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Plainfield, New Jersey

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 denominaton)

Bottom Row—Eugene H. Van Horn, Courthand V., and President Cortis F. Randolph. A Lovelie Burdick, J. Fred Whitford
The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY

Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 113, No. 10 Whole No. 4,565

THOMAS L. GARDNER, D. D.
Editor Emeritus

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

L. H. NORTH, Business Manager

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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 accommodations, good lodging 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 board, free of charge except for the lighting, furnished conveniences of meeting place, conference rooms, rest apartments, and president's office, all under one roof and of easy access. The Granite Hall, rear-of-offered conveniences for meals. A wide variety of local fresh food and fresh fruit, and the splendid community has come into a position of responsibility since the Conference was entertained here before in 1900. Well it demonstrated that a small church in a small community can entertain such a meeting comfortably and sanitorily, and bring a rich blessing to its membership and to the community at large. A scene such as a Conference. There were 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 were received with interest, and the report of the president was received 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 impression was experienced in the closing session. It was a dramatic moment. It occurred when President Randolph presented on the platform Mrs. Gertrude E. Horn, and Rev. Ahva J. C. Gardiner, representing our churches in London, England. The president, modestly lined up with the most fascinating leaders in Seventh Day Baptism, presidente whose voice and influence, as set forth in the New Testament, are interpreted in the New Testament. It is the voice of our Church. And he was thoughtfully considering the problems of the Church in London, England. He is Rev. Ahva J. C. Gardiner, the president of the Plainfield, N. J., Seventh Day Baptist Church and leader in Sabbath Proclamation. President Randolph presented the world with a worthy tradition and with 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 his heart and life, and help and support and co-operation to President Bond. Mr. President, the Sabbath Recorder salutes you and in behalf of Seventh Day Baptists offers you its space and of its fullest possible co-operation to President Bond. Mr. President, the Sabbath Recorder salutes you and in behalf of Seventh Day Baptists offers you its space and of its fullest possible co-operation to advancing the interests for which a people we stand. May God bless you and by His spirit inspire and sustain you. May every true and loyal Seventh Day Baptist offer you in the path of peace. And not be weary, and they shall walk, and not faint.

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

Abraham followed the glem and went forward from old home ties into a new country, not knowing what lay before him. 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 not of a local but 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 often 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, wherein is within you." The significance of the life, teaching, and redemption of Jesus, as set forth and interpreted in the New Testament, renews and reenforces, 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 into a new and darker than that of Egypt and more depressing than the captivity of Babylon. Fear, mistrust, atheism, material losses, and other subtle forces have multiplied 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," but that though hosts, ruthless as Pharaoh's army, press upon us! No difficulties lying across the path of an onward movement can seem to stand in the way of the journey. The 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 are encouraged in the use of the beautiful language. It is always a call to an onward march.

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 its ancient and unchanging message of hope, 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 saying, "Yes, we are going to have a victory; I have overcome the commission," and "Go ye into all the world, and preach the gospel of the kingdom." 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 on 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 all the people have a double interest in the five day week." Its chief apparent value is that it is meant as an expediency of the times, for it is for the present only; capital is swinging to keep the Sabbath — people who feel and know the Sabbath is right, but who are prevented from keeping it because their very living depends upon it. The five day week — should it become general in this country — will not solve our problem, but it will bring the Sabbath to the Sabbath people, 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 twenty-sixth 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 one hundred worshippers 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 gladnesses raised and garnered for the occasion by loving hands. In his opening address, the President said, "The Conference will come to order and be led in prayer by Rev. James H. Hurley," announced the president. Following is Mr. Hurley, our Father of the sanctuary, and Washington has added its blessing.

O God, our Father of all we are, we gather here in this conference to worship thee. Give us thy spiritual insight and spiritual plan. Close the day's session may have gathered around our pathway, but help us to look to the sun shining without, let the Son of God shine in our hearts. Give us wisdom and patience to plan wisely for the future, and "Love" 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 Loyd F. Hurley, who made a "home run" in extending the welcome of the Adams Center Church to the people attending the General Conference. His speech was not only eloquent, but had that deep sense of humility that one feels who have waited for you for thirty-two years. A new generation has grown up to greet you, since the last Conference held here in 1916. We look for a more wonderful future, and it is a great change. About the greatest things remaining unchanged, he thought, were the lakes and rivers. He went on, in his sym pathetic 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 the Conference than the sayings before the gathering and closed with "God bless you all."

"Yes, we are here, Hurley; it has taken some time to get here, but come back," declared George B. Utter, of Westerly, in singing "Our Fathers." Among the guests of Conference, never before recognized in the measure she presented, are Mrs. Gertrude E. Richardson, widow of the late Lt. Col. Thomas W. Richardson, of London, England, and Rev. Louis R. Conradi, of Hamburg, Ger many. The latter, who is no longer with us, made a "home run" in extending the welcome to the Adams Center Church to the people attending the General Conference. His speech was not only eloquent, but had that deep sense of humility that one feels who have waited for you for thirty-two years. A new generation has grown up to greet you, since the last Conference held here in 1916. We look for a more wonderful future, and it is a great change. 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 the Conference than the sayings before the gathering and closed with "God bless you all."

"Yes, we are here, Hurley; it has taken some time to get here, but come back," declared George B. Utter, of Westerly, in the opening of his carefully written Response. He then went on to explain why he was so fortunate as to be given the opportunity to read his complete address. Mr. Utter is a son and grandson of outstanding 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.
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 we have been the only builders of the community but leaders as well. They have been the backbone and the sinew of the economic 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 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 been anxious to see the things of God, but we 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 suffer.

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 he has decreed. Some of you may feel that it is more sublime 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 man, muscular, strong of heart and limb. He has the father's beard and the mother's tenderness, 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 mountains 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 the unrepentant unbelievers, who had sinned beyond redemption, into the regions below.

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 tent. The long bearded gentleman, who do not make it appear as Christ made it appear, has sat with the father 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 together. Builders 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 light. I believe that it was his intention that those who come after him, who were to spread the gospel into all the world, should also grow and keep on climbing.

Religion today if it means anything to us today, it must be made through the medium of the Kaklite. This I believe, says the boy of the day, and all the heaven below. The boy or the girl must be aroused. We must interpret life. We must try to bring the new generation a heaven. There is God.

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 mountains 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 the unrepentant unbelievers, who had sinned beyond redemption, into the regions below.

One of the problems of this Conference is to discover how we can reintroduce 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 before. It must be done through service rendered by our denomination, by cooperation with other Christian bodies who have all the good that lies in them. But we must not forgetfeces. They 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 pastors, 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 be found where they can do for others wherever the opportunity offers.

More than ten years ago we decided to go forward as the Salvation Army found noone willing to 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 alternative.

The board of which I am a member in cutting expenses has found it necessary to reduce its own salary and has decided that future workers shall receive nothing until they have never received what they should in return for the services rendered: find starvation to find a help solve these problems. They are holding the fort.

They are meeting with stout hearts and a determination to struggle to serve him and his cause.

They are contributing much more to the work of the denomination of which they are members. They are going. The church that lives for its pastor, its running expenses, and itself, is done for. It is too late to save it.

"Vest, more, and more," they say. Our men are saying, "more and more, very much more." We must expect fighting men who will follow in the tracks of the militant Christ I have pictured, those who will stand 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 to be here. We do not 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 churches in New York, New England, New Mexico, Hollister, China, and the homeland, wherever men struggle to serve him and his cause.

We are thankful that we have a church spirit in our thoughts and generous in our giving.

Expect great things from God, attempt great things for God.—William Carey.
made by order of and in the name of this corpora­
tion, of the actions of any alleged
commissioner of the trustees and countersigned by the
chairman of the Board of Trustees. Any member of
the trustees (other than the treasurer) as the
Board of Trustees may from time to time design­
ate or determine.

That the Commission be and hereby empow­
ered to continue the said call for the General Con­
cference, to appoint one or more vice-

ors of this corporation.

Further, in accord with the foregoing pro­
visions of this order, it is recommended that the General
Conference instruct its Nominating Committee, in addi­
tion to the other officers to be nominated by it, to
nominate a vice-president of the corpora­
tion who is a resident in the vicinity of the resi­
dence of the treasurer of the General Conference, also
an additional vice-president who is a resi­
dent in the residence of the trea­
surer of the Onward Movement.

The Commission recommends that the prepara­
tion of matters to be printed in the 1938 7-Day Baptist
minister 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 of more careful revision, yearly if hereafter if needed, be submitted to the General Conference one year hence.

The Commission endorses the action of the presi­
dent of the General Conference in signing the call for a Week of Pentecost and Prayer and recom­
 mendation of the General Conference among
7-Day Baptists be referred to the Commission.

The Commission presents the following sug­
gested order of worship for Seventh Day Bat­
stist churches and recommends that the Con­
cference adopt it.

SUGGESTED ORDER OF SERVICE FOR SEVENTH DAY BAPTIST CHURCHES

Organ prelude (Pipe or organ with organ with orchestra. Music reverent, worshipful.)

Invocation

Gloria Patri

Prayer

Hymn (First one, worshipful, of praise. Suggest­
ged hymn listed below.)

Scripture readings from both Old Testament and New Testament, with related thema­

Call to prayer (Chimes, or choir singing softly:

"Sweet Hour of Prayer"; etc. Congregation with

prayer congrega­
tions might join in the singing in some

Pastor's pronouncement: "The Lord is in

his holy temple. Let all the earth be silent

Pastoral prayer—Closing with Our Lord's Prayer—all participating.

THE SABBATH RECORD

Choir response ("Hear our prayer, O Lord," etc.)

Anthem

Worship in the Presentation of Tithes and Offer­
ings (Prayer before the offering is taken.)

Announcements (Where no bulletin carries same)

Children's sermon or story (To restore the at­
culated, devotional) One is a pastor of

Hymn (Evangelistic, worshipful, or statement of

oneness.)

The sermon

Closing hymn (Appell to church to spread the

Benediction

Organ postlude

Suggested hymns: We suggest the hymns be

typhical and related for example. Hymn No. 1 always to be objective and worshipful or ador­

ational; Hymn No. 2 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.

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 inas­
much as no satisfactory plan for reorganization has been devised, the Commission recommends:

1. That for the present the Young People's Board

be maintained at Battle Creek, with Miss Mar­
torc Burdick as president and executive secre­

ary;

2. That a meeting of the representatives of the

various boards concerned with religious educa­
tion and young people's work be called during

the coming year by the Commission of the

General Conference, to give plans for the work of the coming year, and that the presi­
dent of the General Conference be respon­
sible for calling the meeting.

The Commission recommends the adoption by Con­
cference of the following resolutions on in­
ternational relations:

WHEREAS extensive correspondence from the Com­
mission on International Justice and Good­
will in the promotion of the World Peace

 movement in Christ in America has come to the officials of the General Conference;

WHEREAS Christians hold a position of opinion

and conviction on various insistent prob­

lems of international relations:

WHEREAS Seventh Day Baptists are desirous of

contributing their influence toward the accom­
plishment of world changes which promise to hasten

the coming of Christ's kingdom of righteousness

and peace on earth; therefore be it

Resolved:

1. That we approve all practical plans for re­
ducing the expense and menace of national arma­
ments and especially the proposals made at the

World Disarmament Conference at Geneva for

the abolition of aggressive armaments and for

the drastic reduction of war plants and the

establishment of a world power of people. We

are engaged with others in the unified denominational

movement, and recognizing the fact that the possibility of

world peace cannot be realized without

significantly changing the policy of any alleged
title or right gained in violation of the pledges

commissioned the Societies of the various

announced by Secretary Stimson and accepted by

the various countries.

3. That we strongly favor the ratification by the

United States Senate of the action taken by

President Hoover, nearly three years ago, pro­

viding for our membership in the World Court.

4. That we deplore the propagating of govern­
mental war debts with a view to ascer­
taining on faith,

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:

1. That the plan of the value of the home depart­
ment work of the Sabbath school among non-resident Sabbath keepers in encouraging Bible study and income; spread for educational

work, the General Conference,

that the Sabbath School Board explain this plan in the SABBATH RECORD and such other plans as

withious bonds acceptable to the

church and denominational agencies has been pain­

ful effort has been given to making the necessary reductions

so that our budget for 1939 is 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 pain­
fully crippled, perhaps irreparably damaged. It must not be further curtailed. This budget is the most important, for this amount is raised, further curtailment of work and doing nothing is feasible. In the face of such a situation. Missionary Society

12,401.00

Tract Society

100.00

Educational Society

700.00

Sabbath School Board

2,400.00

Women's Board

225.00

Young People's Board

600.00

Scholarships and Fellowships

250.00

Historical Society

900.00

Ministerial Relief

900.00

General Conference

1,000.00

Debt

1,000.00

Total

25,957.00

The Commission recommends the adoption of

the above as the unified denominational budget for the fiscal year ending June 30, 1939.

CONCLUSION

In conclusion, the Commission is constrained to say that the denominations which have overtaken certain of our most cher­
ished and outstanding activities during the past

THE SABBATH RECORD

227

25.00

1,500.00

1,000.00

1,600.00

600.00

350.00

450.00

2,900.00

2,500.00

500.00

400.00

2,000.00

700.00

350.00

812.50

575.00

1,975.00

1,475.00

$2,900.00

SUGGESTED DENOMINATIONAL BUDGET

Many of the denominational agencies have sub­
mitted budgets, which have been carefully considered and assem­
bled into the following:

These have been carefully considered and assem­
bled into the following:

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

adoption:

World Conference on Faith and Order . $ 75.00

Friends

725.00

Federal Council

100.00

Seventh Day Baptist

1,750.00

General expenses

1,475.00

amount given through the Onward Move­
million in the past campaign, which have overtaken certain of our most cher­
ished and outstanding activities during the past
FOURTH SABBATH RECORD

THE 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, Myra Mavis.
Duet—Mrs. Bernice Stephens and Mrs. Mary Bubolz (Eleanor Stillman), of lovely voices, and a verbal message was given from Mrs. De Etta Coon. These three are the only living charter members. Mrs. Coon, being a member of the house, was presented with a beautiful bouquet of flowers in appreciation of her helpfulness and unerring 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 too small a part, for she has done with her what might 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 the society, 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 always fine;
She never sought her soul to vex
By asking him for household checks.

She was kind;
She never sought her soul to vex
By asking him for household checks.

She was kind.

When things went wrong she held her peace.

She was kind.

She never sought her soul to vex
By asking him for household checks.

She was kind.

She never sought her soul to vex
By asking him for household checks.

She was kind.

By asking him for household checks.

She was kind.
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 is a capital opportunity 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 we should bear in mind that there is opportunity to promote the holy observance of the Sabbath only by correlating that with the 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, 1902**

**MY SHARE IN MY HOME**

Why should children feel responsibility for the Sabbath? How may we keep home harmonious? Do I cause trouble in the home? Why? Why?

**DAILY READINGS**


**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 that the same bond of 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 third 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 MCCGACHY,

Pastor,

GEORGE H. VAN

Church Secretary.

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

Raviland lived with his father and mother in 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. He was well taught and 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 father's shoes 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 those.

"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 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 let them," 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 large 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 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 lay his eyes bandaged several weeks and then they would be all right.

That night Raymond told his father all about Joseph, saying: "He is a better American than I am," he said, "for he was taking down the flag, while I ran away. I am 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, Raymond 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 Raymond, "but I don't 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 did 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.

THE CHRISTIAN AND HIS CHURCH

BY REV. A. CLYDE EHRET

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


Let us think together for a little while about what a wonderful institution the Church is. How is it that Jesus started the 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 its community. When we think of other institutions or improvements, we find they are young. The railroad is only about a hundred years old. The telephone is only about a hundred years old. 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 mighty Reformation in Ancient 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 Church is one branch. 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 and labored that prophetically 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 will find and find that part of the 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 Church began the day it was revealed to Peter that Jesus was more than a man. The world in which Jesus lived was solely 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, Jew or Gentile, foreign or American. 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 coming again to earth. Clearly he saw he was no ordinary man. His hold on heaven was so sure that he must have personally known the Son of God 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. This is the motif of the prophetic figures for he was wiser than the synagogue who were his fellow believers. 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 where love is the law. Where mother and mother loved father, and out of their love for each other God blessed them with children who expand that love and become the Bond. A family where the tenderest, holiest ties our earthly associations know. Doubtless this is what Jesus meant the Church to be. Whenever and wherever an unfortified or unfounded or unorganized or in need, how love grows 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 do 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 each other. 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 and on the earth. In time to come it will include God's complete family over there.

We ask, "Where did the Church get its authority? What is Jesus' Church and what authority did he confer upon it?"

There were days in the past when the Church claimed a supreme power over kings and emperors and peoples on the ground that Jesus had claimed a divine right that the world had to recognize. Its inanima 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 the authority is derived from the governed. No king today dare claim absolute and uncontrollable, 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 democratic aspirations within us; we cannot will others' will to another's will, to live, to think, to pray, as another commands. Our fathers fought to be free from England simply because their authority, and the form of representation was tyranny. We fought the Great War, primarily, to establish the rights of the nations of the earth against the tyrannical power of an organized 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 manifesting the will of Jesus in the world?

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 human form. To this end Jesus Christ must live as Christ and as the Church. Christ must live as a family. What a wonderful thing a family. Where love is the bond and the claim. Race cannot do this. Class cannot do 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 each other. 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 and on the earth. In time to come it will include God's complete family over there.

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villages and from their homes, separated far from their friends, in the moral perils of the army camps, and needing the very service this splendid organization was prepared 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, by an understanding, an embargo on any reference to him 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, ministering to the best of Christ wherever we go. in these very camps of needy men, brethren of the Lord whom Christ or teach Christ. but we can live the days. To accept such a condition, was not possibly they might seem different to us than the Church we have known all our life. 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 in Antioch, Philippi, and Thessalonica, possible they might seem different to us than we might look for the human in churches, hard to imagine him in our church. If we were permitted to visit the churches in Antioch, Philippi, and Thessalonica, possibly they might seem different to us than they seemed when we read about them in the Bible. It is quite possible that we might be disappointed in them and their members.

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, when he is God, 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.

Wright, the story of our church, of its struggles, its victories, its revivals, its blessings for the community. "Is Jesus 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, the almighty, eventually all things, all things, will be placed under his feet. Government, wealth, rulership, and authority, all his! He will rule them all, 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 only a human institution. The only way in which he can absolutely control it is for him absolutely to control you and me, and members of our church. He can never be a better America than you and I are Americans. The church can never be more Christian than you and me as members of the church. We see how the whole problem circles back to our personal experience, joyfulness, and love for him!

Can we say, “Come what may, in this church of mine, I am determined that there will always be a channel open to America, 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.
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THE SABBATH RECORDER

several to be built at Alfred by the state un­
der a five year program to comprise an ex­ pense of millions dollars there.

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 Sab­ bath afternoon at the Seventh Day Baptist church.—Alfred Sun.

SALEMVILLE, PA.

On Sunday, July 31, the local Sabbath school with most of the nonresident mem­ bers and a number of friends held a basket picnic in Rockville Park picnic grove near the church. A program of songs, readings, and talks and some entertainment by the jum­ pons were enjoyed by all. Around three o'clock a number of the people met to see a game of baseball between our home team and a neighboring team. We are hoping the picnic will become an annual event.

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 among several residents of Nortonville and active members of the church here.

The Sabbath school held its annual picnic August 14 in the Geiger Grove near Camp­ mings. One hundred thirty were in attend­ ance.

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

CORRESPONDENT.

HAMLIN, LA.

The members of the Seventh Day Baptist Church and their visitors who have attended the associational meeting enjoyed a pleasant supper on the banks of the Tangipahoa River, east of Hamlin, Sunday afternoon. Out of town guests were Rev. and Mrs. John Randolph, Caroline Roberts, Ivan, and Irwin Randolph, Milton Junction, Wis.; Rev. C. A. Beebe, Marvell, Ark.; Mr. and Mrs. Wardner Randolph and son, Miss Hazel Scouting, 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 Furrers, Hilisco, Mississippis; Mia Romney, 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 Sabbath and Methodist churches continued from June 27 to July 15 at the Shiloh church. Committees from the two churches had made plans and canvassed the commun­ ity for volunteers in the work of the school.

The first day a keen interest was manifested by the pupils. Ninety-six boys and girls attended the school. Of these ninety-six, four were present less than six days and were counted as visitors. Eighty-two pupils were enrolled in the seven sessions. The average attendance was ninety-three. There were sixty-nine who received certificates, four 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-three. Since the death of her husband Sister Lanphere made her home with the Brown, 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 Confer­ ence, and the services of farewell, which were held at her late home, August 21, under the charge of Rev. Edwin Shaw. The burial was in the Milton Cemetery beside her departed husband.

M. S.

MAXSON.—Charles Robert, born January 11, 1890, at the old farm home near Leonardsville, N. Y., died at Toledo, Ohio, August 18, 1932, aged forty-two years last January.

He was the son of Martin R. and Mary Rand­ all Maxson. He was married in Toledo to Helen Johnston in 1919. He leaves his wife and two sisters, and a brother in Cincinnati, Ohio. He also leaves his aged mother to mourn their loss. His father, two sisters, and a brother preceded him to the granite home in Toledo. He is missed from complications after an operation for appendi­ cits, and died August 18, 1932, Ohio, the home of his wife's people.

M. 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.

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.


September 12—Confident and Confidence.

Numbers 14: 1-10.

September 13—The Courage of Faith.

Joshua 14: 6-12.

September 14—The Strength of Faith.


September 15—The Grounds of Faith.

Psalm 91: 1-16.

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


(Fo Last Notes, see Helping Hand.

RECORER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a personal nature, will be run in this column at one cent per word for each line for each additional insertion. Credit must accompany the advertisement.

LETTERS TO THE EDITORS, by Uncle Oliver. OPinions and experiences of life how to attain many helpful words for parents who have children of all ages. Young and old at heart. Paper bound, 20 pages and covers, 25 cents, bound in cloth. 50 cents.

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AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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 from his 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 and 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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