SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adama Center, N. Y., August 22-28, 1932. President—William F. Randolph, Plainfield, N. J. Vice-President—Walter L. Green, Andover, N. Y. Recording Secretary—Asa F. Randolph, Plainfield, N. J. Treasurer—J. F. Randolph, 240 West Front Street, Milton, Wis. Secretary of General Conference—James H. Goodwin, Raleigh, N. C. Secretary of General Conference for the West—Harold C. Crandall, Milton, Wis. Secretary of General Conference for the South—Richard C. Brewer, Riverside, Calif. Secretary of General Conference for the East—George R. Smith, Williamsport, Pa. Secretary of General Conference for the Northwest—H. H. Nelson, Pensacola, Fla. Secretary of General Conference for the Oregon Year—Albert L. Crandall, Astoria, Oreg. Secretary of General Conference for the California Year—Henry P. Johnson, Glendale, Calif. Secretary of General Conference for the Southwestern Year—Mrs. Harold B. Lloyd, San Antonio, Tex. The conference will meet for the regular session on the first First Day of the week in the month of August, at 2 p. m. Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—William F. Randolph, Plainfield, N. J. Secretary—William C. Hubbard, Plainfield, N. J. Treasurer—J. F. Randolph, 240 West Front Street, Milton, Wis. 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 Deceased. For further information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)


SABBATH SCHOOL BOARD

President—D. Nelson Ingle, Milton, Wis. Secretary—A. Lovelle Burdick, Janesville, Wis. Treasurer—Louis A. Bobbcock, Battle Creek, Mich. Corresponding Secretary and Recording Secretary—Mrs. Calvin Utter, Westerly, R. I. Secretary—Mrs. Calvin Utter, Westerly, R. I. Treasurer—Mrs. William M. Stillman, Seventh Day Baptist College, Plainfield, N. J.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I. Recording Secretary—George B. Uutter, 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.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y. Recording Secretary and Treasurer—Earl F. Saunders, Alfred, N. Y. Corresponding Secretary—Walter L. Green, Andover, N. Y. The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE


THE SEVENTH DAY BAPTIST EXECUTIVE COMMITTEE

Where the Home-Coming Service will be held, Tuesday morning, August 22, 1932.
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 something more 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—nor do I. But we hope it is a lasting one, this Adams Center church, for 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." The text was, "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 expectant summer, this year, a sense of the burdens has 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 passing by a church where services were being conducted. His attention was attracted by the text of the evening as it appeared in the half board, "Let hold the Lamb of God that taketh away the sin of the world." Wondering why a Baptist preacher should be preaching from such words when he had been 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 the Jews as second-class matter at home. All who can go should attend the Conference at Adams Center.

National Economy League The papers of July 27 carried news of the election of Rear Admiral Richard Evelyn Byrd, of South Pole 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 $450,000-00 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 orga-
nized force. It has the approval of Presi-
dent Hoover and of Governor Roosevelt.

The message says that there is "great need for a nation-wide and non-partisan organization to give per-
sistent attention to keeping down govern-
mental waste and non-conclusive benefits of legislation 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.

This is not just another league. It is in effect a
vigorous appeal to all 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.

The police force found itself powerless to
preserve order in the District and called upon
the federal authority for help. In the state-
ment 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
of effecting control was a short one. Only
resisting with their fists, feet, andbrickbats.
All will deplore the use of federal force, but
if misguided men will refuse to be persuaded
they must submit to it.

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 in order to improve the
President Hoover's action as
president without putting a constructive sub-
stitute in its place.

Four other recommendations are also
worthy of careful consideration: (1) The
saloon must never come back. (2) The fed-
eral government must not give up control of
these matters to the States. (3) The administra-
tion must not go into the liquor business. (4) Wine
and beer must not be exempted from the amend-
ment.

The commission found objective and rea-
sonably trustworthy proof of the industrial
benefits of prohibition. Quoting from this
it is asserted that "increased efficiency of labor, con-
sumption of blue Mondays, and decrease in in-
dustrial accidents...increases in savings,
and decrease in demands upon charitable
and social agencies."

In addition to these and other economic gains, the commission also asserted that "there is general agreement among so-
cial workers that there has been distinct im-
provement in standards of living among those
with whom such workers come in con-
tact, which must be attributed to prohibi-
tion.

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 criticism
of the amendment."

A Methodist layman visited a great cit-

ty church where a group of young people
got lost in conversation about the Lord. After
the meeting he congratulated the minister on
his service and sermon. 'But,' added
the manufacturer, 'if you were my salesman I'd
demand that you get one of these garments
on you, and then look at your appearance, voice,
and manner; your prayer, reading and logical discourse aroused my interest; you warm, wise desire for what you preached; and then--
and then you stopped, without asking me to
do something about it! In business, the im-
portant thing is to get them to sign on the
dotted line.'

There are eleven members of the Wickers-
ham Commission. Nine believed that the
saloon must never come back. (2) The fed-

eological 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 tomo-
row. 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.

'Tis no small city in which 20,000,000
one-cent stamps are sold in a single day.

Four other recommendations are also
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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 Washing-
ton has taken possession of government
property after rioting and resisting
the police.

Officials and the public have exercised a
very great 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 in-
juries. From reports of the particular area there
was referred to, but the President described
these as "ceaseless" the pressure on all govern-
mental agencies to spend more money. "No
intermittent protests," he urged. "will stymie
the tide."

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

"Armies of constructive protest, and these recruits
recruit at least one of every ten,'

"The time is ripe for vigorous action - our crisis-
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police in removing them from buildings and
nearby areas on premises that were being
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chairmanship, Admiral Byrd said:

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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-Triact Society:

Your Committee to Consider Reducing Recorder Costs, after painstaking consideration of the spirit and purpose, and after considering the respective views of the SABBATH RECORDER be reduced from thirty-two pages to twenty-four pages, of the same size as at present, printed on high-quality, 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 the minutes of the 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. Randolf announced that, pursuant to previous action of the board upon the request of the treasurer, a bond had been purchased for the treasurer in the amount of $10,000. The bond was purchased from the First National Bank of 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 Westerly, R. I., Sunday, July 17, 1932.

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


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

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

\[\text{Corrected copy of CORRESPONDING SECRETARY'S REPORT}^{1}\]

1 As corresponding secretary I report that following the last board meeting I went to New York to meet Donnelly and lead a conference with him over affairs in troubled China, from which he had recently come to begin his furlough. Following this I spent a considerable time in the West, during which I had a conference with national leaders. In prayer for leaders, was with the church in Nortonville, Kan., one week-end, attended the Pacific Coast Convention of African Caldfiel, and spent one Sabbath with our church in Los Angeles, visited many Sabbaths keepers in southern California, and held numerous conferences. On my return trip I visited our church in Boulder, preaching for it once and participating in the dedication of a church in Denver. Since returning I have attended the Eastern 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.

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

G. Karl Stillman, Treasurer.

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

GENERAL FUND

Receives

Balance on hand April 1, 1932 $4,094.48
Mission Board income for April................... $4,498.71
Permanent Fund income.......................... 920.71
Outward Movement................................. 1,183.00
Interest............................................ 720.00
For debt.......................................... 202.81
For home field................................... 60.00
For Jamaica........................................ 25.00
For foreign missions............................. 12.00
For General support.............................. 513.00
Special contribution to Miriam Shaw.............. 27.50

Total.............................................. $7,147.29

Disbursements

Corresponding secretary, traveling expenses, clerk hire, supplies, etc. $906.33
General missionaires and traveling expenses........ 748.33
Churches and pastors................................ 1,103.00
Holland field....................................... 2,094.87
Holland field....................................... 204.94
Holland field....................................... 297.00
Holland field....................................... 62.00
Treasurer's expenses................................ 60.00

Total.............................................. $5,597.34

Net indebtedness April 1, 1932 $2,549.95
Net indebtedness July 1, 1932 $2,951.98

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

The nineteenth 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 treasurer be 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 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 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, for the last 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 have been contributed to a special meeting of the board to be called by the president.

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

THE SABBATH RECORDER

Interest on loans ..... 640.95
Half of tax Minneapolis lot ..... 200.00
Commission on salaries ..... 21.23
Endowment fund ..... 120.00
Special contributions to Miriam Shaw ..... 214.25
Balance on hand July 1, 1932 $7,147.29
its own property; therefore, voted that the proper officers of this society be and are hereby authorized 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 Masonic Society deed the church property to Wakenaam, British Guiana, to that church.

Voted that the president appoint a committee of five to inspect the records of the society, a search of the records of the board has been made, and nothing has been found by which any of the committees any authority to act for the board; this authority is only in the hands of the corresponding secretary, except in certain instances when committees have had specific duties assigned to them for certain specified purposes with power to act.

Voted that the reduction of the budget of 1932 for the last six months of the year be submitted to the general 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 C. 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,
for the year with
The Seventh Day Baptist Missionary Society

GENERAL FUND

In presenting this annual report, introduction is adduced to the fact that during the year two individuals have served as treasurer of the society being in office from October 18, 1931. Prior to this time, in accordance with the rules of the society, the same auditor of the society, of which I was one, was voted to have the records of the society audited by myself, Sut-

SABBATH RECORDER

SPECIAL PERMANENT ITEMS

Amount on hand July 1, 1931  
$ 33.43  
Interest July 1, 1931  
$ 1.67

GEO. B. UTTER,  
Recording Secretary.
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 18:11.

If we are to be a living remembrance of the miracles and kindness of our faith, then we must have a series of stories in Religion and Good Health. These themes which we have studied include 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 deep interest, and I hope that 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 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. He was put in chains, 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 the adversity which he must keep, and which adversity does not forget," says Posdick. 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 finds 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. "Is it 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." When a soul leaves its physical habitation, it should be attributed to spiritual sin rather than to the inevitable result of living in a physical body that 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 vividly conscious of their deep interest, and I hope that the power of faith, and use that power, then this series has not been in vain. The future is vividly conscious of their deep interest, and I hope that the power of faith, and use that power, then this series has not been in vain.

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EMERGENCIES AND THE INEVITABLE

In advance — not by always looking for trouble, and not by worry — but by intelligently recognizing the fact that trouble is sure to be an inevitable part of life, as well as spiritual preparation as will enable us to meet it with calm faith. When Ole Bull was giving a concert in Munich, someone related in the Wirth, he sent for his string broke, but he went right on, finishing on three strings. Long before that concert he had prepared for disaster by the perfections of his instrument.

So by faith and prayer, by learning to live without anxiety and overcoming our fears, we can gain something of mastery over ourselves so that the real emergencies arise we may be victorious, not vanquished. For in emergencies of 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 and went about her work. In a short time she was taken with a strange sickness and pain; the family called the doctor and worked over her to relieve the suffering, and she said it meant an operation, but we would wait a couple of hours just to see how she did. Then the value of faith began to be very apparent, for 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 out. She was not done for as soon as she was called 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's saying people are praying people." With this simple faith she was taken to the operating room. She came out from under the anesthesia, without pain, 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." The 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 without 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 time to time it is a triumph. Let us look at the inevitable through the words of Henry Steevan Coffin.

"There 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 we meet them? One finds a supreme instance of the word in Genesis. He does not blindly accept the cross, even at the eleventh hour, when he seemed to have reached a conclusion, saying, 'The youth is yours, As it as yours.' But 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 quotes 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 prayed: '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 a quarry slave at night scourged to his dungeon. Others set their teeth and summon up their resolve and grimly go through with it as he met his disaster and sorrows, seems more a stoic than a Christian. When Lady Scott lay dying, she quoted from Shakespeare: Are these thy troth? Then, love, 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 sporting mean, that there is as of the face, refusing the narcotic at Calvary provided by human feeling. He will 'taste the whole of it. He utters no word of com-
THE SABBATH RECORDER

QUALITIES OF A CHRISTIAN

Christian Endeavor Topic for Sabbath Day, August 20, 1932

Our Church in Other Lands

Intermediate Topic

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

Sunday—Love (1 Cor. 13: 1-7)
Monday—Joy (Rom. 14: 17)
Tuesday—Teaching (1 Thess. 1: 5-10)
Wednesday—Winning a foreigner (Acts 8: 26-35)
Thursday—Healing (Mark 16: 14-16)
Friday—Healing (Mark 16: 17-20)
Saturday—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.

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 to try your faith, your faith will be increased. Give this to your children. This is the spirit which will cause an nation to be like Christ in all things—gentle, as he was gentle; as he was good; truthful, as he was truthful. Jesus himself set up a standard, “If this shall all men know that ye are my disciples, if they love one to another” (John 13: 35).

The secret of a victorious life is kindness. In Matthew 5: 16, we find a very definite warning against our liking for the wicked. 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 we may never doubt the gospel according to us.

Young People’s Work

REV. CLIFFORD A. BEEBE

MARVELL, ARK.

Contributing Editor

by Lillian Bottoms

There are many qualities that should be seen in a Christian. Let us take into consideration a few of these qualities of it. 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 enough to walk 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; as he was good; truthful, as he was truthful. Jesus himself set up a standard, “If this shall all men know that ye are my disciples, if they love one to another” (John 13: 35). The secret of a victorious life is kindness. In Matthew 5: 16, we find a very definite warning against our liking for the wicked. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

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CHILDREN’S PAGE

by Mrs. Nettie Crandall

Junior Christian Endeavor Supervisor

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 stood up 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.” So, 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: “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 a pair of shoes. When she arrived home, she hopped into an ash can that was just outside the florist’s shop. On top of the can was a little plant. Aunt Betsy planted 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 the old shoes he found a new pair. I cannot tell you how happy Bobby was. 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 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 saw a plant that bloomed. Aunt Betsy 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 the White Flower of Happiness was to bring it to him so that he might raise many other plants. So she hurried with her measuring 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 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 had the plant. So the boys and girls and men and women in the kingdom learned to love the White Flower of Happiness and learned to make it grow.
WHAT WAS THE MATTER?

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

"What is the matter?" in great surprise, The daintly maiden puzzled cried. "Now what has happened to so excited 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 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 twittered at top as if to see What could be all 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 a window wide And looking up and down, she cried, "This time I'll find what this can be; It's something in the air." 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, Little screech-oaks between. Not bothered at all by the hullabaloo, Perhaps he thought it was too low. All day he sat in his coy nook; The maiden often went to look, And likewise her bantam fowl 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

When night time came the owl flew away For night you know is his working day. He seeks his food with a goodly deep; What would they do if they should peep, They would make a 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!" As if they didn't know what to do. Again they flew up to the window blind, I'll know when I hear a great hullabaloo From jays who like to snatch up all I think. "My little owl blink down at me;"—From "Our Dumb Animals."—Adapted into rhyme by M. N. G.

DEAR BOYS AND GIRLS;

I am still anxiously looking for your good letters.

THE SABBATH RECORDER

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

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MR. BABSON SPEAKING

(Courtesy of "Christian Endeavor World")

It is 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 calamaty of debts, he explains, has overcome commercial and national prosperity; 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 developed inefficiency, dishonesty, extravagance, and a desire to get something for nothing. It is these forces of unrighteousness, developing in a period of inflation, that induce people to 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 depression."

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 worth which is now being taken. "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 poutie 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 manufacturing, 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 will require more emphasis on religious education, which Mr. Babson comments as one cure for the depression because it will cause people to render better service and to do justly.

Sacrifice selling of goods, securities, and property has been due to the calamity of corporate and individual debts, lighted in the days of inflation, says Mr. Babson, but now responsible for most of the business troubles today. "One of the facts which 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 rehabilitation," he concludes.

Naming waste as the third cause of depression, Mr. Babson calls on young people and especially college graduates to put their time to the measure of other men. "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 month. 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. In the best of homes fifty or sixty years. If I use it in lowering a highway grade or developing

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 Layr, Chap- mont. Benjamin Franklin and had helped the col- onists. James de Layr Chamont built roads, wharves, and bridges, and it was he
THE SABBATH RECORDER

who started the Jefferson County Fair. Several villages and towns bear his family name-Brown, 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. In Bonaparte, where once he floated in gondola 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 Chau-mont'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 Chau-mont was built by the same man.

John La Farge built one of the most splen did houses in New York, beautifully furn ished, surrounded by a veritable park. One wing of this still stands, not far from La fargeville.

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 to America. 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, it 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.

The dreams of these builders for a New France did not materialize. 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, it 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.

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 help in other ways. The thought came to me this beautiful Sabbath morning, how do our people know that we are interested? Hence this letter. Perhaps many 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 attend ing church at the First Day Baptist and our boy helps in the Sunday school and young people's meetings. I have been criti cised by some for encouraging him in doing so, as he is only eighteen and of course easily influenced. However, it seems to me that is better than church privileges. He is not just a boy, but he 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

THOll! R OR FREE?

BY PRESIDENT PAUL E. FITTSWORTH

(Haecalaculum Sermon at Washington College. June 5, 1932)


When for seven agonizing years George Washington stood 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 political protest and a sentiment 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, be fore the law.

In that now far-away eighteen century, the world was ripe for political revolt. Washington's spirit found a torch to incend 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 destroy which they left. In South America Simón Bolívar, following Washington's example, inspired a revolt which, flaming from the Rio Grande to Cape Horn, destroyed Spain's dominion over its western empire, swelling 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 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 the country, and the governments in our Central and South America were strangling in this way for an eventual republic. In Italy, under Garibaldi, it consolidated the disunited states, languishing under foreign despotism, into substantial national unity.

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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. For it is not often that only one of all his self-assumptions, his attempts to come to himself, to achieve his true dignity as a human being. There are other chapters in this liberation story which deal, for instance, with the herculean struggle for freedom of person or with the equally thrilling fight for liberty of conscience.

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Up until two years ago we thought we were strangling Old Man Poverty. We have been told by some we should 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 stu pid and untutored are not their own masters, but slaves, above other men, to envy and longing, to a country and storms of passion. The founders of America recognized what ignorance would do to a free state resting on an unenlight ened citizenry. As pioneer outposts against this enemy, they set up institutions like Washington College and, to strengthen the nation, their states established the free public school system. But the fight against ignorance won hotter; it is really only nicely begun. It is on everywhere to insure a life 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 re crudesence of the ugly thing which in me dieval times used the torture chamber and the stake, and conformism of opinion. Even in free America the battle for liberty of opinion is not won.

The list of liberties we must win is long and formidable. We must win through this all too mechanized civilization, shackled both physically and spiritually to the Frankenstein monster, 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. For it is not often that only one of all his self-assumptions, his attempts to come to himself, to achieve his true dignity as a human being. There are other chapters in this liberation story which deal, for instance, with the herculean struggle for freedom of person or with the equally thrilling fight for liberty of conscience.

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Some 5,000 years ago, the desert peoples of the Near East had evolved a society that was organized around the concept of the clan. The clan was a group of related families who lived in a particular area and shared a common language, culture, and religion. The clan was the basic unit of society, and it provided a sense of community and belonging for its members. The clan was also responsible for the organization and protection of the land. The clan chief was the leader of the clan and was responsible for making decisions about the welfare of the clan and its members. The clan chief was also responsible for ensuring that the laws of the clan were obeyed.

In the ancient world, the clan was the basic unit of society and played an important role in the organization and protection of the land. The clan chief was the leader of the clan and was responsible for making decisions about the welfare of the clan and its members. The clan was also responsible for the organization and protection of the land. The clan chief was also responsible for ensuring that the laws of the clan were obeyed.

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CENTENNIAL CELEBRATION MIDDLE ISLAND CHURCH

BY REV. EMMET 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 accompanied by written messages. Those who came as guests from other places are: Mr. Will Williams of Catlettsburg, Ky.; Rev. William L. Davis and S. A. Ford of Salemsville, Pa.; Mr. and Mrs. John J. Davis, Mrs. Emma Davis, and Mr. Hobert Davis of Clarksburg, W. Va.; Mr. and Mrs. 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. Wilbur Davis, Rev. and Mrs. G. H. F. Randolph, former pastors of this church; and Rev. Hacley 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. F. Ford, Sistersville; Mrs. Ella Lily, Daytona Beach, Fla.; Mr. Henry M. McWhorter, Jackson Center, Ohio; Mrs. Kizziah Noble, Laurelville, Ohio, a daughter of prominent members of this church; "Uncle" Amaaziah Bee; Mr. E. F. Randolph of Staten Island, N. Y.; and Dr. Corliss F. Randolph of Maplewood, N. J., president of General Conference.

The entire day was enjoyed 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 to the church at large. 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 pastorate.

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 characters 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.

Deputy, N. Y.

Susie M. Burdick arrived home the last of the week from an 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 back, 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. Bener, who is well known in Alfred, a graduate from the university, and a one-time employee of the Sun office. Cliff seems to have gone into religious work.

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 will be.

The Madison, N. J., Eagle, in speaking of the Vacation Church school to be held at Madison, has this to say concerning one of the teachers: "The school has been fortunate in se­curing Mrs. Lawrence Danckert, a capable artist and sculptress, who will direct the art classes. The school of art, though the study of the mountains will be the building of Madison in miniature as a model city. Mrs. Danck­ert will be better known in Alfred as Miss Margaret Prentice, daughter of Mrs. Lillie Prentice of this village.

—The Sun.
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 "Mound Lawn" on the Hudson under the direction of "Christian Herald and Children's Home." The children contributed $2.03 at the assembly periods that was 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 then returned to the children.

The supervisor wishes to express his appreciation of the hearty co-operation of teachers and pupils for making the 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 Lutheran Church, Churchville, the Methodist Episcopal Church of New London, and the Verona Seventh Day Baptist Church). Miss Sylvia Beock was supervisor assisted by the following teaching staff: The Misses Hazel Stellwagen and Aura Belle, Mrs. N. 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 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 wholeheartedly with the planning 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 service sermon preached by Rev. E. C. Sisson, 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 children. Mrs. Simpson is 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 in 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 was greatly edified when I read an editorial in the "Weekly" to the effect that "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, microscopically small as we consider the cosmos or as we consider the person, 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 a world-wide movement as the Federal Council of the Churches of Christ in America, the World Alliance for the Promotion of International goodwill 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.

"Alfred, y.'

Sabbath School Lesson VIII.—August 20, 1832

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.

Randolph's Puzzling Picture Puzzles

LEWIS F. RANDOLPH,
ASHWAY, R. I.

Our jig-saw puzzles are interesting and fascinating for both young and old. Fine for home recreation and for entertaining your guests and friends at parties and social gatherings. A wonderful amusement for shut-ins, invalids, and children. Great for purchase for birthday and Christmas gifts. Good picture subjects. Attractively boxed.

Allow a few days for the manufacture of any Puzzle ordered. A limited number carried in stock.

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

For RENT.—November 1. Farm of 101 Acres with small home and barn. Mode of payment: Reasonable terms. Write R. A. Williams, Brookfield, N. Y.

Legal Notice: Notice of sale for debts due to Miss Ursula Oliver, of special interest to young people, but containing no statements concerning the health of those of their persons and such other information as may be given, without cost, to those who may be interested to hear about it. To be read on the 17th day of August, A.D. 1932, at 11 o'clock A.M. at the Ashaway Church.


A strictly reliable lady or gentleman is desired to take orders and carry them as follows: "Randolph's Puzzling Picture Puzzles," at a commission basis. Full or part time. If interested, write stating age and any selling experience, and further information will be forwarded.

LEWIS F. RANDOLPH,
ASHWAY, R. I.

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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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Recording Secretary—Paul C. Goodwin, Torrington, Conn.
Secretary—Herbert M. Randolph, New York, N. Y.
Treasurer of General Conference—James H. Coon, Milton, Wis.
Treasurer of General Conference—Harold R. Crandall, 116 Main Street, Westerly, R. I.

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President—William M. Stillman, Plainfield, N. J.
Secretary—Charles E. Hudson, Wis.
Recording Secretary—George B. Utter, Westerly, R. I.
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Recording Secretary and Treasurer—Karl F. Saunders, Alfred Stationy, N. Y.
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The regular meetings are held on the third First Day of the month, in the month of June in the Whitford Memorial Hall, Milton College, Milton, Wis.

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Secretary—Mrs. Harry M. Pierce, Riverdale, N. Y.
Mobilizing the Dry Forces

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