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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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SEVENTH DAY BAPTIST COMMISSION, 1932

With Secretary William L. Burdick and Dean J. Nelson Norwood invited to counsel with the Commission on vital problems confronting the denomination)

Top Row—left to right—Willard D. Burdick, William L. Burdick, Ralph H. Coon, George B. Utter, Asa F. Randolph, J. Nelson Norwood
Bottom Row—Moses H. Van Horn, Courtland V. Davis, President Corliss F. Randolph, A. Lovelle Burdick, J. Fred Whitford

The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,
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A Significant Conference The one hundred twentieth session of the General Conference was a significant Conference. For one thing it was entertained by a rural church of but one hundred ten resident members. With four hundred fifty registered guests needing lodgings and food the local church had no small problem on its hands. Right gladly, and comfortably for the guests, the obligations involved were discharged, and a fine hospitality was extended. If the visitors left anything like the amount of cordiality and cheer as was furnished by their hosts, it was a notable Conference, socially as well as spiritually.

The high school building with its modern equipment, placed in the hands of the local committee by the generous and appreciative school board, free of charge except for the lighting, furnished conveniences of meeting place, committee and exhibition rooms, rest apartments, and president's office, all under one roof and of easy access. The Grange Hall near-by offered conveniences for meals. A new generation in church and community has come into a position of respon-

sibility since the Conference was entertained here before in 1900. Well it demonstrated that a small church under present conditions can entertain such a meeting comfortably and sanitarily, and bring a rich blessing to its membership and to the community at large. Such a demonstration is needed. There are thirteen other Seventh Day Baptist churches with as large a membership, or larger, that may be encouraged to "go and do thou likewise."

It was notable, moreover, because, though faced with the most discouraging situation in its history through losses of finances and confidence, it rose to meet the difficulty with courage and faith in a most sympathetic manner. Hearings of important committees revealing most distressing facts were marked with poise and undiminished faith and forbearance.

It was a notable Conference in the fact that its sessions practically all closed on time, and with an exception or two no speaker encroached upon the time allotted to others.

Of significance, especially, was its representation. There were representatives of Seventh Day Baptist churches not only from the Atlantic to the Pacific, but from Jamaica, China, Germany, and England. A most impressive moment of Conference was experienced in the closing session. It was a dramatic moment. It occurred when President Randolph presented on the platform representatives of five groups: Miss Susie M. Burdick representing our work in China; Rev. D. Burdett Coon, representing that in Jamaica; Rev. Louis R. Conradi, our new interests in Germany; and Mrs. Gertrude E. Richardson, that of the old Mill Yard mother church of London, England. The president, himself, modestly lined up with this group as representing the work in the United States. Never before in the history of the Seventh Day Baptist denomination has such a representation been had. With the messages of the evening, such a scene, full of promise and possibility, should inspire the three hundred or more delegates present to go home and strike fire for God and the truth in hundreds of households in our various churches.

This was a *sloganless* Conference, but it was deeply and sanely spiritual. Speakers, carefully and prayerfully chosen, as carefully and prayerfully had prepared their addresses and sermons, and presented them,

under the guidance and power of the Spirit, in a way deeply to impress, strengthen, and encourage their hearers.

A Conference that impels those who attend to go home with convictions deepened, faith quickened, hope strengthened, enthusiasm aroused, and courage enlarged, together with a determination, under God, to do loyally and consecratedly their part is a notable one and of historic marks. The Adams Center meeting we believe was of that stripe.

The New President The president of the Of Conference General Conference which is to be held with the Milton Seventh Day Baptist churches at Milton, Wis., in 1933, is Rev. Ahva J. C. Bond, D. D., pastor of the Plainfield, N. J., Seventh Day Baptist Church and leader in Sabbath Promotion.

Already he is thoughtfully considering the needs and resources, and is planning ways and means of promoting the denominational program throughout the Conference year. The assurance of a ripe and well fruited Conference session is a successful and active Conference year. To have extended horizons we must rise to some elevation; we must move upward out of miasmatic lowlands. Onward progress presupposes worth while levels. If we are to make *forward* progress, there must be now an upward movement. Forward movements must be on a plane worthy of our traditions and in harmony with our spiritual inheritance. Blest with wise and consecrated leadership in the past, we gladly yield ourselves to a like leadership in our new Conference president, in whom we have utmost confidence. With a prayer for him that he may be Spirit-filled and Spirit-led, may every true and loyal Seventh Day Baptist promise in heart and purpose his faithful support and co-operation to President Bond. Mr. President, the SABBATH RECORDER salutes you and in behalf of Seventh Day Baptists offers you of its space and of its fullest possible co-operation in advancing the interests for which as a people we stand. May God bless you and by his Spirit inspire and sustain you. May the promise, indeed, be your experience as implied in the prophet's message of olden time, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and

not be weary, and they shall walk, and not faint."

Following the Gleam Hearts are stirred, and far-reaching and important decisions are encouraged in the use of the beautiful hymn, "Follow the Gleam." It is always a call to an onward march.

Abraham followed the gleam and went forward from old home ties into a new country, not knowing whither he went. He was not "disobedient unto the heavenly vision." Moses was chosen to lead Israel out of its bondage into the promised land. When Israel was confronted by the Red Sea, his message, inspired of God, was, "Speak unto the children of Israel, that they go forward." David's reign was the culmination of a long forward march of national development. The captivity in Babylon was finally terminated, and after the return the walls and the temple of Jerusalem were rebuilt. The captivity was but an important eddy of the forward moving stream in the history of God's people. But the meaning of God's onward movement was to be interpreted by something quite different from the material splendor of a great national prosperity. Jesus of Nazareth was to come and proclaim repentance, righteousness, and "the kingdom of heaven is within you." The significance of the life, teaching, and redemption of Jesus, as set forth and interpreted in the New Testament, remains unsurpassed as a way of life and as the path of peace.

Again the people of the world seem to be in a vast eddy of whirlpool proportions and dangers. Again they are in a bondage darker than that of Egypt and more depressing than the captivity of Babylon. Fear, mistrust, atheism, material losses, and countless other subtle forces have stultified the minds and hearts of men. Many voices cry out of the wilderness and add only to the confusion. It is a time to "stand still" for a moment "and know I am God." What though hosts, ruthless as Pharaoh's army, press upon us! No difficulties lying across the path of an onward movement can seem a greater barrier to progress than the Red Sea as it loomed up before Israel's march. "Speak unto the children of Israel, that they go forward."

There are signs indicating the way out

more assuring by far than the pillar of fire and the smoke cloud over the tabernacle — signs that beckon us on. There is the Bible with all of its inspiration of example, heroism, and promises. The God of the universe is still guiding men. His promises are still sure to those who seek. We hear the Captain of our salvation saying, "Be of good cheer; I have overcome the world." His commission, which has never been revoked, urges, "Go ye into all the world, and preach the gospel," and "lo, I am with you always. . . ." It is ours to hear and obey. There are mighty obstacles in the way of an onward movement, but there is light on the path. We must follow the gleam.

Five Day Week Plan Seventh Day Baptists have a double interest in the five day week plan about which we are reading and hearing so much.

Many believe the "five day week" is just around the corner. To many there seem abundant signs that the nation is about to adopt it. The *Literary Digest* points out that "labor is for it, capital is swinging toward it, and Washington has added its blessing." Its chief apparent value is seen in its providing jobs for millions now idle, and helping to bring to an end the unhappy condition of the multitudes hungry and in need.

It is calculated that at least three million men and women will be returned to steady employment by the adoption of the five day plan. The plan carries the proposition of financing by "small contributions to be deducted from pay rolls of wage earners still employed at least two thirds of their normal hours and by the necessary remaining contributions from salaried executives and owners of the business." While the plan is meant as an expediency of the times, many see in it a permanent method, valuable and far-reaching in its future effects.

It is pointed out that many institutions and business corporations have been operating for years, and successfully, on a five day week. One of the nation's largest employers, the American Telephone and Telegraph Company, has adopted the plan, providing employment for an extra twenty-five thousand people.

Our own people are not only interested from the general economic view of the five

day week, with its opportunity to furnish *more* jobs, but they are concerned vitally with the question as it makes possible a solution of the economic problem with which Sabbath keepers have been long confronted.

Say what we may—that men and women, our young people and others, need faith, stamina, and principle in keeping the Sabbath—it is still obvious that a "living" is necessary. It is true, too, that, many though they be, there *are* comparatively few professions, callings, jobs, employments that offer a fair chance for loyal Seventh Day Baptists in the field of competition. The outstanding examples of men and women who have been successful in spite of the economic handicap only help to substantiate the thesis. We are continually distressed as we recall the vast multitudes brought up in the faith of true Sabbath keeping, now in the twilight zone or gone completely from us. Some have been lost by conversion in religious convictions, but the vast majority have drifted away because of economic conditions. With a five day week many of this class can be retained, while another large number of other faiths will have a chance to keep Sabbath—people who feel and know the Sabbath is right, but who are prevented from keeping it because their very living is so deeply involved.

The five day week—should it become general in this country — will not solve our problem or bring the Church to the Sabbath, but it will prove a workable factor and we shall look with interest upon the project. May it be ushered in and, because of its possibilities and implications, become permanent.

OPENING OF CONFERENCE

TUESDAY AFTERNOON

"Faith of Our Fathers" interrupted the interchange of greetings and happy meeting between friends as the one hundred twentieth session of the Seventh Day Baptist General Conference got away on its regular initial meeting, with President Corliss F. Randolph in the chair. What an uplift our people would feel if they could have heard this song as it rolled on the voices of some three hundred worshipers assembled in the beautiful and spacious auditorium of the Adams Center high school. It is a beautiful

room and was effectively decorated with many baskets of the glorious gladioluses raised and garnered for the occasion by loving hands of beauty loving souls.

"The Conference will come to order and be led in prayer by Rev. James H. Hurley," announced the president. Following is Mr. Hurley's prayer:

O God, thou Father of us all, we are gathered here in this Conference to worship thee. Give us thy Holy Spirit to direct us in our plans. Clouds may have gathered over our pathway, but help us to look for the silver lining; and, as the sun shines without, let the Son of God shine in our hearts. Give us wisdom and patience to plan wisely for the future, and help us to do our best to leave the world brighter and better because we have lived and labored here. For Jesus' sake, amen.

Again the Conference choir led the congregation, under the consecrated direction of Professor Ray W. Wingate, in singing "Jesus Savior, Pilot Me." It should be said with appreciation in passing that the hymnals used belonged to the Alfred Church, two hundred of which were kindly loaned for the occasion.

In the parlance of the baseball game, the next man up was Pastor Loyal F. Hurley, who made a "home run" in extending the welcome of the Adams Center Church to the people attending the General Conference. "You are here at last," said he. "We have waited for you for thirty-two years. A new generation has grown up to greet you since the last Conference held here in 1900." These great years have wrought great changes. About the greatest things remaining unchanged, he thought, were the lakes and rivers. He went on, in his sympathetic and happy way, to welcome the visitors "to make their own beds" to relieve busy house and home keepers; to "watch their step," referring to the heavy street traffic in front of the buildings and to the ever vigilant state police; to fun and fellowship; and to the deeper experiences awaiting—prayer, worship, and the serious problems before the gathering and closed with "God bless you all."

"Yes, we are here, Hurley; it has taken some of us a hundred years to come back," declared George B. Utter, of Westerly, in the opening of his carefully written Response to Welcome. Our readers will have opportunity to read his complete address. Mr. Utter is a son and grandson of out-

standing Seventh Day Baptists who were "saturated," as President Randolph said, "with the traditions, faith, and hope of our people." As we listened to this address, we were helped to determine to make our lives count more thoroughly and loyally in making religion mean something in our day.

No attempt will be made to report the president's address. Doctor Randolph, perhaps, was never at his better self than in presenting his thoughtful, analytical, and carefully prepared Conference message. He thought that a part of a president's largest pay, unbankable, was the privilege of making an address.

Special musical features of the afternoon were two spirituals rendered by representatives of the Washington Church, Rev. Lewis A. Sheafe, soloist, accompanied by Mrs. Lillian Crichlow, pianist, and her son, Luther Crichlow, trumpeter.

As this is being written for the SABBATH RECORDER, at the close of the afternoon session, about two hundred delegates have already registered. Meals are being served at the Grange Hall, on the cafeteria plan, by Otis Swiger and his wife, of Salem, who so acceptably served the Conference two years ago.

Among the guests of Conference, never before with us, are: Mrs. Gertrude E. Richardson, widow of the late Lt. Col. Thomas W. Richardson, of London, England, and Rev. Louis R. Conradi, of Hamburg, Germany. At this afternoon meeting Mrs. Richardson brought words of greeting from the Mill Yard Church. We trust there will be room in this issue of the RECORDER for the message she presented.

Some time was devoted before the close of the session to formal reports, which were promptly accepted and referred to proper committees for discussion and recommendation. Matters that might be mentioned brought regret and pleasure. The regret was over the report of the net loss of thirty-six in the membership of the denomination; the pleasure, in the request that Conference would recognize as accredited ministers: Rev. Carroll L. Hill, Ashaway, R. I.; Rev. Leon M. Maltby, Shiloh, N. J.; Rev. Ary T. Bottoms, Berea, W. Va.; and Rev. William A. Berry, Noitegedacht, Wakanaam, British Guiana, South America. Credentials accompanied all these requests, and the peti-

tions were referred to the Committee on Petitions. Likewise was referred the petition for recognition of the church at Kingston, Jamaica. Returns of reports and statistics from forty of our churches were reported by the corresponding secretary of Conference, Courtland V. Davis.

Benediction was pronounced by Rev. D. Burdett Coon.

RESPONSE TO WELCOME

BY GEORGE B. UTTER

I do not think I would be a Seventh Day Baptist if we were people who observed Christ's Sabbath and that alone of the commandments of Moses. We believe the Ten Commandments. We believe that the observance of all of them is as necessary as any one. We have never been a cloistered people who live by ourselves. We have been a people of God's world, and we have accepted full responsibility. We have sought to carry our share of the burdens of the community, state, and country.

Wherever there are Seventh Day Baptist communities, there it will be found that Seventh Day Baptists have been not only builders of the community but leaders as well. They have been the backbone and the sinew of the religious, business, and political life. That is what has made this denomination endure. We have always been missionaries in the truest sense of the word, giving money and effort for spreading the gospel by word and example.

In every state where there are Seventh Day Baptist homes, where towns and cities have grown along with these people, these towns and cities are outstanding ones in the state. They lead in the better thought, if we may put it that way. Our fathers lived Christ in their daily lives. They found time to do business as he would have them. We have grown along with the best thought of the time.

Always there have been those of us who have complained bitterly, who have worried because the traditions of the past are not so sacred to the younger generation. But the younger generation has always moved on and up with the front. It will still advance in the future.

Happy indeed have been the father and the mother who have been able to go on with

the new ideals, the new life to the mountain tops where the atmosphere is clear, where there is peace and quiet. There we are able to look down into the valleys, where things are hidden in dark shadows, where men sin and slave.

On the mountain tops I have sat with the boy. There is the place to talk of God, the things he has created, and the better things ahead. Somehow up there above the timber line, above the clouds, is the place where the silver linings are everywhere, and we are a bit nearer heaven. There we know there is a heaven. There is God.

We are climbing. We must not remain in the old rut. If we would help the new generation to follow in the right way, we must travel along with it, as our fathers have done. Those who do not, as I see it, miss their opportunity to be part of the life Christ gave us. Moses gave us the laws. Christ gave us new interpretations of the laws. He climbed, as I did with the boy a moment ago, into a new and a fresher life. I believe that it was his intention that those who came after him, who were to spread the gospel into all the world, should also grow and keep on climbing.

Because Christ spoke in the open from a rock or from a boat, I have never believed that it was not right to speak from the pulpit under a man-made roof. Christ sailed in a boat. He would have used an airplane if he had had a plane and could have served his Father better. New inventions, the new thought, the new mode of living, I believe were given for us to use.

I have tried to travel with youth. I have attempted through my contacts to find the good things in the new things. I have mourned the passing of old ideals, as all of us have, but it has been my joy that, as I have left some of the old ideals and looked back, many times I have found them mere ruts along the paths of time.

I believe the youth of today is more religious than the youth of my day. Some of you will not agree with that statement. There are those educators who believe they are more religious at heart than ever in history. As youth looks back, he feels that the religion of the old day was rather superficial. The ministry of a generation ago did most of the talking. It had things its own

way. Today youth is thinking and talking also.

We must admit that modern youth is not particularly anxious to sit alongside the martyrs and the apostles and all the heavenly host. The long bearded gentlemen, saints if you will, resting upon their laurels, do not inspire him. In my college days and the happiest days since, the regions below have always seemed to be a place of more "pep" and more action than a place where one is sitting through eternity beside the martyrs and apostles.

There is one picture I can never forget. It showed me the Christ I like to know. He is a *he* man, muscular, strong of heart and limb, and he is not sitting with the fathers and ancestors up near the top of the picture. No, he is no back seat sitter. He is the Christ as painted by the great Michelangelo on the wall of the Sistine chapel in the Vatican in Rome. There sits Christ on the judgment seat, lifting those mortals from the regions below, men who have made mistakes in life, forgiving them, lifting them into the realms of heaven. With all his strength, on the other hand, he forces those unrepentant unbelievers, who had sinned beyond redemption, into the regions below.

He was a man of action. That is the Christ I love. That is the Christ the younger generation of today is coming to know. He is the Christ of human flesh, the athlete, the fighter for right, the tipper over of gambling tables, the rough handler of cheats, and yet the patient and forgiving Christ.

The youth of today does not make a sham of religion. He hates the hypocritical. He is honest and frank. He nearly takes our breath away. He wants to be shown. He is from Missouri, that is all.

Religion today if it means anything to the coming generation will mean a way of service for mankind. A religious life of minister or layman should be an active one.

I like to think of our representatives in China. What trials and tribulations they have passed through in the past year, none of us can ever know. When the schools in Shanghai were closed, when the doctors were forced out of the beloved hospital at Liuho, they still served their Master. They went into great refugee camps where disease was rampant. There they cared for children and the aged and did what was to be done until

the day when the war clouds should pass out to sea again. These are our heroes. They served, these soldiers of the King, and are serving today. They are interpreting life there as Christ interpreted life to his apostles.

Doctor Grenfell and his work in Labrador every summer grasp the mind of youth. By "good works" he, the boy or the girl who goes north with him each summer, finds Christ and the things that this generation feels the Church should stand for.

The interpretation of Christ is what the older generations have stumbled over. The generations of today are finding the way. Doctor Grenfell said, "I think the trouble generally is that we interpret Christianity to our boys today the wrong end to. We do not make it appear as Christ made it appear to his disciples. We befog their minds by talking about experiences which they never had and do not understand. We use old-fashioned phrases about spiritual redemption and things of that sort, which are perfectly bewildering to the ordinary boy. We try to interpret Christ to them in that way, and it cannot be done."

Then Doctor Grenfell hesitated. He said, "You know I can't interpret Christ, but he never asked me to. All he asks me to do is to follow him. I have been trying to do that, and, when I do that, the lovely thing is that all of these things that he promises and that I cannot understand just come true. I am the happiest man that lives. I would not change my work for a day for that of any man."

One of the problems of this Conference is to discover how we can re-interpret to this generation our Christian religion, in the light of the great developments of our age. I believe we will find a way to make the appeal of Christ, our Leader, stronger than it has ever been made before.

It must be done through service rendered by our denomination, by co-operation with other Christians, holding to the principles which we as Seventh Day Baptists believe necessary.

Our people must be aroused. We must support more generously than we have ever before. Retrenchment? Yes, if our people do forget. What else is there to do? But we must not forget. We must not desert the workers in the home field or abroad.

They are holding the fort. We must furnish the means. We cannot fail them now.

The man who lives within himself is small, selfish. No one cares when he has gone. The church that lives for its own people, has no work outside, is a dead church. Fortunate is the church which pays its pastor, its running expenses, and then contributes much more to the work of the denomination.

Our denomination must march shoulder to shoulder with other denominations in the cause of winning America and the world to Christ. If Seventh Day Baptists are to grow spiritually or in numbers, then their work must grow. We must continue to do for others wherever the opportunity offers.

More than ten years ago we decided to go forward. We demanded that our workers be paid a living wage. The people responded to the suggestions for bigger giving. We were blessed. Today we feel the depression. Our boards are confronted with the problems which arise from lessened income. Shall we retrench? Apparently that is the only course to pursue.

The board of which I am a member in cutting expenses has found it necessary to cut salaries. Pastors in the homeland who never have received what they should in return for the services rendered, find starvation wages looking them in the face. No man can fight on an empty stomach. If we expect fighting men who will follow in the tracks of the militant Christ I have pictured, then we must measure up to the standards we would like to maintain. We must give more and more often. We must not expect those who carry the cross for us to make all the sacrifices.

We who have come to Adams Center from afar, whether down East, the South, or West, are glad we are here. We want to help solve these problems. May they be met with stout hearts and a determination to find a way to hold up the hands of our loyal banner bearers in Jamaica, Holland, China, and the homeland, wherever men struggle to serve him and his cause.

Let us be liberal and tolerant in our thoughts and generous in our giving.

Expect great things from God, attempt great things for God.—*William Carey.*

FOURTEENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

(As amended and adopted by the General Conference)

The Commission of the Seventh Day Baptist General Conference, a body that meets two or three times during the year to formulate plans to be presented to the annual meeting of the General Conference, met in Alfred, N. Y., August 17, 1932. Following is the report as adopted by Conference at Adams Center on Tuesday, August 23.

PERSONNEL OF THE COMMISSION

The members of the Commission during the year have been as follows: George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.; Willard D. Burdick, Rockville, R. I.; J. Fred Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.; Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

Members of the Commission whose terms of office expire at the close of this meeting are: George B. Utter, Asa F. Randolph, and William M. Simpson.

RECOMMENDATIONS

The Commission recommends:

That the treasurer of the trustees of the General Conference be bonded in the amount of \$500;

That the treasurer of the General Conference be bonded in the amount of \$2,000;

That the treasurer of the Onward Movement be bonded in the amount of \$3,000;

That said respective treasurers submit and file bonds in the foregoing amounts with surety or sureties to be approved by the Commission;

That such bonds be deposited for safe keeping with the president of the trustees of the General Conference;

That the matter of increasing such bonds from time to time in the interim of Conference be referred to the Commission with power.

The Commission recommends that the General Conference adopt the following resolutions:

Resolved, That the common corporate seal of this corporation be, and until otherwise ordered by resolution duly adopted shall be, an impression upon paper or wax, bearing the words, "Seventh Day Baptist General Conference. Incorporated, Rhode Island, 1927."

Resolved, That until and unless otherwise ordered by resolution duly adopted by this corporation, the Board of Trustees shall have full power to, and by proper resolution duly adopted by it may, execute and deliver or cause the execution and delivery of any and all proper receipts for bequests, gifts, and/or trusts which may be made or committed to its custody, also any and/or all deeds or other instruments in writing or writings as may be required, desired, convenient, or needed, relating to or in connection with any

property, bequests, gifts, or trusts which may come to its custody or control, and/or in the administration thereof, on behalf and in the name of this corporation, or otherwise, and to affix the corporate seal thereto.

The Commission recommends the adoption by the General Conference of the following:

The General Conference urges and recommends all denominational boards, corporations, societies, associations, churches, and organizations to adopt and adhere to by-laws and/or regulations, which shall provide:

1. That all moneys, securities, and other property of, belonging to, or entrusted to it shall be deposited and kept in its name, and with such depository or depositories, as it shall from time to time by resolution, properly and regularly adopted, direct.

2. That any such money, securities, and/or property shall be withdrawn, transferred, invested, paid, assigned, and/or disbursed only upon and in accord with the written voucher, draft, check, or order drawn or made in the name and on behalf of such corporation or society, pursuant to the resolution and/or direction of it or its board of directors, trustees, or managers, and over the signature of its treasurer or assistant treasurer or secretary and the signature of at least one other officer thereto duly authorized.

3. Subject to the foregoing provisions, that the treasurer shall have the custody of the corporate funds and securities. He shall render to the president and Board of Managers at the regular meetings of the board and/or whenever they may require it an account of all his transactions as treasurer and of the financial condition of the society. He shall at the close of each fiscal year make and present to the Board of Managers an annual report, which shall show the transactions during the year and also contain in detail a list of all moneys, assets, property, and securities of, in the custody of, or under the control of the society.

4. That each organization having funds to invest shall have an *Investment Committee* composed of at least three members. Before entering upon its duties, it shall formally organize by choosing a chairman and a secretary.

It shall be the duty of the Investment Committee to make all loans and investments of the funds belonging or entrusted to the organization, under the limitations and in such securities and investments only as may from time to time be deemed expedient and fixed by the board in its by-laws and/or as may be provided in instructions of any court having jurisdiction of the same or in accord with the provisions of any bequest, gift, or trust committed to it or in accord with the requirements of laws governing any such bequest, gift, or trust.

In making investments and in acting upon applications for loans, it shall formally meet as such organized committee. Full record of its proceedings shall be kept in minute books provided for that purpose.

All applications for loans shall be made in writing on application blanks provided by the committee. Such blanks shall provide space for, and

the Investment Committee shall make thereon, a written and signed report of its action upon each application considered. Such blanks shall also provide space for, and the attorney of the board shall make thereon and sign, a written report of the condition of the title of the real estate offered as security for any and all loans made upon such security. Such applications, with all such reports properly made thereon, shall be and remain filed with the respective loan papers for the inspection of auditors and others who may examine the society's securities and properties.

At each meeting of the board, the Investment Committee shall make detailed report to the board of all investments made or contemplated by it.

5. That no member of the Board of Managers shall directly or indirectly or as agent, trustee, or partner of others borrow any of the funds of or intrusted to the society, or in any manner use the same except for the account and in behalf of the society as may be authorized by the board; and no member of the board shall become or be accepted as an endorser, surety, or obligor in any manner whatsoever for any money borrowed from the society or be directly or indirectly connected with or interested in any security purchased or investment made of the funds of or committed to the society.

In accord with the foregoing provisions, it is further recommended that the General Conference adopt the following regulations:

That until otherwise ordered by this corporation or by the Commission, all funds belonging to or coming into the hands of the treasurer of this corporation be by him as received, deposited to the credit and in the name of this corporation in the Bank of Milton, Milton, Wis.; that the same be withdrawn, disbursed, and paid out only upon and in accord with the order, check, or draft made by order of and in the name of the corporation and over the signature of the treasurer and countersigned by the president or a vice-president of this corporation, or by such other officer or person as may from time to time be designated by the corporation or the Commission.

That all funds belonging to or coming into the hands of the treasurer of the Onward Movement be by him as received, deposited to the credit and in the name of this corporation in the Washington Trust Company, Westerly, R. I.; that the same be withdrawn, disbursed, and paid out only upon and in accord with the order, check, or draft made by order of and in the name of this corporation and over the signature of the said treasurer and countersigned by the president or a vice-president of this corporation, or by such other officer or person as may from time to time be designated by this corporation or the Commission.

That all funds belonging or committed to or coming into the custody of the trustees of the General Conference, or its treasurer, be by said trustees or treasurer deposited to the credit and in the name of this corporation in the Plainfield Trust Company, Plainfield, N. J.; that the same be withdrawn, disbursed, and paid out only upon and in accord with the order, check, or draft

made by order of and in the name of this corporation and over the signature of the treasurer of the trustees and countersigned by the chairman of the trustees, or such other officer or member of the trustees (other than the treasurer) as the Board of Trustees may from time to time designate or determine.

That the Commission be and is hereby empowered, during the interim of the sessions of the General Conference, to appoint one or more vice-presidents of this corporation.

Further, in accord with the foregoing provisions, it is recommended that the General Conference instruct its Nominating Committee, in addition to the other officers to be nominated by it, to nominate a vice-president of the corporation who is a resident in the vicinity of the residence of the treasurer of the General Conference, also an additional vice-president who is a resident in the vicinity of the residence of the treasurer of the Onward Movement.

The Commission recommends that the preparation of the official list of Seventh Day Baptist ministers for printing in the *Year Book* from year to year be referred to the Commission with the request that a temporary revision be made for the ensuing year, and that plans or methods for more careful revision, yearly thereafter if needed, be submitted to the General Conference one year hence.

The Commission commends the action of the president of the General Conference in signing the call for a Week of Penitence and Prayer and recommends that the promotion of its observance among Seventh Day Baptists be referred to the Committee on Religious Life of the denomination.

The Commission presents the following suggested order of worship for Seventh Day Baptist churches and recommends that the Conference approve it as such:

SUGGESTED ORDER OF SERVICE FOR SEVENTH DAY BAPTIST CHURCHES

- Organ prelude (Pipe organ, or reed organ with orchestra. Music reverent, worshipful.)
- Doxology
- Invocation
- Gloria Patri
- Responsive reading (Not subjective, but worshipful, adoration.)
- Hymn (First one, worshipful, of praise. Suggested hymns listed below.)
- Scripture reading (Selections from both Old Testament and New Testament, with related theme.)
- Call to prayer (Chimes, or choir singing softly: "Sweet Hour of Prayer"; etc. Congregation with bowed heads in silent prayer; congregations might join in the singing in some churches.)
- Pastor's pronouncement: "The Lord is in his holy temple. Let all the earth be silent before him!"
- Pastoral prayer—Closing with Our Lord's Prayer—all participating.

Choir response ("Hear our prayer, O Lord," "A-men," and others.)

Anthem
Worship in the Presentation of Tithes and Offerings (Prayer before the offering is taken.)

Announcements (Where no bulletin carries same.)

Children's sermon or story (To restore the atmosphere of faith.)

Hymn (Evangelistic, worshipful, or statement of faith.)

The sermon
Closing hymn (Appeal to church to spread the gospel.)

Benediction
Organ postlude

Suggested hymns: We suggest the hymns be purposeful and related. For example, hymn No. 1 always to be objective and worshipful or adoration; hymn No. 2 to be a statement of faith in God, the triumph of his gospel; hymn No. 3 to be an appeal to the church to do God's work, spread the gospel, and the like. Examples:

1. Come Thou Almighty King
2. In the Cross of Christ I Glory
3. O Zion, Haste.

Inasmuch as the future of the Young People's Board has been under consideration and inasmuch as no satisfactory plan for reorganization has been devised, the Commission recommends:

That for the present the Young People's Board be maintained at Battle Creek, with Miss Marjorie Burdick as president and executive secretary;

That a meeting of the representatives of the various boards concerned with religious education and young people's work be called during or at the close of the Conference, to co-ordinate plans for the work of the coming year, and that the president of the Education Society be responsible for calling the meeting.

The Commission recommends the adoption by Conference of the following resolutions on international relations:

WHEREAS extensive correspondence from the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America has come to the officials of the General Conference urging an expression of opinion and conviction on various insistent problems of international life; and

WHEREAS Seventh Day Baptists are desirous of contributing their influence toward the accomplishment of any changes which promise to hasten the coming of Christ's kingdom of righteousness and peace on the earth; therefore be it

Resolved:

1. That we approve all practical plans for reducing the expense and menace of national armaments and especially the proposals made at the World Disarmament Conference at Geneva for the abolition of aggressive armaments and for the drastic reduction of military and naval budgets.
2. That we approve as a step in the right direction the policy of non-recognition of any alleged

title or right gained in violation of the pledges contained in the Kellogg-Briand Pact, as announced by Secretary Stimson and accepted by the League of Nations.

3. That we strongly favor the ratification by the United States Senate of the action taken by President Hoover, nearly three years ago, providing for our membership in the World Court.

4. That we recommend a restudy of the inter-governmental war debts with a view to ascertaining whether or not changes in capacity to pay, in the value of gold, in our own broader national economic interests, or the possibility of exchanging a new debt settlement for drastic disarmament agreements, justify a revision of the original debt settlements.

The Commission recommends the adoption of the following:

Recognizing the value of the home department work of the Sabbath school among non-resident Sabbath keepers in encouraging Bible study and increasing interest in church and denominational work, we suggest that the Sabbath School Board urge our Sabbath schools to give greater attention to this line of work, securing a larger enrollment of members in the home department, and by regular correspondence with such members seek to increase their interest in church and denominational work.

We commend the work of Paul Hummel of the Boulder Sabbath school in his plan of promoting the study of the Sabbath school lesson among non-resident members, and we suggest that the Sabbath School Board explain this plan in the SABBATH RECORDER and such other plans as will aid in promoting home department work among non-resident members of our churches and Sabbath schools.

The Commission presents, for the information of the General Conference, the following brief memorandum:

Since the Fellowship and Scholarship Fund was established twelve years ago, \$6,944.28 has been disbursed to nineteen different students, distributed in the following manner:

No. of Students	Total amount each has received
1	\$ 25.00
5	100.00
1	150.00
1	225.00
1	262.50
1	275.00
1	350.00
1	450.00
1	460.00
2	500.00
1	700.00
1	738.28
1	812.50
1	950.00

Of the foregoing, one abandoned his studies and repaid the loans made to him with accrued interest. Another has repaid \$25 of his loan.

Of those thus assisted, eleven are now actively engaged as pastors of our churches; one is temporarily without a pastorate; one is a pastor of

a non-Sabbath-keeping community church; one is a foreign missionary under the direction of our Missionary Board; two have definitely abandoned preparation for the ministry; and of the remaining three, the Commission is without definite information. The foregoing does not include financial assistance given by other agencies to students preparing for the ministry.

The Commission submits the following budget for the General Conference and recommends its adoption:

World Conference on Faith and Order	\$ 25.00
Printing <i>Year Book</i>	725.00
Federal Council	100.00
Seventh Day Baptist Building	575.00
General expenses	1,475.00
	<hr/>
	\$2,900.00

SUGGESTED DENOMINATIONAL BUDGET

Many of the denominational agencies have submitted tentative budgets for the ensuing year. These have been carefully considered and assembled with others in the unified denominational budget.

A comparison of this budget with that of preceding years will show a radical reduction in the proposals this year, but its total is almost exactly the amount given through the Onward Movement treasurer during the year just closed. The Commission commends the intelligent and painstaking care with which the reduction in the amounts proposed by the various agencies has been made by them, feeling that every effort has been given to making the necessary reductions in such a way as to do the least possible damage to the work. The Commission feels that this budget can and must be raised in its entirety. Already the work of our oldest and most highly cherished denominational agencies has been painfully crippled, perhaps irreparably damaged. It must not be further curtailed. This budget is not padded. Unless one hundred per cent of this amount is raised, further curtailment of work and further crippling of activities are inevitable.

Missionary Society	\$12,401.00
Tract Society	3,366.00
Education Society	1,090.00
Sabbath School Board	2,400.00
Woman's Board	350.00
Young People's Board	600.00
Scholarships and Fellowships	700.00
Historical Society	250.00
Ministerial Relief	900.00
General Conference	2,900.00
Debt	1,000.00
	<hr/>
Total	\$25,957.00

The Commission recommends the adoption of the above as the unified denominational budget for the fiscal year ending June 30, 1933.

CONCLUSION

In conclusion, the Commission is constrained to say that, in face of unusual discouragements which have overtaken certain of our most cherished and outstanding activities during the past

year, necessitating prayerful formulation of plans for radical curtailment of their functions, it is conscious of a distinct spirit of encouragement because of the resultant enforced searching for the richer spiritual values in all phases of our denominational life; a keener sense of our dependence upon our heavenly Father and our helplessness without his aid; a deeper and more abiding faith in the righteousness and future prosperity of our cause as our contribution to the onward sweep of the world's uplift to loftier, nobler, and holier planes of human living; and that our efforts toward that goal through the several agencies represented in our General Conference do prosper, and will continue to prosper, under the divine leadership of Him who doeth all things well.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

FIFTIETH ANNIVERSARY OF THE WOMAN'S MISSIONARY AND BENEVOLENT SOCIETY, NORTONVILLE, KAN.

The Woman's Missionary and Benevolent Society of the Seventh Day Baptist Church at Nortonville, Kan., celebrated, at the church, its fiftieth anniversary, July 16, 1932.

GENERAL PROGRAM

Song—Rock of Ages Congregation
History of the First Twenty-five Years, prepared by Mrs. Tomlinson and read by our present president, Myrtle Stillman
Duet Mrs. Bernice Stephan and Mrs. Rose Stephan
History of the Last Twenty-five Years, prepared by Alena Bond and read by Alma Davis
Song—Am I a Soldier of the Cross Congregation

Referring to the records of fifty years ago the society now tried to impersonate and render a meeting according to these minutes. All members attending this meeting were dressed in styles of fifty years ago, both in dress and bonnets. A few hoop skirts were in evidence. The names in parentheses show those who took the parts at this meeting.

The meeting was called to order by the president, Mrs. Tomlinson (Myra Mavis). Scripture was read by Kate Perry (Minnie Ring). Prayer was offered by Lizzie Stillman (Hannah Mavis). Singing, To the Work, Libbie Hammond (Miss Margaret La Mont) at the melodeon. Minutes of the last meeting were read by Sarah Babcock (Miss Evelyn West). Remarks by the president.

PROGRAM

Select reading
Angeline Babcock (Emma Jeffrey)

Recitation

Mrs. Hannah Burdick (Eleanor Stillman)

Recitation

Master Willie Culver (Lenard Stephan)

Recitation

Freddie Satterlie (Allen Bond)

Recitation

Miss Ellen Stillman (Mrs. Ellen Vincent)

Duet—There's a Work for Me and a Work for You Libbie Hammond (Alena Bond), Mary Booth (Jennie Hurley)

(Note—The recitations spoken by Eleanor Stillman, Ellen Vincent, and Allen Bond were the same as on record.)

Collection

Adjourned to meet next month with Lizzie Stillman (Hannah Mavis).

After adjournment, greetings were read from Mrs. Addie Randolph, of Boulder, Colo., and Miss Georgia Randolph, of Leavenworth, Kan., and a verbal message was given from Mrs. De Etta Coon. These three are the only living charter members. Mrs. Coon, being our guest of honor, was presented with a beautiful bouquet of flowers in appreciation of her helpfulness and untiring efforts in the society for the past fifty years. Of the \$8,301.54 earned by the society in the last fifty years she has had no small part, for she has done with her might what her hands found to do. She is always willing, always faithful, always true.

Jesse Mavis made a few remarks in appreciation of our efforts and pronounced the benediction.

As this record goes into history, we pray that we, the members of today, may carry on the work so faithfully and nobly planned by those of a half century ago.

JENNIE HURLEY,
Secretary.

THE PERFECT WIFE

She had a gay and cheerful mind,
Her clothes were chic, her heart was kind.
She never sought his soul to vex
By asking him for household checks.
She ironed his ties and darned his socks,
His buttons were as firm as rocks.
When things went wrong she held her peace
Until he dined and felt at ease.
She reveled in his smallest jest,
She always thought that men knew best.
She never asked him where he'd been,
Or what he'd done or whom he'd seen.
Her voice was sweet; she never nagged,
None ever saw her ill or fagged.
Her relatives were few but kind,
And left small legacies behind.
Why was he so fed up with life,
The owner of this perfect wife?

—Rose Henniker Heaton.

Young People's Work

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

SOME "OTHER GODS"

Christian Endeavor Topic for Sabbath Day,
September 17, 1932

DAILY READINGS

Sunday—One's self (2 Tim. 3: 2, 3)
Monday—Gold (Luke 12: 16-21)
Tuesday—Ambition (Gen 11: 1-9)
Wednesday—Pride (Dan. 4: 28-33)
Thursday—Power (Esther 3: 1-6)
Friday—Pleasure (Eccles. 2: 1-11)
Sabbath Day—Topic: Some "other gods" today
(Ex. 20: 3; 1 John 5: 21)

"Thou shalt have no other gods before me."

"All that is put before God is idolatry." If this statement is true, how many idolaters there are today among professed worshipers of the true God!

The daily readings name some of the chief of these "other gods," and "self" is rightly put first in the list, for the worship of all these other things grows out of selfishness.

"As the Israelites of old danced around the golden calf, so do men today adore gold and worship it as the chief good in life." I heard not long ago of a woman dying of poverty and neglect when she had a million dollars or more concealed about her person and in her room. She had set her mind on saving money until she had forgotten how to use it. I have heard of men dying of starvation in the Alaska gold fields with a king's ransom in gold in their possession. Surely this god cannot serve.

Paul speaks of those (Phil. 3: 19) "whose god is their belly." Fleshly lusts and fleshly appetites are sought by many as though they were the chief ends in life. To this class of worshipers belong the wet who is anxious to get back whiskey or beer to satisfy his appetite and the habitual seeker after salacious entertainment in literature, movies, the dance, or in any other way to satisfy his lustful desires. Paul gives the fate of this class of worshipers: "whose end is destruction." This god also cannot serve.

"The most worshiped god in America is success. A whole literature has grown

up in its service. But what a hollow god success is! Ask the successful man whether he is satisfied." This is another god that cannot serve.

Should not the failure of all these popular gods turn people's minds to the true and living God? Oftentimes it does not. Paul says that "the god of this world has blinded the minds of them that believe not."

What is an idol?
Can we get along without God?
What can we put in his place?

C. A. B.

OPPORTUNITIES FOR PROMOTING THE SABBATH TRUTH IN BUSINESS ACTIVITIES

BY KENNETH B. DAVIS
(Paper at Southwestern Association read by
Miss Hazel Scouten)

There is nothing so forceful in our present day business activity as the life of an honest, sincere, straightforward citizen with backbone enough to stand erect and to meet squarely the perplexing problems which face him as he deals daily with his fellow men.

The Sabbath truth is not a question with us. Therefore that is one elimination we can make.

Many of us believe that the proposition of promoting or even observing this Sabbath truth in business activities is rather a difficult task. Yet, on the other hand, let us remember that through the ages some of the most valuable accomplishments were the most difficult to attain. A difficult task should be an enticing challenge.

First, let us make this a personal matter. One forceful character can do a great deal toward molding public opinion.

Even though legislation for the promotion of the Sabbath truth were possible, it would be undesirable and out of line with the teachings and practice of Christ, in whose footsteps we must follow. Only the religious man can keep or rather spend it religiously.

In many professions today it seems as though a certain class of employee does not have the opportunity to observe the Sabbath as he realizes it should be observed. The only solution for this is for him to become so necessary to his employer that his

employer will respect his convictions. Even with this in mind one must take great care and consideration before choosing his occupation.

In the case of one in business for himself we have a different proposition altogether. Here he is fortunate enough to have a much wider opportunity to promote the Sabbath truth. However, let us not fail to get the vital point. We should not be led to believe that because we faithfully keep the Sabbath we shall prosper. In other words we should not commercialize this sacred day for a selfish, worldly gain. Rather, we should choose our occupation and keep the Sabbath because of the principles involved and because it is commanded.

In business life we should bear in mind that there is opportunity to promote the holy observance of the Sabbath only by correlating that with the holy observance of the other six days of the week.

Let's promote the Sabbath truth in business life by making our business conform strictly to our individual observance of this Sabbath.

Fouke, Ark.

INTERMEDIATE TOPIC

Topic for Sabbath Day, September 17, 1932

MY SHARE IN MY HOME

Why should children feel responsibility for the home?

How may we keep home harmonious?

Do I cause trouble in the home? How? Why?

DAILY READINGS

Sunday—Favoritism harms home (Gen. 37: 1-4)

Monday—Home irritations (Luke 10: 38-42)

Tuesday—Financial share (1 Tim. 5: 8)

Wednesday—Neglected homes (Eccles. 10: 18)

Thursday—God in the home (Josh. 24: 15)

Friday—My influence at home (John 4: 46-54)

Sabbath Day—Topic: My share in my home (Gal. 5: 22, 23; 1 Cor. 13: 4-8)

MESSAGE BROUGHT BY MRS. GERTRUDE E. RICHARDSON

The pastors and members of "Mill Yard" Church rejoice at the opportunity of conveying their greetings by the hand of our delegate, Sister Gertrude E. Richardson, to our brethren and sisters assembled in the General Conference at Adams Center, N. Y., U. S. A.

It has not been the privilege of the mother church of the denomination to be thus represented at the General Conference for many years. Therefore it is an occasion of special joy, and we would assure you of the loyalty of the ancient Mill Yard Church and her interest in all the activities of her sons and daughters on the western shores of the Atlantic Ocean.

We are sure that this occasion will bind us closer together in brotherly fellowship and make us more united than ever in all our denominational efforts for the advancement of the kingdom of God in the earth. During the past few years, such has been the result of the closer fellowship between the Dutch and English brethren, and we desire the same fruition through this personal contact with the American brethren.

We know that you are all keenly interested in all that pertains to the history and activities of the mother church and rejoice to know that her light is still shining, perhaps more brightly at the present time than for many years past.

Besides the regular Sabbath afternoon service at Argyle Hall, a little company of the Willesden Mission meets in another part of London on Sabbath mornings. This company had the pleasure of listening to Sister Susie Burdick's address on the conditions under which our faithful missionaries in China are working. The offerings of "Mill Yard" on the first Sabbath of each month go to our foreign missions, and those on the third Sabbath go to the Evangelical Sabbatarian Mission (the home missionary society of our church).

A weekly meeting for prayer and Bible study is held every Sabbath evening at King's Cross. We have several isolated members in the north of England and in Scotland.

This report of the Mill Yard Church we feel sure will be of great encouragement to you, and we hope it will also prove an inspiration. We desire that all the honour for these blessings should redound to the glory of God, for he alone is the inspirer of every good work. To him be all the praise, through Jesus Christ our Lord. Amen.

(Signed) JAMES McGEACHY,
Pastor,

GEORGE H. VANE,
Church Secretary.

London, Eng.

CHILDREN'S PAGE

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

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

No mail has been forwarded to me from Andover this week, so I am sorry to say I have no children's letters for the RECORDER this time. The result is that I must be the lone letter writer.

Through a little misunderstanding I failed to attend the Junior Christian Endeavor meeting held in the Adams Center church basement Sabbath afternoon at four o'clock, but through the kindness of Mrs. Herbert L. Polan, who helped in the service, I have the program to send on to you, as follows:

JUNIOR CHRISTIAN ENDEAVOR PRAYER MEETING SABBATH AFTERNOON

Leader—Lura Polan.

Topic—A junior can be trusted.

Leader of the music—Marjelyn Horton.

Pianist—Mary Ellen Greene.

Song—I am so glad that our Father in heaven.

Scripture lesson—1 John 5. Read by George Thorngate.

Reading—Marjelyn Horton.

Reading—Why the Tiger Lost—Delos Beebe.

Song—"Tis so sweet to trust in Jesus.

Story of an Honest Boy—Mary Ellen Greene.

Questions by leader.

Song—Jesus bids us shine.

Sentence prayers.

Mizpah benediction.

Attendance—13 juniors, 2 adults.

The attendance was small because of a misunderstanding. As the denominational Junior superintendent, Mrs. Nettie Crandall, was asked to appear on the regular Conference program of the Young People's Board, some of the children thought no meeting was to be held; but Mrs. Crandall had asked Mrs. Herbert L. Polan to take her place for that service.

PROGRAM OF CHILDREN'S SERVICE SUNDAY AFTERNOON

Song—Tell me the stories of Jesus.

Story—Magic Balloons, told by Mrs. Crandall.

Talk about China, by Mrs. George Thorngate. Mrs. Thorngate showed the children pictures of Chinese people, buildings, etc.

Song—I would be like Jesus.

Stories About their Pets Told by the Children with Mrs. Walter L. Greene as leader.
Song—Trust and obey.

During the first four days of Conference the children met with Mrs. Crandall at four o'clock in the afternoon for singing and recreation. One day they went to the homes of shut-ins to sing. Before closing my letter, I'll preach you a little sermon, taking as my topic, "Be loyal."

We know what it means to be loyal to our friends—you would call it "standing up for them." would you not? — being true and faithful to them at all times.

First of all, as Christians, we must be loyal to Jesus, and we should begin when we are children, should we not?

Perhaps you have heard of the little girl, Ruth, who told her auntie when she asked her to become a Christian, "Oh, yes, when I get older; I'm too young now. I want to have fun. I'll be a Christian when I'm old."

Soon after that Ruth's mother was very sick, and Ruth ordered some beautiful roses to be sent home to her, from the florists. As soon as she reached home, she went up to her mother's room to see the flowers, but they were not there.

"Why, auntie, didn't the roses come that I ordered?" she asked.

"Yes," replied her aunt. "They are down in the kitchen. When they are old and withered and dry I'll bring them up to your mother's room."

"But I want my mother to have the roses while they are fresh and beautiful. I love her too much to give her dry, wilted flowers," cried Ruth indignantly.

"Oh!" said her aunt in surprise. "You said you were not going to give your life to Jesus until you were old and withered, so I thought you wanted to give your gift to your mother in the same way."

Ruth looked ashamed, and, after thinking it over for a few minutes, she said, "You are right, auntie. I was trying to cheat Jesus. I'll give my life to Jesus while I am young and strong and able to give him my best service."

If we are loyal to Jesus, we'll try to be faithful in our attendance at church, Sabbath school, and Christian Endeavor; we will be loyal and kind to our loved ones at home and our friends everywhere; we will do our very best in every service required

of us and be happy in the doing; and we'll begin our service before we get "old and withered."

We will be loyal, too, to our country and do all we can to help people of other races and colors in our land to become good Americans.

Raymond lived with his father and mother on one of the streets of a large city. There were no other children on his street, so most of the time he had to play alone and often longed for playmates.

One day a family moved into the house next door, and Raymond hoped they would have a little boy. They did—a boy just Raymond's age—but they were foreigners and couldn't speak English very well. Raymond wouldn't play with the little boy, but called him names when he saw him.

Often this boy, whose name was Joseph, looked as lonesome as Raymond, as he, too, played alone in front of his own house.

One day there was a hard snowstorm, and early the next morning Raymond was out in his front yard playing in the snow, while Joseph watched from his porch. He saw Raymond roll the snow into great balls and set them in a row; then he put another row on top of them.

"He's making a fort," sighed Joseph. "I wish he would let me come over and help."

When the fort was done Raymond ran into the house, but soon returned with a flag of red, white, and blue, which he stuck on the very top of the fort.

Just then some rough boys came along the street and began to throw hard snowballs at Raymond.

"Let's knock down his fort," said one.

"Let's knock the flag off," said another.

"Don't hit the flag," said Raymond, and he started to take it down. The boys threw so many hard snowballs at him that he ran into the house. Joseph had seen it all, and when Raymond had gone he jumped over the porch railing and running to the fort tried to take down the flag. Just as he had the flag safely in his hand a hard snowball hit him in the eye, blinding him. The rough boys ran quickly away just as Joseph's father ran out of the house. He carried the little boy in, but on the way Joseph dropped the flag, and Raymond ran out and picked it up. He saw the doctor go into Joseph's

house and waited until he came out again so he could ask how badly the boy was hurt. The doctor said he would have to have his eyes bandaged several weeks and then they would be all right.

That night Raymond told his father all about Joseph. "He is a better American than I am," he said, "for he was hurt taking down the flag, while I ran away. I'm sorry I called him names."

"What are you going to do about it?" asked his father.

"I'm going over tomorrow to tell him how sorry I am."

"That's right," said his father.

So the next day Raymond hurried over to Joseph's house, carrying a package, and, when Joseph's mother took him to the boy's room, he went bravely up to him and said, "I'm sorry I called you names, and I thank you for saving the flag. I want to play with you when your eyes are better."

"I'm glad," said Joseph. "I have wanted to play with you ever since we moved here."

Then Raymond handed him the package, which contained a beautiful silk flag. "This is yours," said he. "You cannot see it now but you can feel it. My grandfather gave it to me before he died."

"Oh! thank you," cried Joseph, pressing the soft folds against his cheek. "But why can't it belong to both of us?"

"It can," said Raymond. "We both belong to the same country, so one flag is enough."

Dear children, may you ever be loyal to Jesus, to your parents and friends, to your country, and to strangers within its gates.

Yours in Christian love.

MIZPAH S. GREENE.

Adams Center, N. Y.,

August 28, 1932.

TESTIMONIES

In writing to the SABBATH RECORDER concerning the book, "Allen of Alfred," written by Doctor Edwin H. Lewis, President Boothe C. Davis says:

Although forty years have passed since President Allen died, his lifetime service for the university, including twenty-five years as its president, has linked his name and life inseparably with the life of the university. Doctor Lewis has placed a new

and timely emphasis on this great service, and on the spiritual though liberal philosophy of President Allen.

Doctor Lewis has contributed to Alfred University one thousand copies of this little volume of one hundred eighty-seven pages, neatly and attractively printed and bound, with portraits of President Allen. Doctor Lewis suggests that the book be sold to alumni and friends of Alfred for \$1 per volume, and the proceeds to be considered as his contribution to the Centennial Fund of Alfred University.

Of "Allen of Alfred," Shailer Mathews, Dean of the Divinity School of Chicago University, writes Dean Edwin H. Lewis as follows:

I have read your introduction with a great deal of interest, as I always read everything you write. I am still looking forward, you know, to something from you in which you will set forth without undue caution your own reaction to the problems involved in religion and morals. I don't know of anyone who is better able to make a constructive synthesis of our present stock of knowledge.

I also was much impressed with the quotations from your president. What a majestic man he must have been and how clear minded. I don't wonder that Alfred men are independent in thought and action.

President Hutchins of Chicago University says:

"I especially like the first part which is your own."

Copies of this book may be had postpaid on receipt of \$1, by addressing the "Box of Books," Alfred, N. Y., or Miss Lucile Knapp, secretary to the president.

OUR PULPIT

THE CHRISTIAN AND HIS CHURCH

BY REV. A. CLYDE EHRET

Pastor of the church at Alfred, N. Y.
(Home coming address delivered at the General Conference at Adams Center, N. Y., August 23, 1932)

Text—Matthew 16: 13-20; 18: 15-20.

Let us think together for a little while about what a wonderful institution the Church is, and that includes our church. Possibly we have merely taken it for granted, like grocery stores, railway depots,

and schools, but it has a history. Perhaps the church in almost any town has the oldest history of all institutions in that community. When we think of other institutions or improvements, we find they are young. The railroad is only about a hundred years old. The stores are somewhat older, but they are comparatively modern. The public school is as recent as American history. The Church is the oldest of them all, reaching back to the earliest beginnings in American history; back to the mighty Reformation and to Luther; back to days when emperors trembled before the command of this institution, the Church; back to Paul and the apostles; back to Christ!

The Church began in the apostolic days as an undivided branch, as the trunk of the great tree; then it was divided and subdivided into many churches, until we have the great number that we have today. These we might call the branches, especially of the Protestant Church. The Roman Catholic stands as one. A boy was once asked, "What would you do if you did not want a tree to have any branches?" and he replied, "Pinch the buds!" The Roman Church has worked upon that plan and has pinched the buds of individual expression, thought, desire, and aspiration, so their church might be unchanged—and that in a changing world! The Protestant Church has permitted and even encouraged individual expression; consequently it has many branches, and somewhere among these branches each of us will find our church as a part of this mighty growth of history which Jesus planted when he chose twelve apostles and gave them power. We should feel proud of our Church, remembering that it is a great world movement—a movement instituted of God for the sake of mankind.

The Church is the world's oldest witness to our Lord. The witnessing began the day it was revealed to Peter that Jesus was more than a man. The world in which Jesus lived was sorely puzzled by him. It could not classify him. Most of us are easy to catalog. We are short or tall, thin or fat, fair or dark, weak or strong, rich or poor, educated or ignorant, famous or obscure, white, black, brown, red, or yellow. But the world could not place Jesus in any pigeon hole it knew. It tried. Some said he

was John the Baptist come to life or Elijah raised from the dead or some other prophet come again to earth. Clearly they saw he was no ordinary man. His hold on heaven was so sure that he must have personally known the heavenly state before coming to earth. He did not fit into the religious plan of his age. The temple could do nothing with him, for he was greater than the temple. The synagogue could teach him nothing, for he was wiser than the synagogue. Who was he, this young Galilean, who troubled civil and religious authorities alike?

Had Jesus proved to be merely a prophet returned to earth, an Elijah, a Jeremiah, even John the Baptist, there would have been no need for a Church. Temple and synagogue would still have sufficed. A new hour in the religious history of the world was ushered in by Peter's declaration of his faith in the deity of Jesus. That is the definite beginning of Christian history. That declaration of faith made the Church a necessity. There must be a Church to testify of him, for no religious institution then in existence knew him as he truly was. There must be a Church to gather together the believers in him, for a new life had come into the world. There must be a Church to take up his task of service, to minister in his loving sympathy to men, for this was what the love of God meant as he revealed it to men.

The Church began with Peter's declaration; it was the beginning of the witnessing body of believers in him through the ages. Faith is the real rock, the rock upon which Jesus founded his Church; and all who believe in him as the Christ and so witness to him are fragments of the foundation of Christian history. The Church will never live beyond the recognition of Jesus. To forget his witness, is for the Church to become speechless; to modify its faith in him, is for the Church to become powerless; to reject the great conclusion of that first human witness, is to destroy whatever divine authority the Church possesses. The Church stands or falls with this uniqueness of the character of Christ. It rests upon the authority of his claims. It is not a denatured heathenism. It is not the Roman Empire metamorphosed into an ecclesiasticism. The Church is Christ's or it is nothing! As long

as the world needs Christ, it will need the witnessing, the serving, and the ministry of his Church, and the Church will need the loyalty and fellowship of every sincere lover of Christ. If you love him, then the Church has a claim on you, and the world has a claim on you through the Church.

The question is often asked, "Do I need the Church to be a Christian?" Some get the idea that they can be a Christian without the Church. One can. We do not want to deny that. One can be a scholar without a school. One might be a soldier without the formality of joining the army. One might be an American without being naturalized. Of course none, or but few, will know that you are. You will have no legal claims to be any of these. In practical questions, where matters of recognized relationship enter in, you will find yourself out of court. But this fact will not prevent you from being any of these; it will prevent you only from being a useful and recognized representative of them. A soldier in the field without his outfit is a lost man, a hungry man, a powerless man, a useless man. So is a Christian without the Church. Some few have tried it but with failure most of the time. God's own method is the best. The Church, like us, is human. It makes many failures. It is not always wise, not always Christian, but it is the organized way the Christian spirit functions in the earth. It needs you and me if we are Christian, and we need the Church if we would stay Christian.

There have been some who imagined that the Church was a political organization, a vast political clique, to influence all things for its own profit and for that of its favorites. Others have imagined that the Church is a divinely appointed institution to be controlled by a select few who are to rule the world and are to be consulted concerning every affair. Again, others have regarded the Church as a select group of those whom God has chosen as his favorites to the exclusion of the rest of mankind. Still others see in the Church only an institution to be organized and systematized, to be perfected in its mechanics. None of these conceptions appeals to many of us. They seem far from the meaning of our Lord, who taught us to pray, "Our Father." The Church of God is not a political machine.

It is not an oligarchy or an exclusive privilege or a piece of mechanism. It is a family—just a family. What a wonderful thing a family is! It exists because father loved mother and mother loved father, and out of their love for each other God blessed them with children who expand that love and return it. The ties that bind it together are the tenderest, holiest ties our earthly associations know. Doubtless this is what Jesus meant the Church to be. Whenever any member of the family is ill or unfortunate or in need, how love goes instantly out to them! That is because we belong to one another, and love has a claim!

This world needs a greater family like that—a family that will include us all, rich and poor, great and obscure, wise and ignorant, strong and weak, where love is the bond and the claim. Race cannot do this. Class cannot be this. Nationality cannot achieve this thing the world needs. Only Jesus, the friend of the whole world, of every class and race and nation and condition of men throughout the whole earth, can bring mankind into friendship and love with one another.

This is what the Church has been trying to do through ages of hampering, hindering jealousies, selfishnesses, and hatred of human hearts. This is why the Church has an interest in the misunderstandings and quarrels among Christians. This is why the Church has authority on earth and in heaven. It is God's family here. In time to come it will include God's complete family over there.

We ask, "Where did the Church get its authority, and what is that authority?" There were days in the past when the Church claimed a supreme power over kings and emperors and peoples on the ground that it came from God and so had a divine right that the world had to recognize. Its anathema blasted the hopes of heaven for those who opposed its will. It held the threat of its power of heaven and hell over men and ruled them by the fear this pretended power inspired.

Those days are impossible now. We live in a world of freedom, where authority is derived from the governed. No king today dare claim absolute and uncontrolled, irresponsible power on the strength of a divine right. No more can any church aspire to

absolutism, basing it upon such a claim. Absolutism in human hands inevitably tends to become tyranny. It is foreign to the deepest passions within us to submit our wills to another's will, to live, to think, to pray, as another commands. Our fathers fought to be free from England simply because an authority in which they had no representation was tyranny. We fought the Great War, primarily, to establish the rights of the nations of the earth against the tyranny of might, and today it is an established principle of mankind that the smallest and weakest peoples, with the greatest, have an equal claim to the choice of their own government and the protection of their territories.

Is the Church an autocracy? Can it be a democracy?

Its authority is in Jesus Christ himself. That power he never relinquished. Earthly agents carry out his will, but he wills. No church is his church unless he rules it, unless his Spirit is manifest in it. This is the test for every claim to authority, power, and recognition in his name: Is the church making the claim Christlike?

After we have spoken of the history of the Church and the authority of the Church, we naturally ask the question, "What is the mission of the Church?" Primarily it is to tell the world about the good news of Jesus. Christianity is the spirit of its Lord in living men, manifesting itself to the world in service, in ministry, in brotherhood. Christianity must live Christ as well as tell about him. Telling about him will leave him forever a theory for the listener until he sees Jesus incarnate in the life of the one who tells about him. That is the mighty convincing argument of the Christian propagandist—the argument of life.

During the late war the Young Men's Christian Association offered its service to the government of India in the great army camps, where thousands of Indian youth were concentrated and trained for service in Europe. The government pondered over the request. It had dangers in it for those in authority. How could a Christian organization be permitted to enter these camps and minister to Hindu and Moslem youth without setting the empire aflame with revolt? Yet here were these thousands of young men, suddenly torn from their native

villages and from their homes, separated far from their friends, in the moral perils of the army camp and needing the very service this splendid organization was alone qualified to render them. What could be done? At last a decision was reached and a proposition made. The offer of the Y.M.C.A. was accepted conditionally. The proffered service was gladly permitted, but the name of Christ was not to be mentioned. There must be no teaching or preaching in his name. In these Indian camps, at home and in Europe, the Y.M.C.A. could be admitted only as a service organization. The men who had made the offer met to consider the conditions the government had set. These were hard for men who loved Jesus Christ, who offered this very service they were to render in his name. They debated it for days. To accept such a condition, was not this to betray their Lord? Then they thought of the boys in these camps—homesick boys, wounded, sick, and friendless. They could not get those boys out of their minds. What would Jesus himself have them do? Then they remembered: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me . . . and inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." That memory settled the question. The condition imposed was accepted for the sake of needy men, brethren of the Lord whom the Y.M.C.A. men served. But they said among themselves: "We cannot preach Christ or teach Christ, but we can live Christ wherever we go, in these very camps where our mention of his name is forbidden!" And these Christian men went into these camps of Moslem and Hindu youths living Christ; ministering to the best of their ability as Christ would have ministered. Surely they filled his great command. He honored their living testimony by hundreds of men in these camps who came to know him through the daily life and service of these men, his servants. This is the mission of the Church—to live Christ among men.

A Church means a united faith. And that united faith makes power, and power is an assemblage of possibilities. The real

power which drives the great locomotive over the rails is the united power of an infinite number of water drops transformed into steam. The power of a great army is just the united power of the men who are the soldiers in the army. The power of a nation is in its united wealth, purpose, and physical strength.

Every Christian is a possible unit of power. The purpose of the multitude is stronger than the bulk of its individual purposes. The faith of a few Christians together is cumulative. It exceeds that of the same Christians separately. It is easier to operate one power that will pump twenty oil wells at one time than to use twenty smaller powers to pump the same wells separately. It is better business to bring together ten separate shops under one roof and conduct their buying and selling as one enterprise than to try to conduct them separately. This is a proved principle in business, wherever power is used for practical ends. So there is added power whenever Christians unite. The spirit of Christian unity is gaining ground, and hence it is gaining power. Methods of competition and overlapping are giving way to co-operation and federation. These are the first steps toward reunion and greater efficiency in the work of the Kingdom.

When all this is said and done, there is still another question that comes to us. It is this, "Is God still in the Church; is he in this, our church?" As we read the story of the early Church, how close God seemed to them! He was working with them, helping them, choosing their leaders, bringing results. Then when we think of our church, of the Church of today, can we think of his being with us in the same manner as he was with the church at Antioch? We think of the Church we have known all our life, of what it does, of the many petty things and human actions that we know about, and perhaps we never even think of the possibility of Christ's being in our midst. It is easy to think of him in that ancient church but hard to imagine him in our church. If it were possible for us to visit the churches in Antioch, Philippi, and Thessalonica, possibly they might seem different to us than they seem when we read about them in the Bible. It is quite possible that we might be disappointed in them and their members;

ALFRED STATION, N. Y.

Mr. and Mrs. Laverne Langworthy of Westerly, R. I., and Mr. and Mrs. Frank Langworthy, of Plainfield, N. J., were week-end guests at the home of their brother, Lynn Langworthy.

The summer attendance of the Sabbath school has been good. At the picnic recently held, one hundred twenty-five people were in attendance.

Pastor Van Horn and Eugene Van Horn left Monday morning for Conference. Others from the church will also be in attendance before the close of the week.

Everyone enjoyed the sermon last week by President J. W. Crofoot of Milton College.—*Alfred Sun*.

ALFRED, N. Y.

Mrs. Thomas W. Richardson, of the Mill Yard Seventh Day Baptist Church of London, Eng., was a guest of Mr. and Mrs. Corliss F. Randolph during their stay in Alfred, from Tuesday night until Monday morning.

Rev. and Mrs. Hurley Warren and little son, of North Loup, Neb., were guests of Mr. and Mrs. Robert Armstrong over the week-end, en route to the Conference at Adams Center.

Among those from Alfred who are in attendance at the Conference at Adams Center are: Pastor and Mrs. A. Clyde Ehret, two daughters, Aurabeth and Ogareta, Mr. and Mrs. Phil S. Place, Philip Jones, Mrs. Luella Straight, Elizabeth Stillman, Maxine Armstrong, Elizabeth Randolph, Dr. and Mrs. Alfred Whitford, Mrs. W. A. Thomas, two daughters, Louise and Warda, Miss Flora Burdick, Mrs. L. M. Groves, Miss R. A. Place, Miss May Dixson, Bernadine Smith, Mr. and Mrs. H. C. Hunting, Mrs. A. M. Olson, Mrs. Grace Pinchin, and daughter, Wilma, Kenneth Green, Randolph Webb, R. W. Wingate, President and Mrs. B. C. Davis, J. N. Norwood and his son and daughter.—*Sun*.

At Alfred University the new building for the New York State College of Ceramics has just been completed and will be formally dedicated next month. This is the first college technical laboratory for work in glass and pottery to be established in the United States. The building is the first of

it is even possible that we might not feel like joining them at all. They might not look so good as some of the present day churches right here at home. Yet God was there, and God is here. Perhaps we have never looked for God in our own church. It is easy to see the human in churches, hard to recognize the divine. When we hear the story of our church, of its struggles, its victories, its revivals, its blessings for the community, our eyes are opened. Why, God is *here!* Like the boy at Bethel, when he was running away from home, we may say, "God is in this place, and I knew it not."

The greatest promise made concerning Jesus Christ is this—that eventually all things, *all things*, will be placed under his feet. Government, wealth, rulership, and authority, all his! He will rule this world sometime. He will be mightier than kings and emperors and conquerors, greater than presidents, wiser than scholars, richer than millionaires. He it is who is the head of this church of ours.

His mastery must be over a human institution. That institution, our institution, has made many failures. It will make more of them, for it is human. It will be weak where it should be strong, but it is his. The only way in which he can absolutely control it is for him absolutely to control you and me, members in it. It all comes back to us. America can never be a better America than you and I are Americans. The church can never be more Christian than you and I as members are. How the whole problem circles back to our personal experience, loyalty, and love for him!

Can we say, "Come what may, in this church of mine I am determined that there will always be one open channel into it, through which he may come whenever he wills, and that channel my own surrendered heart!"

DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

A number of local people are attending the General Conference of the Seventh Day Baptist denomination in New York State this week. Among them are: Rev. George B. Shaw, Mr. Okey W. Davis and family, and Mr. and Mrs. Otis Swiger.—*Herald*.

several to be built at Alfred by the state under a five year program to comprise an expenditure of a million dollars there.

—*Brookfield Courier.*

NILE, N. Y.

Rev. and Mrs. W. D. Burdick, of Rockville, R. I., and daughter, Miss Marjorie Burdick, were calling on friends in town over the week-end. Mr. Burdick spoke Sabbath afternoon at the Seventh Day Baptist church.—*Alfred Sun.*

SALEMVILLE, PA.

On Sunday, July 31, the local Sabbath school with most of the nonresident members and a number of friends held a basket picnic in Brother O. W. Rice's grove near the church. A program of songs, readings, and talks and some entertainment by the juniors were enjoyed by all. Around three o'clock a number of the people went to see a game of baseball between our home team and a neighboring team. We are hoping the picnic will become an annual event.

CORRESPONDENT.

NORTONVILLE, KAN.

Mr. Joe Scholtz, of Oneida, N. Y., was a visitor here a few days ago on his way home from an extended stay in Riverside, Calif. Mr. Scholtz and his family were for many years residents of Nortonville and active members of the church here.

The Sabbath school held its annual picnic August 14 in the Geigler Grove near Cummings. One hundred thirty were in attendance.

A few weeks ago the young people of the church gave a Biblical play at the Sabbath morning service and by special request will give another the Sabbath of August 27.

CORRESPONDENT.

HAMMOND, LA.

The members of the Seventh Day Baptist Church and their visitors who have attended the associational meetings enjoyed a picnic supper on the banks of the Tangipahoa River, east of Hammond, Sunday afternoon. Out of town guests were: Rev. and Mrs. John Randolph, Caroline, Robert, Ivan, and Irwin Randolph, Milton Junction, Wis.; Rev. C. A. Beebe, Marvell, Ark.; Mr. and Mrs. Wardner Randolph and son, Miss Hazel Scouten, Deacon and Mrs. S. J. Da-

vis, Mrs. Nancy Smith, and Mr. and Mrs. J. N. Pierce, Fouke, Ark.; Rev. and Mrs. E. R. Lewis, Gentry, Ark.; Mrs. Margaret Eggers, Biloxi, Miss.; Miss June Patricia Bonney, Baton Rouge, La.; and Mr. and Mrs. Harold Mills and son, Detroit, Mich. —*Daily Courier, selected by correspondent*

SHILOH VACATION BIBLE SCHOOL, 1932

BY PASTOR LEON M. MALTBY

The Daily Vacation Bible school of the Shiloh and Marlboro churches convened from June 27 to July 15 at the Shiloh church. Committees from the two churches had made plans and canvassed the community for students. The pastor of the church was chosen as supervisor, to be assisted by Mrs. Maltby, particularly in supervising the music.

From the first day a keen interest was manifested by the pupils. Ninety-six boys and girls attended the school. Of these ninety-six, fourteen were present less than six days and were counted as visitors. Eighty-two pupils were enrolled in the seven classes. The average attendance was ninety-one and one-fourth per cent. There were sixty-nine who received certificates granted for faithful attendance and creditable work. Fifty-one out of eighty-two enrolled had perfect attendance.

The expenses of the school amounted to \$42.69. Nearly half of this amount was used in the purchasing of new books for the teachers. At the demonstration Friday evening, July 15, a collection was taken. The parents and friends showed their appreciation of the work done by contributing generously toward the expenses. Three gifts amounting to \$7 were received afterward. The remainder of the expense was apportioned to the two Sabbath schools according to the proportion of pupils from each school. The pastor rejoices in the interest manifested by parents, children, and friends. The school has shown itself to be of inestimable value to the church at Shiloh. The success of the undertaking must be attributed largely to the faithful work of the seven volunteer teachers who instructed the children in the way of the Lord. Very little handwork was done in the school. The supervisor is convinced that it is unnecessary as a means of keeping the children in-

terested. There is not time in the Bible school to neglect the teaching of the Bible for uncorrelated hand work. Boys and girls as well as men and women seem hungering for the words of life.

OBITUARY

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

LANPHERE.—Frances Mason, daughter of Joseph and Janette Greenleaf Mason, was born March 15, 1842, at Munda, N. Y., and died August 19, 1932, at the home of her son, Martine M. Lanphere, in Milton, Wis.

She was married December 24, 1862, at Bolivar, N. Y., to George W. Lanphere, who died July 13, 1924. They were converted to the Seventh Day Baptist faith about 1873, before that time being members of the United Brethren Church. They were the chief organizers of the Seventh Day Baptist Church at Smyth, S. D., where Mr. Lanphere was chosen and ordained as deacon. They have also lived at North Loup, Neb., and at Gentry, Ark., and for the past twenty-five years the home has been in Milton, Wis. There were two sons, Martine M. Lanphere and Styles R. Lanphere, the latter of whom died in 1923, leaving a widow and three children. Since the death of her husband Sister Lanphere had made her home with the son, Martine, and family in Milton. There are five grandchildren and seven great grandchildren.

In the absence of the pastor, Rev. James L. Skaggs, who was attending the General Conference, the services of farewell, which were held at her late home, August 21, were in charge of Rev. Edwin Shaw. The burial was in the Milton cemetery beside her departed husband.

E. S.

MAXSON.—Charles Robert, born January 11, 1890, at the old farm home near Leonardsville, N. Y., died at Toledo, Ohio, August, 1932, aged 42 years last January.

He was the son of Morris B. and Mary Randall Maxson. He was married in Toledo to Bertha Sideler in 1922. He leaves his wife and aged mother to mourn their loss. His father, two sisters, and a brother have preceded him to the better land. He died in a hospital in Toledo from complications after an operation for appendicitis, and was buried at McLure, Ohio, the home of his wife's people.

M. G. S.

NOTICE EDUCATION SOCIETY MEETING

The annual meeting of the Seventh Day Baptist Education Society will occur at Alfred, N. Y., September 14, 1932, at 7:30 p. m.

EARL P. SAUNDERS,
Secretary-Treasurer.

NOTICE OF ANNUAL MEETING

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday, September 14, 1932, at 8 o'clock p. m.

A. LOVELLE BURDICK, Secretary,
The Sabbath School Board.

Sabbath School Lesson XII.—Sept. 17, 1932

THE REPORTS OF THE SPIES—Numbers 13: 1—14: 45.

Golden Text: "The Lord is the strength of my life; of whom shall I be afraid?" Psalm 27: 1.

DAILY READINGS

September 11—The Reports of the Spies. Numbers 13: 25-33.

September 12—Distrust and Confidence. Numbers 14: 1-10.

September 13—The Courage of Faith. Joshua 1: 1-9.

September 14—The Strength of Faith. Joshua 14: 6-12.

September 15—The Grounds of Faith. Psalm 91: 1-16.

September 16—"If God Be for Us." Romans 8: 31-39.

September 17—God's Gracious Care. Psalm 95: 1-11.

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

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

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

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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For fuller information address
JAY W. CROFOOT O. T. BABCOCK
President Registrar

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AMERICAN SABBATH TRACT SOCIETY
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SOME DON'TS FOR THE PEW

We hear a great deal about what the man in the pulpit ought to be, but sometimes it may be a good spiritual exercise for us to consider the responsibilities and requirements of those who sit in the pews. One of our subscribers, after a lifetime of attendance on the services of the church, sends us the following paragraphs which have grown out of his prayerful thinking upon this subject.

Don't expect your preacher to fit your mold; the mold may be wrong.

Don't expect your preacher to preach your views; he is God's prophet.

Don't expect your preacher to be perfect, unless you are.

Don't expect your preacher to be free always from heartaches.

Don't expect your preacher to be always at his best.

Don't expect your preacher to live on words of appreciation.

He needs these too, but he cannot buy gas and oil, food and clothes, with a "thank you." If he is worth having, he is worthy of compensation.

The sympathetic effort on the part of those who sit in the pew to understand some of the problems and difficulties which their minister is facing will help him to be a better pastor and preacher, and will help them to grow in usefulness to their Lord.

—Selected

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