SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

Recording Secretary—Paul Cornell, New York, N. Y.

Organizing Committee—Mrs. H. L. Post, Bellevue, Calif.; Frederick W. Davis, Plainfield, N. J.; James W. Van Horn, Salem, W. Va.

Trustees of General Conference—James H. Coon, Milton, Wis.; President; Harold R. Crandall, 118 Main Street, Westerly, R. I.; Mrs. William M. Simmons, Battle Creek, Mich.

The seventh field, held the second First Day of the month at Plainfield, N. J., the second First of each month, at 2 p.m.

THE SEVENTH DAY BAPTIST MISIONARY SOCIETY

Present—Clayton A. Burdick, Weyers, R. I.; Corresponding Secretary—William L. Burdick, Ada, Calif.; Treasurer—Mrs. H. L. Brewer, Salem, N. J.; Secretary—Mrs. H. L. Brewer, Salem, N. J.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar W. Ormsby, Salem, W. Va.

Corresponding Secretary—Miss Lotta M. Bond, Lost Creek, W. Va.

Recording Secretary—Mrs. Oris A. Studer, Salem, W. Va.


ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Plainfield, N. J.

Central—Mrs. J. B. Booth, Marblehead, Ohio, N. Y.

Western—Mrs. Alva L. Davis, Venona, N. Y.

Northern—Mrs. C. E. Beam, Plainfield, N. J.

Southern—Miss Mary L. Davis, Flint, Mich.

Southwestern—Mrs. Nancy Davis Smith, Pekin, Ark.

Eastern Union—Mrs. C. B. Utter, Westerly, R. I.

Washington Union—Mrs. Cyril A. McRitchie, Washing- ton, D. C.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

Treasurer—Mrs. William M. Simmons, Plainfield, N. J.


The President-Corliss F. Crandall, Maplewood, N. J.; President—Edgar W. Ormsby, Salem, W. Va.; Trustee—Mrs. William M. Simmons, Battle Creek, Mich.

REGULAR MEETING OF THE BOARD

At the Memorial Hall of Milton College, Milton, Wis., on the first First Day of each month, at 2 p.m.
small appropriation to churches in Iowa, Arkansas, and elsewhere, where, 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 regularization of 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, 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, awakened to the disastrous consequences confronting all concerned, they will, we feel sure, respond and balance the budget with them regular offerings. Charity may begin at home, but it ought not to remain there. Seventh Day Baptists must realize that the wage 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 realize the situation, the need of sacrifice on the part of all, they will meet the demands of stern necessity.

Seventh Day Baptists are getting ready to take Adams Center by friendly storm. Members of the Commission are looking for or are interested in—but they vary greatly in their ability to draw out of one who discovered qualifications to praise. Preacher—Awake Listen to the auctioneer as he “cries” his sale. He praises the worth of his goods. Heawakens the interest of the bidder. He studies their faces. He appeals to their emotions. He puts himself wholeheartedly into the task—to make a sale. The talk of the worthy sale. Mr. Shillito, or keeps his wireless forever speaking. He must gather his friends around for 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 realize the situation, the need of sacrifice on the part of all, they will meet the demands of stern necessity.

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The average actor practices hours every week simply for the footlights. Why should not the preacher—with a more crucial revelation we read severe indictment—"I have somewhat against thee, because thou hast lost thy first love." If the great truths of the Bible have become our me­morial values? Perhaps it is a loss of the sense of the Sabbath, 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. These promises are 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; millions men returning to work at once; disappearance of the gangster; no more crime; no more speakeasies; no moreunkenness; no more depression; no more drinking; no more troubles anywhere, anywhere, everywhere; rehabilitation of youth; and the million-year millennium. We do not think beer will be legalized, but in case we are mistaken we want these promises kept in a conspicuous place.

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.

"FOUR KINGS, NOT DRY'S, 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. The great aim is and must continue to be to give the gospel of Christ to all men everywhere as the only means of escape from the crushing burden that you did not share—"That wounded spirit that you did not cheer, That call to service that you did not hear, That restraining hand that you did not bring, To the one sorely smitten by the tempter's sting:"

George D. Gelwicks,

in Methodist-Protestant Recorder.

United people who moved to the city. Statistics of the Department of Commerce show that the population increased 1,472,000 during the year. But while the farms for towns and cities, while 1,099,000 moved out to the farms, only 622,000 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, before the recent Democratic Convention, said: "If you wish to bring the social gospel into contempt, repeal the Eighteenth Amendment. Repeal would be a concession to the underworld. Repeal gives notice to every gangster, every racketeer, every kidnapper 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 who labored and wept,
That path of helpfulness you did not seek—
Ye did it not unto Me.

That wounded spirit that you did not cheer,
When you 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.

SHELL WE COMBINE SOME OF OUR BOARDS?

BY REV. WILLIAM M. SIMPSON

1. 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. Thus the Sunday school movement, which was more or less outside the church with its separate officers, budget, and allegiance. It was something of a program society will work at once; disappearance of the gangster; no more crime; no more speakeasies; no moreunkenness; no more depression; no more drinking; no more troubles anywhere, anywhere, everywhere; rehabilitation of youth; and the million-year 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 35,203,392, 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 respectively. The United States still leads with 25,986,353 registrations, which is 71,045 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., was nominated for Vice-President. Mr. Upshaw served four terms in Congress as a Democrat, and was noted for his uncompromising stand against liquor legisla­tion. In 1928 he supported Herbert Hoover against Alfred E. Smith. This is the first time he has been affiliated with the Prohibition Party. If he is successful in his campaign, he will be the first to enter the Democratic fold in the present campaign. The standing figure should agree to lead a third-party fight against the Church's neglect of its teaching function.

About fifty years ago young people's societies were springing up in various forms. The Sunday school had not balanced its instructional program with an adequate activities program. More recently we have seen protests that perhaps this is training as it should in worship and community service. Meanwhile other organizations, a Boy Scouts, Young Men's Christian Association, missionary, and reformation 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 programs. The question then arises, "What can we do to construct 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 ex­pessional 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, each with its own aims and finds its offering not respected, who is to blame?

A few years ago leaders in the Presbyterian Church were experimenting in courses that would afford a comprehensive curriculum of instruction which is definitely related to the program of expression of exper­tional activities. This was done first in the lower grades; and just now a three-year cycle for intermediates and seniors has 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
that out of all these may grow some form of community service? As a denomination we are proving to ourselves, we are proving to the world, that we are ready 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 Missionary 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 Sackets Harbor on Lake Ontario; this little village played a prominent part in United States history, besides being at one time the largest shipbuilding center in the United States.

We find Sackets Harbor mentioned for the first time in history in the year 1808, when Captain William Bennett with a company of artillerists and a piece of ordnance were landed on shore at one time the largest shipbuilding center in the United States.

The town was defended by Colonel Bellinger's drafted militia, and the brig, Oswego, which was stationed there. Guns from the brig were landed on shore, and these with the aid of the "Old Sow" (a thirty-two gun warship) were landed on shore at one time the largest shipbuilding center in the United States.

Again on May 29, 1813, a battle was fought on the land lying between Sackets Harbor and Oneida. Although 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 memorial tablet.

Two years ago in June the same organization placed three memorial tablets along the shore roads to mark the "Cable Route," along which the cable was completed 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 Ellsbug, as approach to Sackets Harbor from the lake was made impossible by the British fleet lying before the town.

The United States government, having found the Harbor is a strong strategie 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 the Army of the Republic in every war since it was established. Many famous men have come and gone at the barracks, and are still coming and going at the barracks, but always there remains the old battlefield, and the "Old Sow" to thrill visitors with their silent testimony of days long gone by.

MISSIONS

REV. WILLIAM L. BURDICK, ARBAYWAY, 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 the Committee of the Board, by the 7th, 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 following items: Missions, home and foreign society, supply, 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 board have warned the board that they no longer are willing to grant loans to the board unless it begins to reduce its deficit. This 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 Missionary Board's work.
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. The time was that we hoped many would come from the different parts of the island, and that we would have a fine 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 conference 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 hope they will keep hearing echoes of the conference. The very best part of it all was, that all of us felt that our spirits were fired and enlivened, and the definite leading of the Lord Jesus Christ throughout every meeting, devotional or business.

On Friday, May 14, 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 in our young people, and is being used for God in a great way.

There was a splendid choir, local, which was led by Brother Finn, who has given a real service in music leadership in the Kingston church. Special music for the conference was planned for Brother Brown, and there was no better changed for 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 Bowenville 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 bunting and fastened to a background of red felt, very neatly made and a real addition to the decorations of the platform and greenery, which had been so artistically designed by Miss Mes-sias, a regular attendant of our church services, and made such an 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. Ed-wards preached a splendid sermon on God's Pastor and moved smoothly, with a glorious outlook for the future work on the island, and a commit-tee was appointed to discuss tracts suitable to Jamaica. The evening service, in which there was an open discussion about the future work on the island, and a commit-tee was appointed to discuss tracts suitable to Jamaica.

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 de-veloped.

At four o'clock, the young people again met in special session, and were led by Brother Brown in a splendid Christian Endeavor ex-pert, 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." I was given to them by Mrs. Hargis, and cannot help but credit the money for their capable way, though with little training. A testi-monial meeting was open to all at the close of the 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 done in the homeland. The last business session 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 on the subject, he has a good voice, and of great value to our work here, for he has a winning personality. At the close of the conference Mr. Chinn and Mr. Connolly gave reports, very interesting and vital. Two 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. M. and wife of Riverside, and expect them to be a "committee of one" to carry our love and greetings back to you 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 of 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

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THE SABBATH RECORDER

Gentry .................................................. $65.00
Hammond .................................................. $60.00
Hebron, First ........................................ $12.00
Hebron, Second ....................................... $12.00
Hopkinson, First ...................................... $6.00
Hopkinson, Second .................................... $6.00
Independence .......................................... $5.98
Jackson Center ....................................... $5.98
Little Prairie ....................................... $20.88
Los Angeles .......................................... $20.88
Lonesome ............................................. $16.08
Martho ............................................... $68.22
Middle Island ...................................... $208.45
Milton ............................................... $4.00
Milton Junction .................................... $4.00
New Auburn .......................................... $27.00
New York City ....................................... $27.00
North Lorp ......................................... $11.20
Nortonville ......................................... $11.20
Pawcatuck ........................................... $250.00
Piscataway .......................................... $250.00
Plainfield .......................................... $27.00
Portville .......................................... $27.00
Richburg ........................................... $27.00
Richie ............................................... $27.00
Riverside ......................................... $27.00
Rocke .............................................. $27.00
Rockville .......................................... $27.00
Christian Endeavor society, ........................ $12.30
special ............................................. $12.30
Salah .............................................. $39.00
Salem .............................................. $39.00
Savannah .......................................... $39.00
Scio ............................................... $39.00
Shiloh Sabbath school .............................. $39.00
Stonefort .......................................... $39.00
Syracuse ........................................... $39.00
Tampa .............................................. $39.00
Walworth .......................................... $39.00
Washington ......................................... $39.00
Waterford Christian Endeavor society, ............... $3.00
special ............................................. $3.00
Wellsville ....................................... $3.00
Western ............................................ $3.00
Welton ............................................. $3.00
West Edmund ....................................... $3.00
White Cloud ......................................... $3.00
Individuals ........................................ $8.50
John and Thora Blake, special ................. $8.50
J. A. Hardy, special ................................ $8.50
31.00
Southeastern Association ....................... $30.26
Interest ............................................. $30.26
$756.52
Budget ........................................... $756.52
Special ........................................... $756.52
$651.00

118 Main Street, Woman's Board, Riverside, August 1, 1932.

HAROLD R. CRANDALL, Treasurer.

WOMAN'S WORK

MRS. ALBERTA DAVIS RATHON
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—"Children, 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 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 when the whole family has regular school 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 church school classes.

Let me quote a paragraph from the SABBATH Recorder of October 19, 1931. In the editorial written by Rev. H. C. Van Rooin he says: "Dr. John White says: 'The soil from which preachers grow is the home. That 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-
powerful, militant dry army can we hope to not much time before the fall elections, so time and money are needed. There is win this fight. Every army.

For Breg, director of activities for the Allied Forces, who are now conducting an intensive summer program. The Allied Forces, who are now conducting a strenuous new campaign of organization and enrollment, have issued this week to all reported New York offices, an appeal for active co-operation and financial aid in carrying out a gigantic new schedule of activities, preparatory to an intensive fall program preceding the general elections. All friends of prohibition, members of Allied Citizens units, Allied Youth councils, and related organizations 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 himself to this fight must do his share 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 an 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, and their summer camps 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.

“We are working to organize the millions of dry voters who have not yet been reached, in all the states,” says Mr. Breg. 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 go out and vote.”

Hundreds of local units of Allied Citizens and Allied Youth, comprising a signed enrollment of a million and a half, have been reported to headquarters and other leaders throughout the country. If leaders in all these units will increase their efforts now in the work of enrollment 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 himself to this fight must do his share 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.

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“The nation's sentiment for prohibition has been vastly stimulated through the work of the Allied Forces,” says Mr. Breg. Breg, director of activities for the Allied Forces. “Only through organization of a powerful, militant dry army can we hope to turn a large number of the poor into their ranks, but it does not have to adopt their eccentricities and extravagances to reach the poor; but it does need to adopt these two essentials. (1 Cor. 3: 1-7) (17)

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, and given his wealth to the church. He has paid liberally for his church, has entertained the wealthy members of his church, not enjoying the degrading associations, have done their best to root him out and break up his mission work. I wonder how they would welcome the poor Carpenter of Nazareth? One astounding result of the unchristlike attitude of many churches is 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.

The present campaign, if carried out as planned, may win America. May the friends of prohibition see it through to a triumphant finish!"
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 within him, will be an active and sincere friend of those less fortunate, financially or socially. It will be as true then as it was when its greatest glory is one with its Master’s, “To the poor the gospel is preached.”

LONGER READINGS
Sunday—Man-power (2 Chron. 2: 17, 18)
Monday—Artistic skill (1 Kings 5: 14-15)
Tuesday—Religion (John 4: 22)
Wednesday—Three boys waiting to get his done because he was not very particular about it... (Job 4: 19)
Thursday—Law (Rom. 13: 1-5)
Friday—Senior (Jer. 9: 2)
Saturday—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

Ours was a happy day for the Sabbath.

DAVID’S HONESTNESS WINS
Mr. Blake had the only hardware store in Pennfield. One day he decided that he didn’t need more nails, so he put an advertisement in the local paper for a boy. The next morning when he went to the store... (John 8: 46)

OUR LETTER EXCHANGE
Dear Mrs. Greene:

David,” said Mr. Blake, “you have earned the job. I want a boy that I can trust. There was a dime in each box... (John 3: 26)

Dear Adams Center Girls:

I was very happy to receive your nice friendship letter and hope to receive many more letters from you, both individual and partnership letters like this. It surely was a delightful one to me. As my Recorder writers seem to be taking a vacation—oh, the vacation which I am 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.

DEAR ADAMS CENTER:... (John 16: 23, 24)

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 two in the evening. 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 like. 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.

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 two in the evening. 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.

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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.

Leonardville, N. Y.,

July 31, 1932.

Dear Esthers 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 heard 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.
THE SABBATH RECORDER

We have two additions to our family since last Wednesday — two little sisters, June and Dorothy. "Dorothy" children from Brooklyn, N. Y. They think Andover is a pretty good place to spend a two weeks vacation, away from the heat and crowd of the Commerative district. This is the seventh summer June has been with us and Dorothy's second. June is eleven, while 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 there. Therefore, the old Board sat 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 told me 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, issued its platform adopted by the convention.

We are opposed to repeal. We are opposed to the submission of any mode of modification proposal which would destroy or weaken national prohibition. The prohibition forces of the nation will, to the full extent 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 the 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 and force 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, reenactment of outdated laws and 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 the Eighteenth Amendment unchanged or adopt a substitute permitting the several states to legalize the sale of intoxicants as their citizens may permitting the several states to legalize the sale of intoxicants as their citizens may. It declares that装配 the people to vote for any such submission.

We agree to this plank.

The platform plank on the Eighteenth Amendment 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 urges the immediate substitution 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 from the influence of unprincipled politicians.

In this emergency we urge the friends of the Eighteenth Amendment, to co-operate with others for common ends. We work for the Eighteenth Amendment in its entirety from the Constitution 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 urges the immediate substitution 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.

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 as foreign to myself") is true of him in his 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 one's own; to carry the keys of the world's secret in one's pocket, and feel its resources behind one in whatever task he undertakes; to make hosts of friends among all men of one's own age who are to be leaders in all walks of life; to lose oneself in generous enthusiasms, and unite with all who share the cause.

Professor Royce reminds us that the real person is characterized not only by his spiritual longitude, latitude, and altitude but also by his intensity. The personal self, which would benefit the community and the world, he asserts, is the only path to complete self-realization, to complete one's self.

Even a superficial observation of life proves that socially we are not self-producers — you remember the history of the self-producer 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 multidimensional influences upon us, at times like a cloudburst.
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. At any rate, therefore, that your life and mine lie inextricably embedded in the human strata called society. As society now forms itself along, so you move forward, we carry it along. No man lives unto himself nor dieth unto himself. Independence of this relationship with its consequences, 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 moves forward, it carries us along. As we live, as we ride forever, seeking after God.

For In Washington been reared in a Hopi pueblo.

The star of an unconquerable praise:

But this organic social quality of our unique abilities, of an invisible but a very real world; it constitutes no mere "cog-of-a-machine" relationship.

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 dole, but in my eyes
The star of an unconquerable praise:

So in my soul one hope forever sings:
That at the western corner of the road
My eyes may look on him.

And so we come to ourselves by achiev-

ing, 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 make 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 fetting 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; Congress demonstrates vividly that the individual's first quest. 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 even know 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 drift with the wind's 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 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 go anywhere 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 navigating and managing your ship, by the control of and co-operation with your crew, and by following your sailing orders you are free to move in the wide sea.

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 doesn't fly homing pigeon. It isn't flying anywhere, 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 the interpreter talk a foreign tongue until he knows grammar and vocabulary?

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; Congress demonstrates vividly that the individual's first quest. How can the interpreter talk a foreign tongue until he knows grammar and vocabulary?

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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 non-descript soldiery against the crack British troops to give freedom to thirteen disunited, contentious states.

Prudence probably whispered in his ear much to the effect of, "When you go wrong, you go wrong at once." But to himself, 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 non-descript soldiery against the crack British troops to give freedom to thirteen disunited, contentious states.

The presentation at the church last Sabbath morning was through the Spirit. 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 made good progress in the knowledge of the Bible. The songs and prayers, the memory work, and the little play which came off that morning was 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 with a singing class for young people, was attended by about twenty-five and closed in only one 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.

The theme of the Vacation Religious Day 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.

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 his work there sometime in September. Unofficially, there has come to the Recorder the office information that the Milton Church has extended a call to Rev. H. Eugene Davis of China, the same being extended through the Board of Foreign Missions.

---From Correspondence and Bulletin.

CHICAGO, Ill.

Among those attending the quarterly meeting of the southern Wisconsin churches at Plainfield, N. J., on Friday evening, July 23, were Mrs. May Madison, Rev. Mr. and Mrs. Asa Randolph, Maplewood, N. J.; Mr. and Mrs. A. F. Randol, Plainfield, N. J.; Rev. W. D. Burdick, Rockville, R. I.; George B. Utter, Westerly, R. I.; Moses H. Van Horn, Salem, W. Va.; J. F. 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.

---From Correspondence and Bulletin.

ALFRED, N. Y.

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

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. F. 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.

---From Correspondence and Bulletin.

---From Correspondence and Bulletin.
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 both students and staff alike. The success of the school is due not only to the efforts of the orchestra personnel of twenty-three people in the immediate community for this occasion. Announcements had been passed on Monday morning.

Many former music students and music lovers of the entire community were present for this occasion. Announcements had been made, social occasions and many of the 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 students. 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 pastor and church, announcements were made by pastors of nearby towns, except for the last Sabbath, when one of our own members, Mr. R. Sanford, officiated.

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

The prayer meetings have been in charge of the various organized classes of the Sabbath School. Preaching has been supplemented by prayers of married people, chose "Love," 2 Corinthians 13, as its theme. The testimony meeting was especially fine. Two special musical numbers and a puppet show, 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 popular songs. It was a delight to hear their voices again. A vespertine candlelight service preceded the prayer service, the night the Mizpah Class took charge. This was truly a musical treat as the majority of its membership music other than that normally provided in the school year. The cheerful faces of members, music other than that normally provided in the school year. The cheerful faces of members, music students, and music lovers of the entire community were present. **Correspondent.**

**GENESEE, N. Y.**

**R. SANFORD.**

At the Seventh Day Baptist Church, the consistory held its annual meeting on June 4th. Mr. and Mrs. F. E. Loofbhorst, Miss Eveline Kennedy and Paul V. Bond officiated.

**CRANDALL-BROWN.—At the Seventh Day Baptist Church, on June 29, 1932, by Rev. E. E. Hall, Mr. and Mrs. D. P. Crandall of Farina and Miss Kathleen Brown of Lola, Ill., Rev. C. W. S. Bond of Mauritius, Iowa, officiated.**

**MARRIAGES**

**KEEY-SNAIL.—Charles M. Keyes and Betty Lu Snair, at Louisville, Colo., June 13, 1932. The ceremony took place in Albuquerque church and Rev. John Van Leich officiated.**

**KRAMER-LANGWORTHY.—On Wednesday afternoon, at two o'clock, June 26, 1932, occurred the marriage of Rev. J. E. Thorne, 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 Kenefick Potter of Rochester, N. Y., and Miss Edith McPherson Truman of Alfred.**

**OBITUARY**

**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 entered the Utica Oratorio Institute and the Cortland State Normal School. On August 22, 1883, he was married at Leonard 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 Country and later purchased the Oriskany Falls Hotel in Oriskany Falls, where he lived and edited this paper for twenty years. 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 church and a response by Pastor Soton, an inspiring sermon, "The Inner Life," was given. **Correspondent.**

**LETTERS TO THE EDITORS**

**OBITUARY NOTICES OF 30 LINES WILL BE PUBLISHED FREE WITH THE WEEKLY OBITUARY NOTICES WILL BE CHARGED FOR AT THE RATE OF 50c PER LINE. (Average 6 words to the line.)**

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

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To the People—Items of Interest.

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From the American Tropics— whaIe the refuge of his grace.

To the Future—Our Attitude Toward Work and the Worker.

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Correspondence.

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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Vol. 113
AUGUST 22, 1932
No. 8

"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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