDER children, as it does this week. Do you know, when I was a little girl I used to feel like crying when I didn't find anything on the Children's Page in the RECORDER; this is one reason why I try so hard to keep it "full up," as my little girl used to say.

I am looking forward to seeing you at Conference time, also other RECORDER boys and girls.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have been to the seashore for three weeks. Our cottage is at Waterford, Conn. We went bathing most every day while we were there. We have several cousins of our own age to play with there. We miss them now.

Our vacation seemed quite short, but we were glad to get home again. We started for home at about half past one in the afternoon of July twenty-first. We got home at about half past twelve at night. We came home by way of Kingston and Rhinebeck. We all like to go across the Hudson River on the ferry. It is fun to watch the big wheels underneath the boat.

We spent some of our time at Rockville, R. I. We saw a lot of people there that we knew. Daddy preached there one Sabbath day.

Since we came home we have called on two or three of our girl friends and had a good time.

There are not very many weeks before school begins and we will be busy. We will close now.

Your RECORDER readers,

ESTHER AND EMMA BURDICK.

Leonardsville, N. Y.,

July 31, 1932.

DEAR ESTHER AND EMMA:

I am sure you must have had a wonderful vacation at Waterford for from what Mr. Greene has reported of the place it must be a delightful one. I have often wished that we, too, could have a cottage there where we could spend at least a few weeks every summer. Your other vacation points, also, were pleasant places to be.

We have two additions to our family since last Wednesday — two little sisters, June and Dorothy Milne, "fresh air" children from Brooklyn, N. Y. They think Andover is a pretty good place to spend a two weeks' vacation, away from the heat and unsanitary conditions of the tenement district. This is the seventh summer June has been with us and Dorothy's second. June is eleven and Dorothy six. We love them dearly. Dorothy is a regular little question box and keeps us all busy answering her questions. The other day she heard a little girl asking a string of questions over the radio and remarked, "Hey! I don't ask so many questions as that." Sabbath day I was preparing carrots for dinner and she asked, "Hey! are those carrots?" When I answered "Yes," she said, "I hate 'em, but I've got to eat 'em," and gave a sigh that I told her must have come clear from her toes. June is a very dependable little girl and almost like a mother to her little sister.

Thank you, dear girls, for your interesting letter.

Yours sincerely,
MIZPAH S. GREENE.

FROM STATEMENT OF NATIONAL PROHIBITION BOARD OF STRATEGY

The results of the recent national political conventions were not such as to eliminate the prohibition issue from the 1932 campaign. Therefore, the Board of Strategy, created by the National Conference of Organizations Supporting the Eighteenth Amendment, offers to the people its evaluation of the platform adopted by the conventions.

We are opposed to repeal. We are opposed to the submission of any repeal or modification proposal which would destroy or weaken national prohibition. The prohibition forces of the nation will, to the very limit of their ability, preserve, protect, and defend that salutary governmental policy.

While we recognize the fact that national prohibition has not had the degree of observance and enforcement to which it is entitled, we are, nevertheless, convinced that this national policy of government has accomplished more and has been far more successfully enforced than any other policy of liquor control which has ever been tried. Experience has demonstrated that any other

method for the mitigation of the evils of the liquor traffic would unquestionably foster greater evils and create more formidable difficulties of administration and enforcement than those with which the government has been compelled to deal under the Eighteenth Amendment.

THE REPUBLICAN PLANK

The platform plank on the Eighteenth Amendment adopted by the Republican Party Convention declares for obedience to and enforcement of the law and the preservation of gains admittedly accomplished under the Eighteenth Amendment. It declares against nullification, non-observance, referendums without constitutional sanction, the submission of a mere repeal amendment, and any "backward step." The plank declares that prohibition has been and is a non-partisan question. It does not pledge nominees or members of the party to follow any specific course, declares against the "evils inherent in the liquor traffic," and pledges the party and its nominees to enforcement.

With that portion of the plank we heartily agree.

The plank further declares that congress should submit a substitute amendment which would give the people an opportunity to decide whether they will retain the Eighteenth Amendment unchanged or adopt a substitute permitting the several states to legalize the sale of intoxicants as their citizens may determine subject to the power of the federal government to protect those states where prohibition exists and to safeguard citizens everywhere from the return of the saloon and its attendant evils.

To this portion of the plank we are opposed as we are to the submission of any repeal or weakening modification of the amendment. This plank, however, does not declare any party preference as between the Eighteenth Amendment and the substitute proposed, but leaves that to be determined by the people in the event congress submits such a proposal.

The Republican platform neither pledges the party power nor binds the members of the congress to vote for any such submission. Lest its general utterances calling for party loyalty be taken to extend to the imposition of a duty to vote to submit, the declaration on the Eighteenth Amendment

OUR PULPIT

THRALL OR FREE?

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

(Continued from last week)

The personal self, the highest level of personality, is so fine that people almost instinctively recognize its excellence. On this level, a man pushes out the horizons of his interest and his sympathy beyond the limits of his own household, or community, or nation. What the Latin poet Terence says, "humani nihil a me alienum puto" ("I esteem nothing human foreign to me") is true of him in its highest sense. What happens to men anywhere concerns him always. He loves his neighbor as himself.

It is easy to recall here what President Hyde says of the educated man (it applies to every man who has come to himself):

"To be at home in all lands and all ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket, and feel its resources behind one in whatever task he undertakes; to make hosts of friends among the men of one's own age who are to be leaders in all walks of life; to lose oneself in generous enthusiasms, and co-operate with others for common ends."

Professor Royce reminds us that the real person is characterized not only by his spiritual longitude, latitude, and altitude but also by his intensity. Royce affirms that a man is at his best and attains his highest moral worth when he gives himself to some great cause. To be loyal to a system of ends which would benefit the community and the world, he asserts, is the only path to complete self-realization, to come to one's self.

Even a superficial observation of life proves that socially we are not self-produced—you remember the story of the self-made man who worshiped his maker—nor do we pass our years in a vacuum. Truly individual though each of us be, we represent the product and the focal point of a thousand spiritual forces. Once we are launched into the world, society showers its multitudinous influences upon us, at times like a cloudburst.

gives specific release by the direct statement that "no public official or member of the party should be pledged or forced to choose between his party affiliations and his honest convictions upon this question."

THE DEMOCRATIC PLANK

The platform plank adopted by the Democratic Party Convention declares specifically for the repeal of the Eighteenth Amendment, and demands that congress propose such repeal to ratification conventions in the states. It urges the party, in case the Eighteenth Amendment is repealed, to co-operate in the enactment of measures in order to prevent the return of the saloon, and demands that the federal government protect the states against importation of liquors in violation of state laws. It also declares for the immediate modification of the Volstead Act to legalize beer and other alcoholic beverages permissible under the Constitution, for beverage purposes.

This plank would eliminate the Eighteenth Amendment in its entirety from the Constitution and would open the flood gates to wholesale and uncontrollable violation of the law.

AGAINST RATIFICATION BY CONVENTIONS

Both platforms provide for ratification by state conventions. We oppose the convention method for ratification of constitutional amendments as untried, entirely unprotected by election laws and corrupt practices, acts, and directly inviting all forms of jobbery and machine control.

In this emergency we urge the friends of the Eighteenth Amendment to unity of effort and against ill-advised and ineffective political movements tending to waste their energies and resources, dividing and diverting them into channels that would serve only the enemies of our cause.

We urge all friends of the Eighteenth Amendment to devote their best efforts to the election of dry candidates to both houses of congress and to the state legislatures.

The Board of Strategy at an early date will recommend and publish the procedure and active steps to be taken in the conduct of the campaign.

Because you think a man is a jackass is one good reason why you should not talk behind his back.—*Baptist*.

With identical abilities, had George Washington been reared in a Hopi pueblo, he might have turned out just another Hopi Indian—so potent is human environment.

It grows evident, therefore, that your life and mine lie inextricably embedded in the human strata called society. As society moves forward, it carries us along. As we move forward, we carry it along. No man liveth unto himself nor dieth unto himself. Independence of this relationship with its consequent rights and duties, joys and disappointments, is impossible.

It is not enough, therefore, to organize one's life around a private purpose. To reach the highest self-hood one must so order his individual life as to have it coincide with the central purpose of society at its best.

Thus it happens that all human life may pour its accumulated strength into us while we may contribute to the common treasure our unique energy and vision in return. This alliance furnishes our individuality foundation, lends its purpose, checks its whims, and challenges it to high endeavor. It constitutes no mere "cog-of-a-machine" relationship.

But this organic social quality of our lives points to an even loftier prerogative. When we come to discover benevolent purpose and progress in the universe, to suspect that the truth we know, the high purposes we will, the human qualities we admire, and the beauty we love are but fragmentary glimpses of a more perfect order than human society, of an invisible but a very real world; when we come to feel that living in such an order is the Great Adventure in which we yearn to participate, then we are entering, through the gateway of religion, into ultimate self-hood and personality. It was Jesus' mission to preach this invisible society and to become for us "the Way, the Truth, and the Life."

This is undoubtedly what Gilbert K. Chesterton means when he sings in his "Wild Knight":

So, with the wan waste grasses in my spear
I ride forever, seeking after God.
My hair grows whiter than my thistle-plume,
And all my bones are loose; but in my eyes
The star of an unconquerable praise:
For in my soul one hope forever sings,
That at the next white corner of the road
My eyes may look on him.

And so we come to ourselves by achieving, as did he, a sound and searching knowledge of life, by co-ordinating all our powers into a creative personality, by joining with other men to secure society's highest well being, and ultimately by uniting ourselves lovingly with the great adventure of the universe in its quest for truth, beauty, and goodness.

All this brings us back again to our question, what is liberty?

It isn't forever fretting at the restrictions of life; it isn't doing what we please when we are forever trying only to please our sensuous selves; it isn't running care-free like a homeless dog that belongs to nobody—who serves only his stomach need, his sex need, and his need to keep his skin warm; it isn't flying wild, with the inevitable crack-up at the end.

Liberty is achieving those ends which our highest selves desire. Indeed, we really get freedom only in proportion as we pass from the lower to the higher levels of personality. Thus self-hood, not liberty, is rightfully the individual's first quest. How can Fritz Kreisler be free to play his sublime music until he has mastered the intricate technique of music? How can the interpreter talk a foreign tongue until he knows grammar and vocabulary?

And yet no experience is more common than witnessing the efforts of human beings, some of them evidently non-persons, struggling to be free who know nothing of the grammar and vocabulary of life. How can they spell "liberty" if they don't know even the alphabet?

Liberty is so mastering and commanding the technique of existence that we can reach the goal our highest selves most want. Let me again illustrate.

You are placed in command of a proud ship scheduled to sail from New York to Singapore. Out on the ocean you can lock the wheel and let your boat drift while you dance on the deck in the moonlight. But inevitably your craft will then find a berth down in Davy Jones' locker where the bones of many a good ship lie buried. Your crew can mutiny and take you in chains to some pirates' harbor. Or you may decide that you don't want to work for the ship-owners any longer anyway and go full steam ahead, a-jolly-Rogering down the map until at last

you are strung up like the robber you are on the highest hill at world's end.

No, that is not liberty. You are free in the real sense only when by knowledge of navigation and of your ship, by the control of and co-operation with your crew, and by following your sailing orders you are free to reach Singapore.

If men individually gain liberty only after long discipline and in proportion as they come to themselves, it is equally true of nations.

In 1776, America, for instance, declared her intention to try for the prize. In 1781 she gained, not her freedom, but the opportunity to work it out. One hundred fifty years later she faces a supreme test of her nation-hood. The conduct of the present Congress demonstrates vividly that the interests of classes, groups, and localities threaten the total national well-being. We should not, however, blame Congress, for its acts and actions constitute but the intensified, magnified reflection of our own private muddle-headednesses, prejudices, and selfishnesses on a national scale. The cry for leadership is an admission that, as a people, we have not yet come to ourselves. We shall not enjoy true liberty until we do.

Over in Switzerland there sits a world parliament that can't pull itself together. If sectional prejudice and selfishness ride high in Washington, they ride higher in Geneva. The tedious disarmament conference but reflects the world's unhappy incapacity to reconcile national pride with world need. It cannot actualize in *Realpolitik* the ideals of Goethe's statement, "über allen Nationen ist die Menschheit" ("Humanity is above all nations"). If war is to be permanently averted, confidence restored, unemployment and economic dislocation banned from the society of intelligent men, the world must come to itself.

The practical upshot of what I have been saying, my friends of the senior class, is that circumstances are pushing you out of the college nest into a fevered society that often seems bent on saving its own skin instead of realizing what James Truslow Adams calls "America's dream of stimulating men and women to fullest development."

In such a confused world, you, more than the graduating classes who have preceded

you, will achieve freedom only in proportion as your college years have helped you to master your own powers, acquire competence in ordering your personal life, discriminate in selecting the loyalties to which you will devote your energies with increasing affection, gain a solid sense of the corporate character of all living and human achievement, and get a strengthening conviction that back of, above, in, and through this world of sense, there exists a more real world of spirit to which you owe allegiance.

It is in this invisible realm that all men have walked who have been the free souls—those who have kept their heads and hearts when weaklings have gone to pieces.

In this bi-centennial year, it is fitting, in conclusion, to call to mind two contrasting American portraits.

One pictures Aaron Burr "possessing intellectual gifts of a high order, magnetic, holding men, and more particularly women, with a peculiar fascination, a politician of consummate ability; he was however completely unscrupulous, an intriguer, a profligate in his personal habits, and his natural endowments were vitiated by his lack of moral character." He was a slave to circumstance and to a nature he could not master.

His jealousy of Alexander Hamilton led to the logical sequence of the duel in which he killed his political opponent. From then on, a fugitive from justice, he alternately was driven out of New Jersey, Mexico, France, and England to die in ignominy in Port Richmond, N. Y. A hunted erratic man, he never came to himself and never achieved freedom.

All this Washington, too, might have been, but was not. Less brilliant, less magnetic of personality than Burr, he possessed a secret Burr never knew. He could pass *summa cum laude* the examination we have been giving the candidate for true self-hood.

He did know: he possessed that ripeness of intelligence, that mellowness of wisdom, which gave him a worthy philosophy of life. He did pull himself together: he held himself in sternest self-control throughout the seven years of the Revolution; he was master of himself as he was of men. He loved his country and freedom: living in affluence amidst the quiet and peace of his lovely Mt. Vernon estate, in an age which for lack of

quick transportation and communication was more justifiably provincial and less cosmopolitan than ours, he put his wealth and leisure aside, and staked property, reputation, and life on his uncertain success in leading a handful of ill-trained, ill-fed, ill-clad nondescript soldiers against crack British troops to give freedom to thirteen disunited, contentious states.

Prudence probably whispered in his ear more than once that he was throwing himself away, but his willingness to identify himself with these self-same states, and to ally himself with their great cause, his ability to walk amidst the mazes of contemporary machinations and confusion and maintain his sense of direction, and achieve his ideal, prove him a great and a free soul; one that came completely beautifully to itself and built a nation.

DENOMINATIONAL "HOOK-UP"

ATTALLA, ALA.

A wonderful union revival meeting is being held, with everybody taking great interest. Several conversions are reported, two at least being of our own people. Prayers are asked in behalf of these and of the meeting.

CORRESPONDENT.

DENVER, COLO.

The Ladies' Aid society held a picnic, July 27, at which over forty were served at noon in one of Denver's beautiful parks. Several from Boulder, as invited guests, were present. It was a pleasant surprise to have Mrs. Tacy Coon Brackett from Manhattan, Kan., as a guest. On July 10, a union meeting of the Denver and Boulder churches was held at Boulder; Miss Marjorie Burdick had charge of the service.

LOS ANGELES, CALIF.

Los Angeles is crowded now on account of the Olympic games. Traffic, always bad, is much more congested now. It does not look much like hard times to read of the colosseum being crowded—over one hundred thousand every day, and seats \$2 and up per day. Season tickets were \$22.

Twenty - seven attended the Sabbath school picnic, July 31. Thirty were at the church services the day before, which was five or six more than usual.

Pastor Osborn is pledged to the Los Angeles Church as pastor only until September 1. He has recently received calls to the pastorate both of the Nortonville, Kan., and the Riverside churches. His decision has not yet been reported.

CORRESPONDENCE.

FARINA, ILL.

The presentation at the church last Sabbath morning by those who had attended the three weeks' session of the Vacation Bible School was very pleasing and satisfactory, and showed not only the care with which they had been instructed, but was also an evidence that they had made good progress in the knowledge of the Bible. The songs and prayers, the memory work, and the little play that closed the presentation were exceptionally well rendered and do credit to Miss Tappe and to Miss Green for the interest they have taken in making the school a success.

Two good services were held at Stonefort last Sunday, the service in the evening, beginning at six-thirty with a singing class for young people, was attended by about twenty-five and closed only in time for the evening service program, at seven-thirty.

The plan now is, if it does not miscarry, to have the young people of Stonefort come to Farina for a Teen-Age Conference to begin with the regular morning service, August 13, and carry through until Sunday noon, August 14. It is hoped to hold four sessions including the morning service and that they will be concluded with a fellowship breakfast at the lake Sunday morning. Perhaps twenty-five will come from Stonefort and accommodations for housing and meals for them will be asked for; let us open our homes to those that come.

—*Farina News.*

MILTON, WIS.

At a meeting of the Milton Seventh Day Baptist Church, August 8, the resignation of Rev. James L. Skaggs, D. D., from the Milton pastorate was finally accepted. Doctor Skaggs is accepting a call to the pastorate of the New York City Seventh Day Baptist Church and will probably begin service there sometime in September. [Unofficially, there has come to the RECORDER office the information that the Milton

Church has extended a call to Rev. H. Eugene Davis of China, the same being extended through the Missionary Board with an invitation to the board to "advise" Doctor Davis.—EDITOR.]

A young people's camp is now in progress, for the churches of southern Wisconsin and Chicago, at Indian Heights on the west side of Lake Koshkonong.

It was arranged rather hastily under the direction of a committee appointed by the quarterly meeting at Walworth on July 23. A comfortable cottage was rented, and it is surrounded by spacious and beautiful grounds, with room for all necessary tents. Artificial lagoons are available for swimming along the margin of the lake.

One week periods were arranged: girls, August 1 to 7; boys, August 8 to 14.

Supervision is in charge of Coach and Mrs. George H. Crandall. Mrs. Milton Davis (Jessie Post) is director for the girls, and Coach Crandall will also serve as director for the boys. There are twenty-three girls out there this week. We do not know yet how many boys will go next week.

The charge to each individual is \$2.50. The quarterly meeting and interested individuals are making up the balance of expense.

The summer school which is now in its fourth week at the college, shows an increase in attendance. Though the numbers are small, the fact that there is a twenty per cent increase over last year is encouraging.

The taking up of the old floor in the gymnasium was completed before summer school by the members of the faculty who volunteered their services for that work. It is planned to begin the re-laying of the floor as soon as summer school is over. Another much needed improvement awaiting the close of summer school is the redecoration of the corridors in the main hall.

—*From Correspondence and Bulletin.*

BATTLE CREEK, MICH.

Regular services, as usual, are maintained. Rev. Edward D. Holston is supplying the pulpit during August.

Friday evening, July 22, at the "joint prayer meeting of the adults, seniors, intermediates and juniors" an interesting pro-

gram was rendered. Two features are particularly mentioned: a symposium on "Young People's Work in My Denomination," by two speakers, young people, from the Presbyterians, one each representing the Methodist Episcopal, Church of the Brethren, Baptist, Seventh Day Baptist, Waldenwoods Schools; the second feature was a pageant entitled, "The Hidden Quest," by O. G. Herbrecht, with young people representing Time, Youth, Spirit of Gain, Spirit of Pleasure, Spirit of Power, Spirit of Leadership, Spirit of the Bible, Spirit of the Training Class, Spirit of Teen-Age Conferences, and Spirit of College. One hundred fifty attended this service.

More than one hundred attended the Sabbath school picnic, August 4, at the county park.

—*From Bulletins and Correspondence.*

ALFRED, N. Y.

The meeting of the Commission of the Seventh Day Baptist General Conference will be held here at Alfred commencing on the evening of August 17.

The following are expected to be present: Mr. and Mrs. Corliss F. Randolph, Maplewood, N. J.; Mr. and Mrs. Asa F. Randolph, Plainfield, N. J.; Rev. W. D. Burdick, Rockville, R. I.; George B. Utter, Westerly, R. I.; Moses H. Van Horn, Salem, W. Va.; J. Fred Whitford, Bolivar, N. Y.; Rev. Wm. M. Simpson, Battle Creek, Mich.; Dr. A. L. Burdick, Milton, Wis.; Rev. Ralph H. Coon, Boulder, Colo.; and Courtland V. Davis, Plainfield, N. J.

—*Sun.*

ALFRED STATION, N. Y.

The Vacation Religious Day School closed on July 29, with a special service conducted by the boys and girls on Sabbath day. Thirty-nine children took part in the worship service. At the close, five young people offered themselves for baptism. The alumni banquet (graduates of the V. R. D. S.) was held at six o'clock on the evening of August 4.

CORRESPONDENT.

CHICAGO, ILL.

Among those attending the quarterly meeting of the southern Wisconsin churches at Walworth, recently, were Mrs. May Maxson, Dr. Bessie French, Miss Ina Davis, Miss Ethel Butterfield, Mr. and Mrs. How-

ard Hull, and Mr. and Mrs. Paul Ewing and children. Miss Ethel Butterfield was one of the teachers in the Vacation Bible School at Walworth, Wis.

CORRESPONDENT.

SALEM COLLEGE

The summer school of 1932 has passed swiftly and pleasantly. A number of entertaining features have been enjoyed by faculty and students but none more than the orchestra concert given by Professor A. E. Kember, assisted by Professor Clark H. Siedhoff at the piano, at the chapel hour Monday morning.

Many former music students and music lovers of the entire community were present for this occasion. Announcements had been made in the local churches and a number of people in the immediate community helped to fill the auditorium. Such a melody of sound had not been heard since commencement time. It continued for nearly an hour, but it was not too long.

Professor Kember presented a well balanced orchestra personnel of twenty-three members selected from the summer school student body. We are looking forward to other programs from the much larger group that he will assemble from the regular school year students.

REPORTER.

LITTLE GENESEE, N. Y.

During the month's intermission between pastorates our pulpit has been supplied by pastors of nearby towns, except for the last Sabbath, when one of our own members, M. R. Sanford, officiated.

The interior of the parsonage has been repainted and repapered; much of it was done by volunteers.

The prayer meetings have been in charge of the various organized classes of the Sabbath school. The Bethel class, of young married people, chose "Love," 2 Corinthians 13, as its theme. The testimony meeting was especially fine. Two special musical numbers were rendered. The Berea Class chose "Co-operation." A mixed quartet composed of those who were once leading members in the church choir sang a number of pleasing selections. It was good to hear their voices again. A vesper candlelight service preceded the prayer service, the

night the Mizpah Class took charge. This was truly a musical treat as the majority of its members are studying music either at home or at college. The theme "Peace" was effectively carried out throughout the service, even to the end when by candlelight the audience left quietly while the postlude was being played. A most helpful service was conducted by the Live Wire Class with its teacher officiating who used for discussion "Our Conception of Christ." The attendance has ranged from forty to sixty at all these prayer services.

Last Sabbath we were glad to have our new pastor, Rev. Harley Sutton, with us. After a few words of welcome by the president of the church and a response by Pastor Sutton, an inspiring sermon, "The Inner Life," was given.

CORRESPONDENT.

MARRIAGES

BOND-KENNEDY.—At the home of the bride's parents, Mr. and Mrs. Stephen Kennedy, Lost Creek, W. Va., June 29, 1932, by Rev. E. F. Loofboro, Miss Eveleen Kennedy and Paul V. Bond.

CRANDALL-BROWN.—At the Seventh Day Baptist parsonage in Farina, Ill., Sabbath morning at nine o'clock, Mr. Kenneth Crandall and Miss Kathleen Brown of Iola, Ill., Rev. C. L. Hill officiating. Kenneth is the son of Mr. and Mrs. D. P. Crandall of Farina and just recently took over a garage business in Iola; Miss Brown is a highly respected young lady of Iola and an efficient teacher in the public school of that place. The young couple left for a short trip west and following this will be at home in Iola.

KEYES-SNAIR.—Charles M. Keyes and Betty Lu Snair, at Louisville, Colo., June 13, 1932. The ceremony took place in Community church and Rev. John Van Leach officiated.

KRAMER-LANGWORTHY.—On Wednesday afternoon, at two o'clock, June 22, 1932, occurred the marriage, by Rev. J. Thornell, acting pastor of the Dodge Center Seventh Day Baptist Church, of Miss Edith A. Langworthy, twin daughter of Mr. and Mrs. U. S. Langworthy of Dodge Center, Minn., and Walter J. Kramer, son of Mr. and Mrs. Alfred Kramer of Hayfield, Minn.

POTTER-TRUMAN.—At Alfred, N. Y., July 29, 1932, by Rev. Arthur E. Main, Mr. Clayton Kenneth Potter of Rochester, N. Y., and Miss Edith McPherson Truman of Alfred.

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

PHILLIPS.—W. E. Phillips was born May 16, 1857, and died at his home in Corning, N. Y., July 18, 1932.

He was the son of Welcome R. and Lydia York Phillips and was born on Cuyler Hill, N. Y. He was educated in the De Ruyter Institute and the Cortland State Normal School. On August 22, 1883, he was married at Leonardsville to Allie A. Whitford. To them were born two children, Ruth L. and Kent Whitford, both of Corning.

For a time he taught school, then was connected with the Brookfield Courier and later purchased the Oriskany Falls News of Oriskany Falls, where he lived and edited this paper for twenty-eight years. In 1917, he retired from active business and moved to Alfred where he lived for more than a dozen years. He then, due to poor health, moved to Corning that he might be near his two children.

Wherever he lived he was actively engaged in the affairs of his community, taking an active part in all the religious and social welfare of his neighborhood. In early life he united with the church. At the time of his death he was a member of the First Alfred Church.

For some time he had been in failing health, but for some months past he had seemed better than usual, and went about his tasks with a cheerfulness that was characteristic of his philosophy of life. He died suddenly, sitting alone in his home at Corning.

He leaves his wife, two children, one grandchild, and a sister, Mrs. Etta Curran of Minoa, besides an unusually large number of friends. Funeral services were conducted from his home in Corning by the pastor of the first Methodist Church, and his body was brought to Alfred where his pastor and Dean Main conducted the burial service. He was laid to rest in the Alfred Rural Cemetery.

A. C. E.

KELLEY.—Hattie Estelle McCulloch was born in Savoy, Mass., July 5, 1859, and quietly fell asleep at her home in Riverside, Calif., July 6, 1932. She was one of three daughters born to Cornelia Haskins and Rev. Eusebius McCulloch, one of a family of First Day Adventist ministers.

In 1877, she was married to Dr. Albert Wesley Kelley at Nevada, Ohio, and later located at Battle Creek, Mich., where her husband held the chair of chemistry in the Battle Creek College for thirteen years. Subsequently he taught in Union College, Lincoln, Neb.; in Adrian College at Adrian, Mich.; in Alfred University, and in Milton College, where he was teaching at the time of his death in 1916. This gave her a wide and varied circle of friends, for she made deep and lasting friends among all who knew her.

After fifteen years at Milton, Wis., where she was a member of the Seventh Day Baptist Church, she came to Riverside, Calif., in 1923, and has resided here and at Claremont for the past nine years.

Mrs. Kelley was the mother of two boys and two girls; Mrs. E. H. Schroder of Lincoln, Neb., Virgil E. of Chicago, Albert L. and Mrs. Nela Hull of Riverside.

Words of comfort were offered by E. S. Balenger and she was laid to rest in Olivewood Cemetery, Riverside, Calif.

Sabbath School Lesson IX.—August 27, 1932

GIFTS FOR BUILDING THE TABERNACLE—Exodus 35: 4—36: 7.

Golden Text: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Proverbs 3: 9.

DAILY READINGS

August 21—Gifts for the Tabernacle. Exodus 35: 20-29.

August 22—Willing Offerings. Exodus 35: 4-19.

August 23—Consecrated Workers. Exodus 35: 30-35.

August 24—Generous Offerings. Exodus 36: 1-7.

August 25—Gifts Without Cost. 1 Chronicles 21: 18-24.

August 26—An Offering of Righteousness. Malachi 3: 1-6.

August 27—Love for God's House. Psalm 84: 1-12.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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"I TRUST MY GUIDE"

God holds the key of all unknown,
 And I am glad.
 If other hands should hold the key,
 Or if he trusted it to me,
 I might be sad.
 I feel his hand; I hear him say,
 "My help is sure."
 I cannot read his future plan,
 But this I know;
 I have the smiling of his face,
 And all the refuge of his grace,
 While here below.
 Enough. This covers all my want,
 And so I rest;
 For what I cannot see he sees,
 And in his care I sure shall be
 Forever blest.

—From Watchman-Examiner.

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