

THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

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Every Seventh Day Baptist home
should have it and read it.

Vol. 108, No. 26

June 30, 1930

The Sabbath Recorder

NATIONS ARE BUILDED OF MEN

Not of majestic towering buildings,
Dreams of an architect's brain;
Not of cities of schools and churches,
Not of fields of ripening grain;
Nor yet of commerce, of business,
Of ships with their cargo and trade,
Of none of the marvelous externals
Is ever a nation made:
But of high ideals and of courage,
Aspirations that seem past our ken,
Of these is a nation builded
For nations are builded of men.
—Martha Colyar.

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The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 30, 1930

WHOLE NO. 4,452

Our Father in heaven, we look to thee for thy blessing upon our nation. We thank thee for the way thou didst lead our fathers in their struggle for true freedom—for all the victories thou didst give; for the friends thou didst raise up across the sea, and send for our help; for the brave and true leaders in the pioneer days, who laid foundations in the forests of America; for the civilizations and the sacred home life so precious to us all. And now as the national anniversary draws near, will thou revive the spirit of true patriotism in all our hearts, and lead us to the recognition of thy hand as leader, as did our fathers in days of old. In Christ's name. Amen.

The Eastern Pastor Bond and the editor Association left Plainfield, N. J., at 9.17 on Thursday morning, June 12, for Berlin, N. Y., to attend the Eastern Association. In New York we took the Hudson River train at eleven o'clock and were in Troy about four in the afternoon. A bus ride from Troy, of twenty-eight miles over the beautiful hills, brought us to our destination at six o'clock, where we were welcomed to the home of Miss Matie Greene for our headquarters. This was just across the road from the church, and made it very convenient for the editor in view of his work.

The day was ideal after the heavy rains of two days and night, which had washed the face of nature until everything in field and forest looked clean and bright. The atmosphere too was perfect, so clear and cool as such a rain storm always makes it.

Whoever has taken the trip from New York to Troy at such a time knows all about the beauty of it. My first view of the Hudson was sixty-five years ago, when two soldier-boy friends came with me to Poughkeepsie to attend Eastman's Business College. Those two boys have passed away many years ago, and when my train stood at the station close by the place where we made our home while there, thoughts of those days would not be put away. Little did I think at that time that I would ever be a minister of the gospel. As I look over the years, I can not be thankful enough for the

way my heavenly Father has led me all through the years.

It seems to me that I never saw the beautiful hill country around the "Little Hoosick" of old look more beautiful than it does today. The brilliant sunlight bathes everything in glory. The green fields and forests of early summer are at their very best.

Mr. J. D. Vars was president of the association, and he called Rev. A. J. C. Bond to lead in the devotions and introductory services, including responsive reading of the Psalm, "The heavens declare the glory of God; and the firmament showeth his handiwork." There was a good spirit manifested from the beginning and we all enjoyed the song, "In the cross of Christ I glory," and also, "I am coming to the cross."

Rev. John Randolph was the preacher. He announced the song entitled, "He Lifted Me," and the people sang it with enthusiasm.

He had been in the Berlin Church in years gone by, when his father was pastor here, and President Vars expressed his pleasure upon welcoming him back again. In his introductory remarks, President Vars said he was glad he is a Seventh Day Baptist. Our opportunities never were better. Mention was made of some old-time leaders, especially of Elder William Satterlee, who served here many years. "Mother loves this old church and I am glad she is here to enjoy these meetings. A man once preached here from the text, 'Fear not little flock for it is your Father's good pleasure to give you the kingdom.'" A happy reference was made to the history and faithful founders here. "When we get careless and neglect the church it will go on the rocks." He hoped for great good to come from these meetings.

Pastor Wing gave the delegates a warm welcome. He spoke of pleasant memories of other days, referred to the one hundred fiftieth anniversary now at hand, and hoped their actions would speak louder than words in giving us all a welcome to Berlin.

After an anthem by the choir, Rev. Harold Crandall of New York City responded to the words of welcome.

He referred to Pastor Wing's words about their house cleaning in getting ready for visitors, and said he had been here several times and always found their homes clean. He then assured them that we are here in a common cause to help one another in our work of love and fellowship. One hundred fifty years have brought wonderful changes, and the past few years have brought to us the most wonderful of all. The young people's work, the woman's work, the children's work, all the helpful forward movements are of comparatively recent date.

Our God and his Son are with us always, the same yesterday, today, and forever. They will help us as certainly as they did our fathers. We hold a truth that is vital to Christianity, and we love to get together in order to strengthen one another in the faith.

Here a quartet sang, "What a Friend we have in Jesus." The impression was indeed fine. Some things in that hymn were especially appropriate. For a people with trials and temptations, with so many things to discourage and with everybody's need of a heavenly Friend, there is no more appropriate and helpful song in the book. The "weak and heavy laden" always find a refuge there.

John Randolph's text was from Deuteronomy 6: 14, 15, about keeping the commandments and teaching them to our children. His theme was, "Homespun Religion." This is a religion that seems somewhat out of date. People nowadays go into mass production of almost everything. Great factories and mills have taken the place of the spinning wheel and the loom. It is somewhat so in religion, and the homespun kind is out of date.

After all said and done, *home* is still the base for getting suitable *material*. The great factories must go back to the home for cotton, wool, and flax. So in religion, the Sabbath schools, the Vacation Religious Day schools must receive their members from the homes. The homespun product can not be produced in the streets. Factories for religion can not take the place of the home. Home is where material for religion is still to be found.

All depends upon *mothers*. Here the speaker paid a beautiful tribute to "mother." It is mothers that have brought out the best men and women the world has ever known.

Brother Randolph closed with the following lines:

THE HAPPY HOUR

There's an hour that we call the happy hour,
In that home now far away;
'Twas the time when around the fireside bright
We were gathered at close of day.

Just an humble little place,
Yet no time can e'er efface
That hour in the hush of twilight long ago,
When from mother's lips we heard
Song and story, sacred word,
In that home, dearest spot I shall ever know.

Little cottage so plain and unadorned,
Far removed from rushing throng,
Yet 'twas there that I learned the path of right
From mother in word and song.

Happy hour, through the years the memory lives,
Whether joys they've brought or pain;
Oh, how often in thought I there return,
Here to find rest of heart again.

At the close of this home sermon the congregation united in singing the song, "Lord, I'm coming home." The effect of this song was fine. There was an excellent spirit all through this first session of the association.

Several delegates from Rhode Island arrived during the evening, and the hospitality of the Berlin people was soon in evidence.

Friday Morning at The Association The morning session began at ten o'clock. The devotional service was conducted by Brother Sheafe, our colored friend of Washington, D. C. The friends at Berlin had invited him to attend so that our people in this association could get acquainted with him. He was a welcome guest, and a good help in all our meetings. He is a very good singer himself, and this morning's song service was inspiring. The first song was, "This is my story, this is my song," after which Psalm forty-seven was read. Brother Sheafe is an impressive reader. His remarks on "God is our Refuge," were excellent. Too many get away from our Refuge, and then have trouble to get back. Here is a solo which he sang in closing. I wish you could all have seen the glory shine on his face as he sang it:

"We are tossed and driven on the restless sea of time,
Somber skies and howling tempests oft succeed a bright sunshine;
In that land of perfect day,
When the mists have rolled away,
We shall understand each other better by and by."

The chorus ran like this:

"By and by, when the morning comes, and
All the saints of God are gathered home,
We'll tell the story how we've overcome,
For we'll understand each other better by and by."

God's promise to Moses, "I will go with you," is just as good for us. He gives help and renews our confidence as the years come and go. Then came the song, "Simply trusting every day," which was followed by the closing song of this exercise, "Trusting Jesus, that is all."

After the business hour from ten to eleven o'clock, Rev. Willard D. Burdick preached a good sermon.

Before closing Brother Sheafe told us about the situation in the association of two churches in Washington, D. C. That association will meet on the twenty-fifth of July. They have a hard field there for growth. There are but two churches, and another Sabbath-keeping church opposes them. Our two churches there have spiritual meetings and we have a good church property. We are hopeful and are holding up the light.

Sermon by Rev. W. D. Burdick The sermon by Rev. Willard D. Burdick was full of good things. He used the story of the Prodigal Son for his text, Luke 15: 17, 18, where the young man came to himself and decided to go back to his father's home.

After just a few words about Pentecost, nineteen hundred years ago, when the disciples were all together in one place praying, he spoke of our need today and helped us to see that the Holy Spirit is just as ready to give us power from on high as he was to help the early disciples.

Then Brother Burdick turned to the consideration of the young man mentioned in the text.

Here was a young man who wanted personal liberty. His father wanted the boy to remain in the home with him, but he had an ambition to get out into the world, and so he went. He wanted his portion to spend as he pleased, and he became known in all ages as the "Prodigal Son."

It is a sad thing for a young man to start out wrong. It is well to study well the map of the country through which we plan to go. The young man of the text did not do this and he got on the wrong road.

All too many are making the same mis-

take today, and are wasting their energies and dissipating their powers on the road that leads to ruin.

That old story about the engineer on the fast train who "kept his hand upon the throttle and his eye upon the way ahead," came in as a good illustration here. The Prodigal ran past the signals regardless of warnings, and by and by something happened. It was through his own fault that he found himself destitute and in sore distress. He was starvation poor, and began to be homesick. His father's hired men fared better than he, even though he was a son.

Men who are "down and out" do have serious thoughts sometimes, and long for better things. This one came to himself, and said, "I will arise and go," and then started straight for the old home and his father.

There is a story of a benevolent artist who chose a ragged beggar for a picture, in order to show a generous people something of his sad condition and to secure help for him. When the boy came to sit for his picture, he had been home, cleaned himself up, and changed his clothes. Of course that spoiled the artist's plan. He wanted the beggar to come just as he was. God wants us to go to him as we are and let him do the cleaning up.

This parable shows the father's love. That was the beautiful point in it—put there by Christ himself. The father in the parable had not forgotten his lost boy. He was looking for him to come home. He saw him afar off and knew him, hastened to meet and welcome the son "who was dead and is alive again." So our heavenly Father will welcome every returning prodigal. There is room for all in our Father's house.

Then the congregation united in singing the song, "I'm coming home."

We give you the words here, it is so appropriate as a closing hymn after such a sermon.

LORD, I'M COMING HOME

I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.

I've wasted many precious years,
Now I'm coming home;
I now repent with bitter tears,
Lord, I'm coming home.

I've tired of sin and straying, Lord,
Now I'm coming home;
I'll trust thy love, believe thy word,
Lord, I'm coming home.

My soul is sick, my heart is sore,
Now I'm coming home;
My strength renew, my hope restore,
Lord, I'm coming home.

Chorus

Coming home, coming home,
Nevermore to roam,
Open thou thine arms of love,
Lord, I'm coming home.

The way the people took hold of this song was truly inspiring.

Brother Loofboro's Message On Sabbath eve the Rev. E. F. Loofboro preached one of his best sermons on Christ's message, "Go ye into all the world and preach the gospel." Preceding the sermon Brother Sheafe sang one of his excellent solos, "Shine on me—I wonder if the lighthouse will shine on me." Everybody enjoyed Brother Sheafe's singing.

Pastor Harold Crandall led in prayer, and a chorus filling the stage sang, "Nearer my God to thee," and several other uplifting songs. One of the sisters read the poem, "Have thine own way with me."

Brother Loofboro put special emphasis upon Christ's words, "all the world." It included nations of every color and race.

It took the disciples some time to learn all about the mission fields. We as Christians must not stop short of the farthest corner of earth. God's world-wide love embraces every nation. The *world* is the field. We are the light of the *world*, for God so loved the *world*. Our gospel is a world-wide gospel. Let us cherish this world-wide vision of our work. We must not exalt *ourselves* too much. There must be something worth saving in every nation. In God's sight all are precious. It is not Christian to hate the Jews or any other people on earth. We are not a nation by ourselves, we are a part of the world.

May the Lord give us the *world vision* and the Holy Spirit, without whom we can do nothing in mission work. Let us broaden out in our prayers for missions.

Let me ask you friends, who are praying and giving here for the Missionary and Tract boards? Are we spending more and more on ourselves, and less on Christian work? How about letting our boards borrow money and go in debt? We must not drift into selfish indifference; we must think of others more than we do now. The world

is looking at us. If we go wrong the world will be affected by it. Pray for the spirit of Christ.

Here came in the song, "For you I am praying." Then Brother Sheafe prayed fervently, followed by five other persons, and twenty persons bore testimonies. The meeting closed with, "Have thine own way, Lord."

Sabbath Day At Berlin The Sabbath was a great day in the Eastern Association. The sun was veiled in cloud and the air was some cooler. Toward noon the bright sunshine, creeping through clouds, fairly clothed these beautiful hills in glory. The fresh, green, luxurious maple foliage was eloquent in proclaiming the beauty of the hills as the handiwork of God.

I was deeply interested in watching from a quiet nook the warm greeting of friends as they met and shook hands and manifested so great interest in one another. It seemed much like a family reunion all this day through.

Pastor Wing had charge in the church, and it did seem as though the glory revealed on the face of nature outside had so filled their hearts that they sang with fervor, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be." Then the people took up the song, "In the cross of Christ I glory," and we were all ready for our Sabbath worship.

Brother Sheafe read in his impressive way the story in Exodus where Moses, when coming down from the Mount of God, found Israel worshiping the golden calf, and where he made that wonderful pleading with God, not to destroy the people he had brought out of the land of bondage. See Exodus, chapter thirty-two. Brother Sheafe's text was Exodus 32: 22, where Aaron replied to Moses' accusation in these words: "Thou knowest the people, that they are set on mischief."

As W. D. Burdick led in prayer before this sermon, the sunshine seemed to break through the heavy clouds and filled the house with a glow of light.

Then we were ready to listen to Brother Sheafe's sermon about Israel and the golden calf.

Both God and Moses knew the people. And Moses, after all, was only one of them.

People were not so very different then from people today. God was interested in them. But they were (1) *unbelievers* after all he had done for them. So they turned to the golden calf. (2) They were *cowardly*—could not trust themselves with Jehovah. (3) They were *rebellious* against both Moses and God. They chose a leader for themselves and wanted to go back. Moses was unselfish and advised them to drop him out.

Bad as they were, God was patient with them, and continued to help them. (4) They were *careless*. Well, there are many such. They were just *people*, that is all. People are about alike, the world over. (5) They were *unstable*. They had different moods, and were changeable, quickly turned aside. So they were not dependable. They left God out too much. When *you* do not know what to do, *don't do it!* (6) They were *grumblers*, always finding fault. Fault-finding does not help anybody. Better be an overcomer. Paul and Silas sang praises in prison. That was better than grumbling. Worshiping the golden calf is bad business for all stiff-necked people. They would not be guided. They were bound to have their own way. We have the lesson of this example and others like it; so we are worse than they were if we do no better.

Is it not wonderful that God could make a good people from such material? God still raises up people to do good work. Men like Gough and Lincoln and Moody are given by God as surely as were leading men of old. And out of their work God will go on raising up strong men when needed. Yes, we are all "*folks*," that is all; and it is splendid to be a good *finder*. What do I mean by that? Barnabas was a finder; he found Paul just in time, a man who would stay by the truth and trust God. We must find such men to do our work.

This good meeting, so full of inspiration and uplift for our people, was one of the best. That good song, "I walk with the King," was a good one for the close of this service.

THE SABBATH SCHOOL HOUR

The work of Secretary Sutton came next. Several live songs opened the way for good attention. The spirit was very good in the meeting. Many faces fairly shone when these songs were being sung.

There was no sermon, but this question was used for one: "What is that to us?" Millions are looking to America for the gospel. What is that to us? Our Missionary Board is \$18,000 in debt. What is that to us? In this land less than fifty per cent of the people are Christians. What is that to us? There are twenty million children of school age with no religious instruction. What is that to us?

What can we hope for, with one third of our population still in such conditions? Then there are outside in other lands many millions who know nothing of Christ. Is that anything to you?

After such an introduction, Rev. Erlo E. Sutton made a rousing address on the work our Sabbath School Board is trying to do. Providing lessons and literature in the *RECORDER* and *Helping Hand* is no small part in the work entrusted to them. Then there is the work of religious education and vacation day schools for the young people. It is a great and good work, looking toward holding our young people loyal to the faith of their fathers. We are only your agents and are likely to close the year in debt. What is that to you?

We need trained teachers for our classes, and the board is trying to get them ready for good work. I wish every church among us could have a good religious day school. Not only our own children need this help but children of other peoples. We should open the doors for all children who wish to come. Would that I could lay upon your hearts the welfare of all the children and youth of the denomination. We can not afford to neglect them. Neither can we afford to call home or to neglect our missionaries.

Erlo was full of his subject and he made a rousing plea—What is that to you?

THE YOUNG PEOPLE'S HOUR

Mrs. Blanche Burdick had charge of this service. Harold Crandall led in prayer, and Carroll Hill sang that old song referred to yesterday in a sermon, "Keep your hand upon the throttle and your eye upon the way." Then followed, "More love to thee, O Christ," by the congregation. This glorious old song never loses out with the people. "Love divine all love excelling," also came in for a part of this praise service.

The Scripture reading was about fellowship and love, with very good remarks from

the leader. Our life must be patterned after the Christ life. The paper by Miss Marjorie Burdick was published in last week's RECORDER.

The double quartet helped to make this program very interesting.

Miss Marjorie Burdick's talk about young people being identified with the church was very good.

A very attractive exercise was given under the similitude of a mountain railway trip in which the passengers went on a journey to "Mountain Heights" in a train drawn by an engine called "The Love Engine."

The Power Station was—Prayer
Praise Station—Singing
Bible View—Scripture
Observation Point—Leader's Talk
Refreshment Depot—Marjorie Burdick
Inspiration Point—Sentence Prayers
Lookout Mountain—I Corinthians 1: 13
Parting Signal—Benediction

INTRODUCTION.—We are about to start on our journey to Mountain Heights. Our train will be drawn by the Love Engine, our superintendent is Jesus Christ, and I will act as your conductor. (The names of the stations were on the blackboard in front.)

At the Power House the conductor said: We are about to pull out, but before leaving we must make sure of the power for this journey. All bow heads in silent prayer while Rev. Harold Crandall leads in audible prayer.

Then Carroll Hill sang "Life's railway to Heaven." The conductor hoped all would treasure the lesson this song teaches. At Praise Station, all sang, "More love to thee" and "Love Divine." At Bible View they read 1 John 1: 7-10 and 3: 1-3. (See Bible.)

At Observation Point the conductor recalled some precious Bible teachings. At Refreshment Depot Miss Marjorie Burdick gave the pilgrims an excellent and refreshing talk. (She will give it to our readers.)

At Inspiration Point they had several sentence prayers.

At Lookout Mountain beautiful glimpses in word pictures of scenes in Palestine were given. At Parting Signal the benediction was pronounced.

This was really a beautiful exercise. It is difficult to fully describe it. If you don't think so just try it.

Missionary Hour On the evening after **Eastern Association** the Sabbath, Secretary W. L. Burdick improved his opportunity to lay his heavy heart-burden upon the hearts of a large congregation. And I can not avoid wondering what will be the practical results of such an address, showing as he did all lines of work for which the Missionary Board is responsible and the distress they are in over an \$18,000 debt! I do not wonder Brother Burdick's heart is full and that the board feels distressed over the fact that after all the efforts of the SABBATH RECORDER to keep our churches informed regarding the growing debt, month by month, it has been allowed to increase until about \$18,000 has accumulated. Our people have allowed this matter to grow until the burden is crushing.

I wish every ear in our churches in all the land could have heard his plea on last Sabbath night; for somehow I can not help feeling that from Maine to California responses with help would speedily come. Think of it! Gifts to average one dollar apiece for all our members would clear it all up.

Of course some could not give a dollar, but an *average* of one dollar for each member would do the business. How much better we would all feel, and what a blessed relief would come to our Missionary Board, if the debt were cleared up.

We are neglecting a most vital part of our work when we let the *budget* go by default. The entire program of Seventh Day Baptists is contained in our *budget*, so when we present that we simply present the denominational program and ask you to share with Christ in this work because we love him. Our money speaks for us. So does our debt. But that speaks against us.

We think we are a small people, but God has always done wonders with a few. Look at Gideon's three hundred. I am not trying to give you Brother Burdick's words. No pen can do that and show the heart burden they revealed. Those who have listened to him at such a time can imagine something of it, and I don't see how any of my readers can so much as think of his spirit and fervor when burdened for the Lord's work, without being moved to help.

After Brother Burdick had spoken, Brother Sheafe sang one of his songs, the main impression of which was, "Come today. Tomorrow may be too late." His closing

plea for us to keep at the work in all good faith, and that God wants us to share in the victory, therefore he asks us to do something, was quite a new thought, well worth considering.

Sunday at Berlin At ten o'clock on Sunday morning the Eastern Association was called to order and people were ready for business. Rev. Herbert L. Cottrell led in the praise and prayer service, starting off with, "Jesus is tenderly calling today." Then followed, "He lifted me," and, "I have a Savior, he's pleading in glory"; and when the song, "For you I am praying," was announced, the leader asked every one to think of some one for whom he prayed and for all to sing it quietly in the spirit of prayer.

After Brother Sheafe's prayer for God's blessing on the meeting, the association was ready for business. Near the close of the business the following officers were elected: President, Rev. Herbert L. Cottrell, Marlboro, N. J.; vice-president, Auley C. Davis, Shiloh, N. J.; corresponding secretary, Luther S. Davis, Shiloh, N. J.; recording secretary, Miss Emma Tomlinson, Shiloh; treasurer, Everett C. Hunting, Plainfield, N. J.

DELEGATES APPOINTED

To the Southwestern Association—1930—joint delegate with the Central Association, we accept the one whom the Central shall appoint.

To the Central and Northwestern Associations in 1931, Rev. Harold R. Crandall of Westerly, R. I.; alternate, Everett T. Harris, Shiloh, N. J. Rev. L. A. Wing was made delegate to the Central Association and Mrs. Lena Crofoot to the Western this year.

Rev. Eli F. Loofboro was chosen to visit the Union Association, Washington, D. C., which meets on July 25-27, 1930.

BERLIN'S SESQUICENTENNIAL

The Berlin Church has had an interesting history of one hundred fifty years in this "Little Hoosick" country; and on Sunday afternoon the program was entirely given up to celebrate the sesquicentennial. It was a great day for this dear old church. President Vars had charge of the historical program in which several papers and letters were read, some of which we may be able to

give RECORDER readers. The editor's address prepared for this occasion was published in last week's RECORDER.

The woman's hour came just before noon today and was the one session which I felt unable to attend during the entire association. The good papers read have been promised for the RECORDER and we hope to furnish them for our readers.

THE LAST EVENING

After a few words about Christ showing himself to the apostles after his resurrection, Brother Sheafe, by request, sang again that impressive song, "By and by we'll understand," with emphasis on the chorus, "By and by; we'll *understand it better by and by*," the audience was ready for the message by Rev. Ahva J. C. Bond, pastor of our Plainfield, N. J., Church.

He spoke of the evidences of the Holy Spirit in these meetings and how he had enjoyed the true Christian spirit among the brethren here, and throughout the village.

Then came his message to boys and girls about their education that began with their *grandmothers*. He referred to Paul's words to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also," and gave an uplifting and helpful talk to the young people.

He said that we can not pick out our own grandmothers; but if we could, we would probably choose the same ones we had.

When Brother Bond rode over the West Virginia hills one day in search of his first school to teach, he came to a trustee who asked if he was the son of the Richard Bond he used to know. On being answered in the affirmative, that trustee said, "You can have the school to teach; Richard Bond was the best friend I ever had." "So it was that my grandfather helped me to get my first job at teaching school."

Paul wrote to Timothy of his grandmother Lois as though he had the faith of his grandmother and his mother. We can not choose our grandmothers, but we can choose the "unfeigned faith" that made them strong and true and carried through an honorable Christian life.

The disciples were assembled in trouble with the doors shut when Jesus came to them after his resurrection. Here was a

closed door through which Christ went to bring help and good cheer.

In Revelation 3:20, we read of another door which is also a closed door; but Christ does not go right in, he stays outside and knocks. How is it that Christ remains outside of the one closed door, but goes right in, in the other case?

When the loyal disciples were in trouble they locked people out, but yearned for Christ. Nothing could keep Jesus out in such a case.

In the other case the inmates do not love the Christ and by their own wills they keep the door locked. Jesus never forces himself into hearts or homes where he is not wanted. If we wish to have Christ in hearts or homes there must be a desire to have him. He may knock at the doors of the unwilling, but he waits for the inmates to open the door before he enters.

Many homes close their doors against Christ, but he has ways of knocking that are irresistible. Though the inmates have decided to get along without Christ, some providential blessing occurs; some trouble or some tragedy; some awakened sense of responsibility when a child is born—*something happens* to open hearts and eyes to religion and brings the Lord so near that the door is at last opened.

There are closed doors yet, in case of some of you in mid-life—doors closed against religion. But somebody *must remember* there that death is sure to come, whether we are prepared or not. Of course you *can* close your homes if you choose against all religion and keep Christ out until he comes to take you away. If Christ is persistently shut out by closed doors of all homes our civilization is doomed.

But, thank God, Christ can not be kept entirely out of all homes any more than the sunshine can be prevented from shining through the clouds. You can't keep Christ out any more than you can keep the spring from coming. The unseen Christ is sure to find his way into many places where the doors are shut, and great blessings await all who let him in.

Your *will*, and even *indifference*, can keep Christ out, but where the sinner becomes willing and opens the way, he may hear the last prayer of Christ while on the cross, "Father forgive them, they know not what they do."

One of the saddest things in life is to persist in keeping doors closed when the Lord is knocking for admission.

Oh! that every one might yield and say, "Come in Lord. Come to my heart *today* and bless me."

Then followed the final offering, and the sessions of the association were ended. May the memory of these days be precious and helpful to the dear old church at Berlin.

An Old Inscription In an old Bible in Berlin Church there is written in old-fashioned style the following inscription in which we see the Little Hoosick people's response to the message sent them from Hopkinton in 1780, mentioned in my sesquicentennial address.

The inscription covers a full blank page in the old Bible.

INSCRIPTION IN AN OLD BIBLE HELD BY THE
BERLIN CHURCH

Whereas the church of Christ at Hopkinton, taking into consideration the state of their brethren at Hoosick, and as they being so remote, therefore they voted that the brethren at Hoosick may covenant together and become a sister church in fellowship with them.

Therefore we, the Sabbatarian brethren of Little Hoosick and places adjacent do in the presence of God and the elect angels, and Jesus Christ who shall judge the quick and dead at his appearance, enter into covenant to walk together in all the commands and ordinances of Jesus as far as they are made known unto us.

Furthermore we engage not to forsake the assembling of ourselves together, and not to leave our own meetings and go to other meetings on the Sabbath, unless in the case of a funeral. And as we believe it our duty to have church meetings, so we covenant to attend our appointments unless (we have) a reasonable excuse.

A Little Paradise During the Eastern Association I was more and more impressed with the beauty of the surroundings. The hills about Berlin have a beauty all their own. There seem to be no long ranges with narrow valleys stretching away, giving far reaching views, with streams flowing away for miles between walls of slated stone; but the hills here seem more like little separate, maple-robed mountain tops scattered helter-skelter, with shapely fields between them making the bottom-land meadows and gardens of the farmers.

It did not appear necessary to cultivate farms on steep side hills, far up the moun-

tain sides, as is done in some other hill countries. Some of the finest nooks for farm lands are found with hills all around them, and the rounded, maple-robed hills do make many a little paradise for comfortable home life.

But really, when I took up my pen I was thinking especially of the scenes and conditions around the Seventh Day Baptist church and parsonage. The situation would be hard to beat as far as the surrounding scenery is concerned. And the clean well kept buildings and lawns, with the "little park" in the background, all show the most painstaking care.

Pastor Wing has fitted up one of the coziest nooks in the forest that begins close by the church and sheds, where one can find retreat from sunshine on a hot day and an ideal place for rest and quiet. It is a real little paradise.

Really, as far as I could see—and I *can* see such things pretty well—Pastor Wing and wife are doing a very good work here, not merely by showing deep interest in the church property and physical conditions, but also in the matter of peace-promoting spiritual things that should tend to the making of a paradise in the homes of his people.

This dear old church ought to take new courage amid such surroundings, and with renewed faith in the heavenly Father who has so marvelously preserved it for one hundred fifty years, its members should be blessed with a real pentecost—a renewal of spiritual power that will make it more than ever the Light of the World.

TEEN-AGE CONFERENCE AT WATERFORD

It was Sunday morning, May 25, 1930, and Dame Nature had during the night taken on a most mournful attitude; the sun refused to show its shining face and thousands of merry raindrops were making a most unwelcome visit to the earth. For today the thirty-first Teen-Age Conference was to be held in New England at the Waterford Seventh Day Baptist Church. However it is hard to daunt the spirit of teen-agers, and regardless of the heavy rain, twenty-seven with ten or fifteen older people met at the church at ten-thirty o'clock. At least a part of that number were there at that time and we wondered what could have happened to the fifteen coming from

Ashaway in a truck. Well, they arrived at eleven a. m., not in the open truck which they had arranged to come in but in another smaller one and a sedan. They certainly deserve much credit for it took some rushing around to find a suitable conveyance when the day turned out to be anything but pleasant.

The program arranged by Dr. A. J. C. Bond was carried out as follows:

- 11.00 Song service
- 11.15 Opening remarks—Mr. Carroll L. Hill of Waterford
- 11.30 Devotional period—Mr. Morton R. Swinney of Waterford
- 11.40 Five minute talks by young people
 - The Place of the Sabbath in the Bible Anza Rockwell of Westerly
 - The Place of the Sabbath in Our Lives Betty Crandall of Ashaway
 - The Place of Young People in Sabbath Promotion Howard Barker of Westerly
- 11.50 Talk—Miss Miriam Shaw of Hartford
- 12.15 Luncheon and recreation
- 1.15 Registration
- 1.30 Song service
- 1.40 Devotional period — Mrs. Elisabeth K. Austin of Westerly
- 1.50 Address—Rev. A. J. C. Bond of Plainfield
- 2.15 Talk on Lewis Summer Camp—Mr. Carroll L. Hill
- 2.30 Talk—Rev. A. J. C. Bond Choosing of a Sabbath Motto Word to Guardians of the Motto—Dr. Bond
- 3.00 Closing service

The meeting was indeed a big success and it was of just the right nature to hold the interest of the young people to the last. Between sessions they enjoyed the Christian fellowship of sitting around a large table and eating the fine lunch prepared by the women of the Waterford Church and of a "good time" socially under the direction of Mr. Carroll L. Hill.

At the morning service it took Miss Miriam Shaw but a few moments in her quiet, humble, and sincere way to gain the undivided interest of the boys and girls before her. She was an example of a real Christian young person as she portrayed in her address the court trial of Jesus, the Christ. Through it all she emphasized the fact that Christ is also on trial today and it is for young people to decide what they will do with the Christ.

The principal address in the afternoon was by Doctor Bond, whom quite a few of the young people present had come to know

through his presence and guidance at the Lewis Summer Camp. They eagerly listened as he told them of the Christ-centered life and the value of God's Sabbath in such a life. He spoke more fully on the Sabbath during his talk which preceded the choosing of a Sabbath motto for these conference young people to make a part of their lives during the coming year.

The guardians of the motto in each society were chosen as follows: Miss Betty Crandall, Ashaway; John Gavitt, Westerly; Lucy Irish, Rockville; and Mrs. Albert Brooks, Waterford.

Mr. Hill gave such an interesting talk on the Lewis Summer Camp that practically every young person expressed an interest in attending and several actually "signed up" for this summer.

The five minute talks given by the three teen-age young people during the morning session follow this article.

By ONE WHO WAS THERE.

THE SABBATH IN THE BIBLE ANZA ROCKWELL

In Genesis 2: 3 we first hear about the Sabbath. This comes after the story of creation. It says, "And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it. Because that in it he had rested from all his work which God created and made."

In Exodus we hear about the Lord giving manna to the people in the wilderness. If you remember, he had them pick up enough on Friday to last for Sabbath day, because if they didn't they would not have anything to eat.

The fourth commandment is another instance where God commanded the people to keep the Sabbath.

Exodus 35 the first 2 or 3 verses tell us what the punishment was for not keeping the Sabbath. "Six days shalt work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death."

There is an illustration in Numbers about a man working on the Sabbath and being put to death.

While the children of Israel were in the wilderness they found a man gathering sticks on the Sabbath day. They took him to Moses and Aaron, and they put him in ward because they didn't know what to do with him. God spoke to Moses telling him that the people should stone this man. The people took him outside the camp and stoned him, as the Lord commanded Moses.

Lamentations 2: 6 tells of Judah's loss of a Sabbath: "He hath taken away his tabernacle as if it were a garden, he hath destroyed his places of assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion."

In Luke 4: 16-21 it tells us about the Master attending services in the synagogue on Sabbath day.

Matthew tells about Jesus' walking through the cornfield on the Sabbath day and his disciples, being hungry, plucked ears of corn to eat. The Pharisees saw it and said to him, "Thy disciples do that which is not lawful to do upon the sabbath day." He told them about David's going into the temple and eating the shewbread and asked them if that was not wrong. He told them that if they had known what this meant—that he would have mercy and not sacrifice—they would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.

You remember the story of how Paul was preaching in Philippi and on the Sabbath he went to the river and preached to some of the women there. A certain woman named Lydia was a worshiper of God, who when she heard them, was baptized and asked them to her house to stay.

This proves to us that the first church in Europe was a Sabbath-keeping church.

THE PLACE OF THE SABBATH IN OUR LIVES BETTY CRANDALL

The Bible says, "The sabbath is made for man and not man for the sabbath." The Sabbath is a privilege, then, given us by God. On the Sabbath we have the privilege of worshiping God with others through songs and sermons or talks.

The Sabbath comes as a day of rest, peace, and good fellowship after a week of toil in school or business. It is a source of strength and spiritual growth.

ONLY A BIT OF STEEL

A ship was wrecked off the Irish coast. The captain was a careful man, and the weather had not been severe enough to make the vessel veer from its course; nevertheless, the ship went down and many lives were lost. So much interest was taken in the wreck that a diving bell was sunk. Among the portions examined was the compass. Inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been ordered to clean the compass. Using his pocket knife, he had unconsciously broken off the point of the blade under the edge of the box. That tiny bit of steel changed the dip of the needle, and the pilot drove the ship on hidden rocks.

Some morning we wake up to find that some seeming noble life has foundered on the rocks. The whole community stands in silent amazement. What was the cause? The tiny bit of steel hidden away somewhere. If there is a "bit of steel"—some secret sin—hidden in your breast, take it away before it causes a dip in the needle of life's compass and wrecks your life!

—*Marlboro Messenger.*

ITALIAN-BORN AMERICANS

Ambassador Garrett and Foreign Minister Grandi of Italy concluded a treaty which if adopted will settle the long-standing question respecting the military obligations in Italy of Italian-born American citizens. Hitherto Italy has adhered to the doctrine of indelible allegiance—once an Italian always an Italian—and she has insisted that Italians who have been naturalized in the United States are subject to military service in Italy if they return to their homeland for a visit. The proposed treaty provides that youths born in the United States of Italian parents or those born in Italy and naturalized in America will not be molested for military service should they return to Italy. Exceptions are made, however, of World War deserters and Italians who have returned to Italy and lived there at least two years before the date of the Italian call to military duty.—*Selected.*

Take thy self-denials gaily and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—*J. F. Clarke.*

The Sabbath is a day set apart and hallowed by the very close presence of God. His peace is in our hearts and we are able to forget our problems and become fully awake to the great spiritual world.

Sabbath day is a day in which we can take time to look about and render service to others. We can find sweet companionship in walks through the pleasant hills and valleys which God has made for us.

To me a Sabbath day spent in a holy, peaceful way adds beauty to thoughts and new spirit for the coming week.

THE PLACE OF YOUNG PEOPLE IN SABBATH PROMOTION HOWARD BARKER

Where did the Sabbath come from? The Sabbath came from the very beginning when God made the world.

After God had done his work he rested, and it was upon the seventh day he rested, and therefore he blessed the Sabbath day and hallowed it.

Jesus and his disciples kept the Sabbath day, also Paul the great missionary. All the early Christians kept the day that God commanded us to keep. All these people helped to promote the Sabbath.

We as young people should be willing to follow in the footsteps of Jesus and to observe the Sabbath day, even if people treat us as they treated Paul on his missionary trips.

If someone asks us, "Why do you keep the seventh day," let us give him some reason why. Because God commanded us to keep it and nowhere in the Bible are we told to keep any other day. Because Jesus kept it and there is no record of his keeping any other day as the Sabbath.

In the book of Exodus, chapter 20, verses 8 to 12, God commanded us all to keep the Sabbath day. There are other places in the Bible too that show us the seventh day is the sabbath day.

We can help promote the Sabbath by keeping it ourselves, by telling others about it, and by living every day in the year a Christian life. No matter what people say about it, we will observe the Sabbath as long as we live, and teach others to do so, for it is in God we trust.

YOUNG PEOPLE'S WORK

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WORTH WHILE HOBBIES

Christian Endeavor Topic for Sabbath Day,
July 12, 1930

DAILY READINGS

Sunday—Study of animals (Prov. 6: 6-11)
Monday—Study of birds (Song of Sol. 2: 11-13)
Tuesday—Study of trees (1 Kings 4: 29-34)
Wednesday—Study of recreation (Matt. 11: 16-19)
Thursday—Fishing (John 21: 1-3)
Friday—Music (Ps. 33: 1-4)
Sabbath Day—Topic: Worth while hobbies (Ps. 8: 3-9)

THELMA DAVIS

Every person, whether he realizes it or not, has something that he likes to do better than anything else. Some hobbies are better than others, but one can not take a hobby without learning something worth while from it. It is more than a pastime.

Seeing a boy collect stamps, we would not realize the knowledge that he gains from it. Will he not often be seen with his history and geography? It opens up a whole world of interesting information.

The same is true of the person interested in collecting antiques. Before he knows it he will be studying the different styles of the time, the people and their customs.

Many things can be learned from nature. Not only may one select birds, trees, or animals as a pastime, but through them he learns of the loving care of the heavenly Father over the things that he has created.

Everyone should be encouraged to select a hobby, for through this he may learn so much about it that he can build up a good business in later life.

I once knew of a small girl who was not very strong. She became interested in embroidering and took it up as a hobby. As she grew older she studied books and magazines pertaining to designs, needlework, and beautifying of the home. As a result she became an expert interior decorator.

Having a hobby will keep people out of evil. I have often heard the expression,

"Satan has work for idle hands to do." If we are kept busy at something that we are interested in, less evil will be in the world and we can be of more service to those about us.

Salem, W. Va.

THE RAINBOW OF PROMISE

ALICE ANNETTE LARKIN

CHAPTER VI

All day a storm had threatened. More and more oppressive had grown the heat. Nearer and nearer had sounded the rumblings of thunder. Then suddenly everything had become very dark, and Patricia Anderson shuddered with apprehension as she turned her face away from the window. The wind, which only a short time before had been but a gentle breeze, became a gale—almost a whirlwind—and the thunder, which presently crashed overhead, seemed bent on destroying the small hospital and all its occupants. Never had Patricia witnessed such a storm, never had she seen such terrible lightning. Close upon the wind came rain in torrents.

"Oh, do you always have such dreadful storms?" Patricia said to the little nurse when she ran in to close the window. A great tree a few rods back of the hospital had just fallen. "If you do, how do you ever stand them? Our storms in the north are sometimes terrifying, but yours are many times worse."

"Why, we just have to stand them," the nurse replied, when she had adjusted the window shade. "After they have gone by, there is often a beautiful rainbow or a gorgeous sunset. And isn't life something like that?"

She might have said more, but somewhere a bell was calling her, and she hastened to answer the summons. "I'm going to bring you a visitor when things light up a little," she announced from the doorway. "Just a lad."

"Oh, but I don't want to see visitors," Patricia started to say, but the nurse was gone.

So Patricia was again alone, but somehow the storm seemed not quite so terrible when she thought of what the nurse had said—"After they have gone by, there is often a beautiful rainbow or a gorgeous sunset. And isn't life something like that?"

Was it true? She herself was passing through a storm, far from home and friends—a stranger in a strange place. Would there be a beautiful rainbow after it? She was afraid she little deserved it.

Patricia didn't realize how quickly the time was passing, but suddenly she turned her face to the window. She would look at the storm once more.

"Oh, how lovely!" she exclaimed. For, though the rain was still falling, the sun shone brightly in the west, and a golden glow was over everything. Even the puddles and the little streams running along the street had that golden tint. Perhaps it should be called green-gold. And somewhere in the east there must be a rainbow.

So intent was Patricia on the scene outside her window that she failed to hear low voices in the hall, and she was startled when, from the wheel chair which had been rolled quietly into the room, came the greeting, "Hello, Patricia!" spoken in as matter of fact a tone as if the one giving it had been meeting her every day.

Patricia forgot her weakness, and springing from her chair by the window, she turned to stare in amazement, bordering on unbelief, at the boy beside her. Then she held out both hands. "David! David Williams!" she cried. "Is it you or am I seeing ghosts?"

"Not much ghost about me," grinned David. "More like an auto wreck, I'll tell the world. What are you doing here? Aw, don't crush a fellow, though I reckon my hands are the best part o' me."

"David Williams, I don't believe I was ever so glad to see any one in my whole life." Patricia could hardly control herself—something in her throat seemed to be choking her. "But oh, what has happened to you?"

"What happens to lots o' folks—a bus and a horse and wagon and a car got all mixed up on a corner. Two folks were killed and somebody else was hurt—that was me. The man I was with just got a few little scratches and a sprained wrist. His car was ruined. They said 'twould cost four hundred dollars to fix it, so he scrapped it. Maybe you heard it over the radio. They broadcasted the accident, but you wouldn't know who 'twas—I was Dave Moore then. But Pat, you don't look much like yourself. The nurse says you've been some sick. Say,

when she told me your name, I didn't believe it was you at first. Where are those pikers that went off 'n' left you?"

"They've gone to a wedding five hundred miles from here, and when that's over they expect to visit friends in two or three states before starting home. But you needn't glare so, David. I'm glad they've gone. I couldn't keep up with them. But let's not talk about me now—tell me where you've been all these months and why. Oh, we've worried so!"

"Not mother 'n' dad. I'm the last thing they'd worry about."

Patricia ignored this.

"Please, David," she begged, "tell me everything."

The nurse had come to the door, but, seeing that her patients were comfortable and interested, she slipped away again.

"Aw, what's the use o' telling it, Pat?" said David. "I wasn't even going to tell the nurse I knew you, but I forgot 'n' let the cat out o' the bag."

"Please, David!" Patricia's voice was tense with feeling.

"If I do it, you won't squeal on me?"

"No, I won't squeal on you. Did I ever betray your confidence, David?"

"No, you didn't. You and Neil Dixson were the best friends I had. But say, Pat, I thought you and Neil were going to get married this summer. Where is Neil, and listen, Pat, was Ted all right when you came away? Is dad going to let him go to camp this year?"

These were questions of a boy starving for news from home, and Patricia tried her best to recall every item that would interest him. His remark about Neil and herself she ignored.

"Now, David, isn't it my turn?" she asked when she could no longer stand the suspense of waiting for his story.

"Well, if you must have it, I suppose I'll have to tell you. But telling it isn't going to change what I do when I get out o' here. Remember that."

It was a long story, interrupted by a few questions from Patricia—the story of a boy who, wanting more money for movies, candy, sports, and other things than his father had deemed necessary, secured an after-school job in a small store. He had been handy around the place, and the owner had asked him to help during his vacations.

He had met some older boys who were spending their evenings in a little shack half a mile out from town, and the games they played there took money—more money than he could earn. At first he had refused to join them, but what was there to do at home? Mother always had an engagement at a party, or she was going to preside at some club meeting or pour something somewhere. Sometimes Dad went out with her. If he didn't there was a game on at the club or some man he must meet. Jean was in with that Edgewood crowd, and apparently she hardly knew that he existed unless she wanted something. Of course there was Ted, and he was a good scout, but he was only a kid.

Patricia tried not to smile at that. David, himself, looked so much like a small boy as he slumped down in the wheel chair and tousled his hair with his right hand.

A fellow had to have some fun, and the fellows in the shack were getting it, except when they lost. And one night he had lost, and his money was gone. He must earn more, but times were hard and a fellow couldn't buy a job. Once he had borrowed a dollar, but the guy wanted it back the next day, and he couldn't get it. When he got home, Jean's purse was lying on the living room table. It was half open, and beside it was a new green bill—just what he needed. Perhaps she would lend it to him to pay the fellow.

But Jean wasn't there. He had searched all over the house for her. No one was there, so he had borrowed the money until he got his pay from the store. He meant to tell Jean, but that night he learned that she had gone away for a week. If she had missed the money, nothing was said about it. The need for more money grew greater, and there was still no way to earn it. He would just have to borrow it from the store.

So the weeks had passed, and one day twenty-five dollars had been missing, and he couldn't replace even one dollar. Mr. Brown had been kind. He had given him a week to put it back, and no one would be the wiser if he would solemnly promise never to take another cent that didn't belong to him. That is, no one but dad would be the wiser—he must tell him everything.

Tell dad! He had tried to beg off there. Dad would rave and tell him he never expected to have a thief for his son. But Mr.

Brown had been like adamant until he had asked if he couldn't tell Neil Dixson instead. Neil was in Edgewood just then, and he had always been good to him. Somehow he seemed to know what boys were up against. So he had gone shamefacedly to Neil, and Neil had helped him. He knew now how he had done it—he had taken the money that was to have gone towards a new suit and straightened everything out with Mr. Brown. Neil had helped him in other ways, too, but he couldn't stay there any longer. He must get out and work, and pay the money back. It wasn't any use asking dad to let him find a job—a full time job. And why should he ask him? Dad was preaching personal liberty whenever he had a chance. If a fellow wanted a glass of something stronger than water, he believed in letting him have it.

So, if a boy wanted to leave school and get a job somewhere, why shouldn't he do it? Who would care where he went, anyway? What did the young people down at the little white church care for those outside their own numbers? Why didn't they do something big instead of just having their little clique socials, with their silly games? Why didn't they have a real message for those outside and work until they won them?

Patricia raised her hand to protest. "David, you don't know what you're talking about," she exclaimed. "They do have some splendid things in the little white church, and they'd be only too glad to have every one come."

But David said passionately, "Oh, it's easy for you to be good, Patricia Anderson. Any one could be good in a home like yours. Your father don't talk personal liberty and go off to the golf grounds or on a business deal Sabbath mornings."

"Personal liberty!" thought Patricia. Hadn't she been hearing it talked for weeks! But she mustn't argue with David now. She must learn the rest of his story.

It was very short. He had secured a job in Edgewood, helping a man load a truck for New York, and he had decided to go along with it. Sometimes walking, sometimes riding, he had made his way farther and farther from home. Finally he had got in with an elderly doctor and his wife who were motoring South, and he had been with them until he decided to go back to Cedarville. He wanted to undo the wrong he had

done. The doctor's wife, the lady with the shining face, had made him understand things as he had never understood them before.

The man with whom he was riding when the accident happened was a friend of Doctor Bentley's, and he was on his way to New York. From there he could pay his own way home, and repay Neil. But now the hospital would take everything he had. The man had promised to see what could be done about damages, and he had paid the expenses for the first week, but he had heard nothing from him since he went away. No, he wasn't going home now. He might get back to Doctor Bentley's, if his leg would ever allow him to do anything.

"But I can't pay Neil now—not until I earn the money myself—and I'm not going back to Cedarville until I can make things right." And there was a break in David's voice that went straight to Patricia's heart, like a knife.

(To be continued)

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.

DAILY READINGS

Sunday—The Sabbath re-creates us (Exod. 20: 8-11)

Monday—Church builds us up (Eph. 4: 11-16)

Tuesday—Bodily exercise (1 Tim. 4: 8)

Wednesday—Ancient games (1 Cor. 9: 24-27)

Thursday—Uplifting music (Ps. 150: 1-6)

Friday—The spirit of vacation (Pro. 2: 23-27)

Sabbath Day—Topic: What recreations do I like best? Why? (Mark 6: 30, 31)

Topic for Sabbath Day, July 12, 1930

WHAT IS RECREATION?

The way we pronounce "recreation" one would hardly know whether it is re-creation or wreck-creation. The strange part of it all is that it may be either, according to the way we use it. Our recreation and amusements may build up and be re-creation, or they may tear down and be wreck-creation. There are not many sports and amusements that are bad in themselves, so people are sometimes led astray. Some of them however usually build up, and some of them usually result disastrously to body or mind. We want to choose the former kind. It will be beneficial to check up our favorite sports by this rule.

"Amusements should be more than pas-

time, something to while away a weary hour. It should be re-creation, something to send us back stronger to the strenuous business of life."—David Smith.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

Try a "pep" meeting soon. Announce it a week in advance. Plan some special features in the program. At the meeting each is to contribute a pinch of pepper by taking part at the very first opportunity with a few brief remarks. They will do this by preparing carefully beforehand. Invite one of the fathers to give a short talk during the meeting.

THE ORDINATION SERVICES AT BOULDER

As we motored to Boulder from Denver this glorious twenty-fourth of May, we were assured God's seal of approval was put on the coming ordination service by this beautiful spring morning. Spring was everywhere! The contrast of the green fields on either side of us, the green rolling hills merging into the many hued blue Colorado mountains against the azure sky, was a picture only the great Artist can paint.

After an hour's ride we reached the picturesque church at Boulder, nestled among the trees at the foot of Flagstaff.

At ten o'clock the chairman of the ordination committee, Mr. Paul Hummel, opened the service with the congregation singing the Doxology. After the invocation the ordination council composed of the officers of the Boulder and Denver churches, the ordination committees of the two churches, and the visiting delegates elected Rev. Lester G. Osborn moderator and Esther P. Stanton clerk for the ordination services. The usual announcements being made, a double quartet from the choir of the Boulder Church sang a beautiful anthem.

The regular order of the ordination service continued with Pastor Coon making a concise and convincing statement of his Christian experience. Letters from the Los Angeles and Riverside churches were read by Mr. Osborn, highly commending the candidate to the ministry and the Colorado churches. Secretary Burdick added his word of approval to the action taken.

I can not do justice in recounting the splendid address given by Secretary Burdick. He used for his text, "Make full proof of thy ministry" (2 Timothy 4: 5). His exhortations to the ministry and to the church were an inspiration to all of us. After the singing of a hymn and the benediction by Rev. Hurley Warren the congregation quietly passed out of the church to the north lawn, where an impressive memorial service was held.

Two trees presented by Herbert Wheeler, son of Rev. Samuel R. Wheeler, had been planted on the beautiful lawn—an oak to the memory of his father, and a birch to that of his mother. In a short talk Secretary Burdick fittingly likened the oak to Rev. Mr. Wheeler—his spiritual strength and steadfastness. Mrs. Mina Coon gave a very interesting short biography of Mrs. Wheeler's life, and likened her artistic temperament to the graceful birch tree.

Following this short service luncheon was served by the ladies of the Boulder Church to all the guests and members, numbering about one hundred ten. It was a delight, and we feel honored, to have had so many guests from other states with us. Let me here express our deep appreciation to the Missionary Board and to our sister churches for sending these delegates: Rev. William L. Burdick and Rev. Lester G. Osborn of the Missionary Board; Rev. S. Duane Ogden and Lawrence Maris from Nortonville, Kan.; Rev. Hurley S. Warren, Rev. Leslie O. Greene, Mrs. Esther Babcock, Miss Mary Davis, and Mr. Elno Davis from North Loup, Neb.

At two o'clock we reassembled in the auditorium. After the singing of a hymn Rev. Leslie O. Greene read the Scripture from John 16, and Mrs. Orville Burdick and Grant Burdick sang an appropriate duet. The two churches were each presenting two candidates for ordination to the diaconate: John H. Landrum and Erford Sweet of Boulder, Orsen Davis and Orville Burdick of Denver. The ordination service progressed with the candidates giving their Christian experiences and culminated with a fervent ordination prayer offered by Secretary Burdick. Mr. Warren's charge to the candidates for the ministry and the diaconate was solemn and impressive. The charge to the church delivered by Rev. Duane Ogden was most earnest and compelling. The

service closed with the benediction pronounced by our own Rev. Ralph H. Coon.

E. P. S.

Denver.

HISTORY OF BERLIN CHURCH

MYRTIE GREENE

(Paper read at the Eastern Association, 1930)

The Berlin Church was organized September 24, 1780, at the home of Joshua Whitford, and named the "Sabbatarian Church of Christ in Little Hoosick."

The mother church at Hopkinton, R. I., sent Elder John Burdick here for this purpose. He was accompanied by Elder John Davis of Farmington, Conn., and several of the members from that church.

The first house of worship was erected in 1798. It was a plain building thirty-four by forty-four feet, with twelve foot posts, and warmed by a large fireplace.

It was not dedicated until June, 1801, and was destroyed by a tornado in August, 1822. The present building, which was erected on the old foundation, was commenced in 1823 and dedicated in December, 1824. It was remodeled in 1848 by the addition of a vestibule and belfry, and the bell, which still calls to service, was then placed in position. In 1877 the interior was changed by placing the pulpit in back, and the parsonage added to the grounds in 1896.

Conference was organized in 1802, Mr. Stephen Maxson a member of this, being one of the committee for drawing up the constitution. The committee recommended that Conference circulate year by year between Hopkinton, Petersburg (now Berlin), and Piscataway. This Conference represented eight churches in Rhode Island, Connecticut, New York, and New Jersey; nine ministers, two brethren with preaching gifts, thirteen deacons, and 1,119 members. Conference met with this church in 1803, 1806, 1812, 1818, 1826, 1837, 1842.

The record states there were twelve messengers outside of this church who were in attendance at the Conference held here in 1806.

In 1809 the church authorized Deacon John Green to form a subscription for the purpose of assisting ministers of the gospel.

(Continued on page 826)

CHILDREN'S PAGE

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

WHAT ARE THE MARKS OF GOOD MEN AND WOMEN?

ACTS 11: 20-28

Junior Christian Endeavor Topic for Sabbath Day, July 12, 1930

MRS. HERBERT L. POLAN

Three ways to judge a person:

Where he likes best to go.

Whom he likes best to be with.

What he likes best to do.

Three other ways:

His home.

His habits.

His landiwork.

Some answers received upon asking several people the question in our topic:

1. I don't think men who smoke and drink areas good as they ought to be.
2. Folks who are tender-hearted and kind are not generally very bad.
3. Good people are most always clean and generally neat in appearance.
4. A good man will shun the appearance of evil—and if he associates with bad men at all it will be with a purpose of helping to lift them up.

What do you think of these ideas? Do you not think they are suggestive of other qualifications? Now you name some good "marks" of a good man of a good woman, boy or girl.

DEAR BOYS AND GIRLS:

I am wondering what has become of my RECORDER boys and girls. Have you all gone into summer quarters, or are you so busy taking your vacations that you have no time to exercise your pencils and pens? I hope not, for it is your letters and stories that make our page most interesting, and perhaps you have noticed that or quite a number of weeks I have had to do more than my share of writing. I know people would much rather hear from you.

So put to work your thinking caps,
And make your fingers fly;
It's time they wakened from their naps
Right now, not by and by.

I know you have some tales to tell
That all would like to hear,
Or some adventures that befell
Yourselves or comrades dear.

Perchance you know a bit of fun
We'd like to laugh about,
Or have some stirring victory won
At which we, too, might shout.

Have you not made some helpful plan
At home, or church, or school,
Some way perhaps in which you can
Promote the Golden Rule?

Then pass it on to us today
That we may try it, too.
You say, you'll do it right away?
That's right. Thank you! Thank you!
Sincerely yours,

MIZPAH S. GREENE

THE OLD LIBERTY BELL

A STORY FOR THE FOURTH OF JULY

I wish I could give all the boys and girls a Fourth of July excursion to see the old Liberty Bell, now kept as a relic in Independence Hall, Philadelphia.

There are many other relics of Revolutionary days in this old building, where the fathers signed the Declaration of Independence, more than one hundred fifty years ago. Everybody is interested in Washington's chair, in which the delegates sat as they signed that immortal document; and also in the inkstand used, and in the table upon which the parchment lay.

But of all the relics found there, none is more interesting than this old bell, because it first proclaimed to the outside world the fact that America was to be free and independent.

You will soon celebrate this wonderful event of that first "Fourth of July," and I wonder if you wouldn't like to know a few things about this famous old bell. It is carefully guarded in these years by the city of Philadelphia, and although it has several times been sent out among the people for exhibition, as at Chicago, it becomes more and more difficult to get permission for it to leave Philadelphia. The people prize it so highly that they are more and more anxious to keep it where no accident can befall it; and whenever it does go abroad, a careful

and trustworthy guard is always sent with it. It has an interesting history. In 1752, more than twenty years before the Revolution, it was brought from England for use in the State House at Philadelphia.

But the very first time it was rung, it gave one loud peal and at once became speechless—at least so far as pleasant tones and harmony were concerned. Probably there was something in its liberty-loving metal that revolted against ringing for a land under the yoke of oppression; and the very first stroke of its heavy tongue made a great crack. It was then recast in Philadelphia. And doesn't it seem strange, that so many years before our National Independence, they should put that world-renowned liberty motto upon it? There it is today: "*Proclaim liberty throughout all the land, to the inhabitants thereof.*"

This, too, is a true Bible text, and it may be that some of the children can find it.

On the morning of July 4, 1776, vast crowds had gathered about the State House, as it was known that Congress was to take definite action on that day.

The bell-ringer stood in the tower all ready to ring, just the moment the signal was given. His little son stood by the door-keeper ready to give the signal the moment the last name was signed; and when the fact was announced, he ran with all his might to the tower. His father heard him coming and grasped the rope with a firm grip.

Then, as the glad boy's voice was heard shouting, "Ring! Ring, father. Ring!" the old bell pealed out the welcome tone; and a mighty shout went up from all the people.

Some have supposed that the old bell received its present great crack in this memorable ringing, but this is a mistake. It was used until 1828, when it received its final crack, while being rung in honor of a visit of Henry Clay to Philadelphia. It was then taken down and took its place among our national relics.

I forgot to tell you that the next year, after it rung for Independence, when the British were about to capture the city, the precious old bell was taken down and carried to Lancaster, Pa., where it was kept in hiding until the danger was past. It was then returned to its place, where for years it called together the free people of our free

country, who must have felt that the bell was their true friend.

EDITOR GARDINER.

THE FOOLISH DANDELION

Once upon a time, in the country where I used to live, a sunny-haired dandelion grew in my father's orchard not far from the largest cherry tree of all. The sun shone down upon her and the birds upon the cherry tree's branches sang their sweetest songs; she was very happy.

One day Robin Redbreast came to perch upon a branch just above her head and sang softly to her. I think this must have been the burden of his song:

"Oh, dandelion, bright and fair,
Gleaming in the grasses there,
You seem a wee bit of the sun
So when the skies are dark and drear
I'll come to find my sunshine here,
You pretty, shining little one."

Then he lifted his graceful wings and flew far away.

The dandelion now became very vain and perhaps boasted to the golden sun that she was as bright as he, forgetting that she owed all her bright color to his shining rays.

Day by day she waited for Robin to come back and sing her praises; she could think of nothing else. She did not try to grow or make the world better. Do you suppose it was fretting for Robin's return that made her yellow hair grow as white as snow? Then one day a sudden puff of wind came and blew her white locks away.

Then along came Robin Redbreast, but do you suppose he sang to the dandelion now? No, indeed! he only saw a daisy standing near by and I think his song was something like this:

"Oh, little daisy, fresh and bright,
Your heart is like a shining light,
Your dainty peals white and pure.
How do you keep them so, dear one?"
"Oh, just by miling at the sun."
Sang happy daisy, I am sure.

Then did I dream the robin sang,
And through the trees his carol rang?
"You're beautiful because you try
To show our gratitude each day,
And though I now must fly away,
I'll think of you, dear heart, good by."

Then away flew Robin Redbreast, and the daisy kept on gaily blooming. As for the dandelion don't you think he wished he had been more like the daisy?

OUR PULPIT

WHAT IS SCRIPTURAL BAPTISM?

REV. ALVA L. DAVIS

Pastor of the church at Little Genesee, N. Y.

SERMON FOR SABBATH, JULY 12, 1930

(This is the second of Mr. Davis' series of sermons on Denominational Beliefs.)

Matthew 28: 19, 20; Romans 6: 4.

ORDER OF SERVICE

OPENING HYMN—All Hail the Power of Jesus' Name

INVOCATION

RESPONSIVE READING—Psalm 91

HYMN—Jesus I My Cross Have Taken

SCRIPTURE LESSON—Matthew 28: 18-20;
Rom. 1: 14-16; Rom. 10: 12-15

PRAYER, closing with the Lord's Prayer

HYMN—O Master Let Me Walk With Thee

SERMON

HYMN—O Happy Day

CLOSING PRAYER

What is scriptural baptism? Is baptism an individual affair or a Christian ordinance?

The history of Israel abounds with illustrations of the use of water. Before giving the Law, God said: "Go unto the people and sanctify them today and tomorrow, and let them wash their clothes." Proselyte baptism was common. According to this practice, any stranger who desired to become, in the fullest sense, an Israelite must be circumcised and baptized, and then offer a sacrifice. The proposed proselyte was led into a pool of water where he stood while the great commandments of the Law were read to him. These he promised to keep. Then, after a benediction was pronounced, he was plunged beneath the water, care being used that the candidate be entirely submerged.

The consecration of Christ was similar to that of the high priest which was baptism, anointing, and the offering of a sacrifice. When Christ was baptized the heavens were opened, the Spirit of God descended upon him, and the Voice said, "This is my beloved Son." Peter says: "God anointed Jesus of Nazareth with the Holy Ghost and with power." And truly Jesus made the great sacrifice.

However, the real history of baptism begins with John—"The voice of one crying

in the wilderness . . . I indeed baptize you in water, but he shall baptize you in the Holy Ghost" (Mark 1: 3-8).

CHRISTIAN BAPTISM

Christian baptism dates from Christ's farewell words: "Go ye, therefore, and teach all nations, baptizing them . . ." (Matthew 28: 19, 20). Christian baptism is usually referred to as a Christian ordinance, but it is more accurately described as a gospel requirement. The command to baptize is co-extensive with the command to make disciples. The command is, "Make disciples of all nations, baptizing them."

The disciples took the commandment literally. When the days of Pentecost had fully come, and Peter had preached that wonderful sermon, hearers were "pricked in their hearts" and cried: "Men and brethren,

what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 37, 38). On this occasion about three thousand were baptized.

Philip went down to the city of Samaria and preached Christ unto them. And "when they *believed* Philip, they were baptized, both men and women" (Acts 8: 5-12).

THE MODE OF BAPTISM

That the mode of baptism in the early centuries of the Christian Church was immersion is scarcely subject to question. The ordinance of baptism in the New Testament is referred to one hundred and one times. There are six words in the Greek language employed for the use of water. All six are found in the New Testament. But when the ordinance of baptism is mentioned *one word, never any other*, is always used. That word is "baptidso" which means immerse.

John immersed his disciples. Christ was immersed. He "was baptized of John in Jordan" (Mark 1: 9). He "went up straightway out of the water" (Matthew 3: 16). When Philip baptized the eunuch, both Philip and the eunuch "went down into the water." Paul writing to the Romans says, "Therefore we are buried with him by baptism into death . . ." (Romans 6: 4). No other mode could possibly set forth the beautiful symbolism of the death, burial, and resurrection of Jesus.

IMMERSION SUPPORTED BY CONCURRENT TESTIMONY

(1) The history of the Greek, Catholic, and Episcopal churches reveals the fact that they all at one time practiced immersion. The Greek Church baptizes by immersion to the present hour; the Catholic Church did so till they thought pouring or sprinkling more convenient and easy, and then, contending that they had a right to do so, changed the mode of baptism; and the English Episcopal Church formerly required that the priest should "dip the child in water," and only departed from this rule when a certificate was given the child that it "was weakly and not able to bear it."

(2) Most ancient versions give concurrent testimony to this fact. The Syriac and Latin versions of the second century, the Coptic of the third, the Ethiopic of the

fourth, and the Armenian of the fifth—all employ words which mean *immerse*.

(3) The early church rituals establish the same fact, namely, that even after infant baptism had crept into the church, they continued to practice immersion.

The Nestorian ritual, of probably the seventh century, gives the following directions: "They bring them (the children) to the priests, who, standing on the western side of the baptistery, turns the face of the child to the east, and dips him in water." In the old Abyssinian ritual are these words: "The priest shall take them and immerse them three times." Gregory the Great directs that persons to be baptized shall be immersed.

(4) Acts of councils testify the same fact. The Apostolic Constitution has this to say: "*Immersion* denotes dying with Christ, *emersion* a resurrection with him." The Fourth Council of Toledo makes use of practically the same words. The Decretals of Leo speaks of a trine immersion as resembling the "three days' burial, and the emersion from the water as a resurrection." (5) Distinguished writers. Barnabas who lived about A. D. 100 says, "We go down into the water full of sins and defilements, and we go up bearing fruit in the heart." Tertullian, who died in 220, describes baptism thus: The person is "let down into the water and dipped." Gregory of Nyssa says, "Coming into the water . . . we hide ourselves in it." Scores of others could be quoted.

(6) Celebrated scholars. Luther and Calvin both declare that immersion was the practice of the primitive church. Says Luther, "I would have those that are to be baptized; to be altogether dipped into the water."

Bingham, Augusti, Winer, and Rheinwald, celebrated authors on Christian Antiquities, all agree that baptism was originally administered by dipping. The great historians, Neander, Geisler, and Guerike all add their testimony that "in primitive times, it (baptism) was performed by immersion" (Neander).

The first case of baptism other than by immersion came more than two hundred years after Christ's time. In 250, Novitian was ill, thought to be sick unto death. Thinking that if he died unbaptized he

would be lost, they poured water over him, what they thought sufficient to have covered him had he been dipped in it. He recovered. But there were always those who opposed his position in the church on the ground that he had not been baptized. Having changed the mode for one sick man, it was easy to change it for another; then for infants who were sick; then for infants who were not sick; then for any who preferred it.

SUBJECTS FOR BAPTISM

We regard the mode of baptism as of very great importance, but we place the greatest emphasis upon the person baptized. We regard religion as a personal matter. We emphasize personal responsibility to our Lord. We "must be born again." Twice-born men and women make up God's Church on earth. Baptism is an open confession of a believer's faith in Jesus Christ. That faith is grounded upon the Bible, and the Bible only.

Infant baptism is not mentioned in the New Testament. It is a growth in the church as every student of church history knows. The first case of baptism other than believers is not mentioned until the close of the second century. It began in Carthage, in northern Africa, about A. D. 200. Infant baptism may be called Africa's distinct contribution to Christian history. Tertullian opposed the new innovation. There is no evidence of infant baptism outside of Africa till the end of the fourth century. It was probably hastened by the preaching of St. Augustine, in the fourth century, who taught that unbaptized people were eternally damned.

By the fifth century infant baptism became common, and since has been sanctioned by the church. The first synod, convened outside of Africa, to deal with infant baptism, was held in Gerunda, Spain, in 517.

But we must remember that there is no mention in the Scriptures of infants being baptized, no text from which such can reasonably be inferred. Christ's command, "Go ye, and teach all nations, baptizing them," certainly carries with it the thought that those to be baptized are capable of instruction, of thinking. Baptism was to be preceded by repentance and faith, neither of which is possible with an infant.

Reading the Scriptures intelligently we

must recognize our personal responsibility as servants of the Lord Jesus Christ. So far as little children are concerned they are already within the compass of God's salvation. The Lord who said, "Suffer the little children to come unto me," will not refuse to take infants unto himself. We need have no fear concerning them for they are "safe in the arms of Jesus." No power in this world can decide for a little child as to its fitness for baptism.

We do not set an age limit. In fact, age has nothing to do with baptism. In reality we no more accept adult baptism than we reject infant baptism. It is not a question of *age*, but of *faith*. Ours is not an adult baptism in contrast with infant baptism, but faith baptism in contrast with non-faith baptism.

"Buried with Christ in baptism"—that is the Christian formula. Burial is for those who are dead. So is burial in the waters of baptism. The right to be baptized—to be buried with Christ—belongs to those only who have died to sin with Christ. Show that the old self is dead. As Paul says, "Mortify therefore your members which are upon the earth"—that is all we require. Until one buries his old life of sin he is unfitted for baptism.

The only reason we do not baptize infants is because no one has yet brought to us one that was a *believer*. Infants are not unbelievers, but they are non-believers. They have not developed the capacity for believing.

Nor do we teach baptismal regeneration. Baptism is not a *means of salvation*, but a *means of showing that we are already saved*. One of the curious things in history is that Baptists, who above all others have stressed this fact, are accused of teaching baptismal regeneration. We are saved, indeed, not by baptism, but by the precious blood of Christ. But because we are saved, in obedience to Christ's command, we are baptized—we bury the old self in the grave.

DOCTRINES

Baptism is one of the most beautiful ordinances of the church. It presupposes repentance and faith, sorrow for sin and a turning away from it. There must be faith in Jesus Christ, in his goodness, love, and power to save and to keep.

(1) The first blessing of baptism is in relation to the new birth. Christ says, "Except a man be born again he can not see the kingdom of God." This he explained by saying, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3: 3, 5). Here the Master indicated the cleansing process of the new birth—baptism symbolizing the outward washing and cleansing, and the Holy Spirit cleansing and filling the heart.

(2) The new birth means a new relationship with God. Baptism identifies us as his children. "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ" (Galatians 3: 26, 27). This means far more than a mere form. It means internal purification, shown by our willingness to obey Christ and follow his example.

(3) It brings one into new relationships. No baptized believer should be content outside the church. At Pentecost, they continued in the temple praising God, and "the Lord added daily to the church such as were being saved."

(4) The Church is the body of Christ. By baptism we put on Christ and become members of his body. In an especial manner, baptism makes us partakers of his death, burial, and resurrection. It commits us to a holy life. It means death to sin, and a life of holiness. Says Paul, "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6: 4). "If ye then be risen with Christ, seek those things which are above" (Colossians 3: 1). Here is the divine order: death of old self, first; burial of old self, second; resurrection to a new life, third.

(5) Baptism confers upon us the gift of the Spirit. "For by one Spirit we are all baptized into one body . . . and have been all made to drink into one Spirit" (1 Corinthians 12: 13). Baptism gives common purposes, and each child becomes a temple of the Holy Spirit. It brings the same blessed privilege to all—to drink of the same Spirit, and be quickened by the same impulses. Thus we share a common weal, having the witness of the Spirit within. "The Spirit itself beareth witness with our spirit that

we are children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ" (Romans 8: 16, 17).

(6) It is a pledge of our salvation, a guarantee of our inheritance, incorruptible, undefiled, reserved in heaven for us. "God so loved the world that he sent his only begotten Son" to redeem the world. Christ's words are explicit: "Ye must be born again." "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." "He that believeth and is baptized shall be saved." (Mark 16: 16.)

(7) Baptism symbolizes our resurrection with Christ. "Therefore we are buried with Christ by baptism into death, that like as Christ was raised up from the dead . . . even so also we should walk in newness of life." The life of the resurrection in the Father's house hereafter should not be very strange to us, for we are supposed to be living that life here and now, in as full measure as the limitations of our present unredeemed bodies will permit.

It is to the fact that these redeemed spirits are trying their best to live in unredeemed bodies that we owe our troubles in this life. That is why we are capable of sinful thoughts, deeds, and words after being born anew. Hence it is that we "groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies" (Romans 8: 23). When at last the new wine of the heavenly spirit shall burst the old bottle of the earthly body we shall find ourselves free to inhabit the body of the resurrection, with enlarged capacities for expressing ourselves; then shall we know, as Paul declares, even as we are also known. But this new life we are to begin, not when we get to heaven; it has already begun for us and in us as set forth in the act of rising from the water in the baptismal service.

So again I say, if one has experienced the power of Christ to slay the old self, then bury the old man—the old self. "Mortify your members which are upon earth."

There may be believers who are unbaptized. But Doctor Plummer has well said: "An unbaptized believer is like a testator who has made a will but has not signed it. If it is clear that he had full intention of signing it, the will may be accepted as a valid expression of his wishes. But if he

postpones it indefinitely, the presumption is he was not decided as to his intentions. It is the contempt of baptism when it may be had, not the lack of it when it may not, that is perilous."

In ancient Rome, we are told, a dreadful punishment was meted out to a certain class of criminals. It consisted in strapping a corpse to the back of a living man so that he carried death wherever he went. By degrees the dead man killed the living, so that there were two corpses instead of one.

Perhaps, today, some of you are carrying on your backs your old dead self, unburied. Be sure of this: Unless you bury it, you are in danger of being dragged down until you become a walking corpse, instead of a living Christian, in vital contact with your Lord and Master, and thus "have a name to live, and are dead." "Therefore we are buried with Christ. . . ." If the old man is dead, bury it. Give the new man a fair opportunity to walk in newness of life. Then can you say:

"Tis done; the great transaction's done!
I am my Lord's and he is mine.
He drew me and I followed on,
Charmed to confess the voice divine.

"Now rest, my long divided heart,
Fixed on this blissful center, rest;
Nor ever from thy Lord depart,
With him of every good possessed."

REPORT FROM THE AMERICAN BIBLE SOCIETY

During 1929 the American Bible Society distributed Bibles, Testaments, and Portions totaling 11,102,664, the largest distribution for a single year in the society's history. According to the one hundred fourteenth annual report just published, the society since its organization in 1816 has distributed 216,198,915 volumes of Scriptures. The year 1929 was the fifth year in succession in which the distribution surpassed that of the preceding year. Scriptures were distributed in 179 languages and dialects.

The largest circulation occurred in China, where nearly five and one-third million copies of Scriptures were issued. It is significant that although the number of missionaries in China is twenty per cent less than three years ago the figures for Scripture distribution are thirty per cent greater. This is due largely to the fact that the churches

are more generally accepting a responsibility for Scripture distribution in their own localities. In the West Indies there has never been so great a desire for owning complete Bibles as was shown last year. In Brazil the report shows that the circulation for 1929 was twenty-five times what it was forty years ago. In Cairo in a single week designated as "United Literature Week" and promoted by the Christian forces of the city, over 6,000 copies of Scripture were sold by students of the Christian theological seminaries. The society experienced a serious loss of over \$10,000 by fire during July in the printing plant of its chief printer in Tokyo, when many volumes of printed Scriptures were destroyed. Despite this handicap over 900,000 volumes were distributed in Japan during the year, exceeding the number in 1928. Through its foreign agencies the society promoted distribution in thirty-six countries and in addition co-operated with missionary organizations by making grants of funds and of Scriptures in twelve European countries. The report states that 4,637 workers shared in the distribution program.

During 1929 publication of Scriptures in the following languages occurred: the four Gospels for the first time in the language spoken by the Kuskokwim Eskimos in southwestern Alaska; an edition of the four Gospels and the Acts of the Apostles in Benga for use in West Africa; the four Gospels in Hopi, the first of the Scriptures to be published for the Indians of that name living near the Grand Canyon; a "diglot" edition of the Gospel of St. John with Portuguese and Japanese in parallel columns for use among the Japanese immigrants now pouring into Brazil; and the Psalms in Bolivian Quechua for use among a large Indian population in the Andes.

The year 1929 saw the completion of the New Testament into Cakohiquel, a language spoken in Guatemala by an Indian tribe numbering about 200,000. The completion of this translation marked the climax of ten years of painstaking labor on the part of a faithful missionary and his wife. The report states that the Bible in whole or in part has now been translated into 886 languages chiefly due to the combined efforts of the Bible societies of the world. Some

(Continued on page 831)

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

"THE NEW MORALITY"

What is the scientific method as applied to the moral standards of our day? Why be moral at all? Which is older, religion or morality? Why should man obey God? Suppose that God were to command one to be cruel or dishonest or mean. Of course you hasten to reply, "But he is good, otherwise not God." But what is good; by what criterion is one to judge whether or not God is good?

Suppose, God-fearing parents, that questions such as these were to be propounded to your boys and girls, or that they should arise of themselves in the fertile minds of the youth of today, what manner of man would you choose as a guide for your children through such a labyrinth of speculation? As a matter of fact, questions even more daring and revolutionary are being handled in the college class room. Does it matter vitally what type of men sit in the professors' seats, or may we confidently expect our youth to grope their own way safely out of the fog?

If, in spite of all the warnings that have been sounded from time to time through the pages of the *Sunday School Times* and other Christian journals, there are still Christian parents of real evangelical faith who doubt that pagan philosophy of the rankest type is being propagated in the class rooms of our colleges and universities of established reputation, a few quotations from a recent book, "The New Morality," by Durant Drake, Professor of philosophy at Vassar College, should prove not only enlightening but alarming. More than that, a thoughtful reading of the book should make even a casual student of those things which the Holy Spirit declares "must shortly come to pass" cry out, "Here is prophecy unmistakably fulfilled before one's eyes!" The theme of the book startlingly reveals the fact that

human thinking in our time is fast ripening toward the day of that strong one who "opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

One need read no farther than the opening sentences of the book to discover that the author's attitude is in no sense Christian. The very idea of authority is challenged at the start. Moreover, for all its boasted freshness of approach to the question of a basis for human conduct, there is a strong savor of hedonism (the doctrine that pleasure is the chief good) that makes one say, as did the Preacher of old, "There is no new thing under the sun. Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us."

Says the author, "We are only in our own day reaping the fruits of the Reformation, freeing religion from ecclesiastical authority and dogma. . . . We are turning the key and emerging from the prison of authoritarianism." Again, "A deed is good if it is the sort of deed that has good results; whether any one recognizes it as good is quite secondary. . . . If an act has no tendency to lessen the amount of happiness in the world, it is not wrong, and no prohibition by man or God or conscience could make it wrong." Fancy the effect upon impulsive, hot-blooded youth of such teaching as that! Let youth fling aside, once for all, "Thus saith the Lord," and apply such a standard to some proposed course of action—not after experience has taught its costly lesson, not after the chase has long been ended, and hope, folding her wings has looked backward and become regret—but in that eager moment before the act when desire colors the judgment. How easy then to convince oneself that the desired course will not "lessen the happiness of the world," that it will bring results good enough to offset any lurking misgivings of conscience. One is reminded of the youth who in that wild night of riotous enthusiasm after the signing of the Armistice went about smashing plate glass windows. When asked in the chilling light of morning why he did it, he replied, "It seemed a good thing to do at the time." Not even the authority

of the Decalogue is inviolate according to the standard proposed by Durant Drake. "If we are candid," he says, "we must confess that the evidence that Jahweh handed tablets of stone to a man named Moses on Mount Sinai is no better than the evidence that Zeus or Apollo gave such commands to men as the Iliad and Odyssey record." "The early Christians," he adds, "thought that they knew God's will. But so have equally earnest people in all ages."

It is most significant that the author early affirms the animal origin of morals. Religion, he asserts, grew out of morals; man first sanctioned a code, then gradually came to attribute its origin to supernatural sources. The author's contempt for the standards of the fathers and his hatred for supernatural religion are equally apparent. Both pulpit and pew are relegated to the antique shop. "The conscience of our excellent forefathers," he says, "is not adequate for today. . . . Relatively few educated people in our day retain a clearly defined supernaturalistic attitude towards morality. But that attitude still lurks implicitly in most pulpit utterances and church teaching." For faith as adherence to a standard, or as confidence in man and his ultimate destiny, he has the deepest respect; but faith "believing where it can not prove" he calls "gullibility." He has nothing but scorn for the missionary enterprise, seeming to think that it involves imposing "average Americanism" upon the Oriental. The average missionary he declares to be too narrow for his great calling. Of the missionary enterprise he says: "At its worst it has been a sort of Prussianism in religion, insufferably patronizing, cocksure of the finality of its particular theological views, thrusting down the throats of its converts doctrines which they will sooner or later have to regurgitate. At its best it has brought material help." One need not wonder that the preaching of the cross is to this college professor foolishness when one reads: "The present writer is far from believing in Puritanism; he is all for human happiness, wherever it can safely be found. He personally enjoys alcoholic liquors and finds it a real cross to do without them." He classes together as parallel philan-

thropies establishing fundamentalist colleges where "teachers must profess some medieval creed," endowing mission boards "to convert the poor heathen who knows no better," and establishing a home for aged cats!

When the author enters the realm of politics, business, and journalism he has some really constructive suggestions. His appraisal of the fruits of modern warfare is just and challenging, his indictment of race prejudice commendable. But his discussion of marriage and the relation of the sexes can be nothing short of revolting to one who regards marriage as a sacred institution and respects our Lord's pronouncement concerning divorce. A few quotations will speak for themselves.

"It is utopian to expect every one to choose the right partner the first time. . . . Why should these inevitable mistakes be irremediable?"

"Supernaturally sanctioned prohibitions are losing their prestige. . . . We are ceasing to think of divorce as a sin or a disgrace."

"There is reason for insisting upon the marriage ceremony; it is a handle by which the State can to some degree avert the irresponsible union of lovers."

"With respect to the sex-instinct we are probably going to see far greater laxity than our Puritan forbears, or Christian teachers in general, would countenance."

"The burden of this book is that we are gradually working out a better moral code than men have hitherto held; and the Christian churches seldom offer us leadership in this momentous undertaking."

Now the press of today is pouring out floods of just such poisonous blasphemy. The only justification, perhaps, for so detailed a consideration of "The New Morality" is the fact that it is the work of a college professor, and a girls' college at that. Can any Christian mother choose deliberately to place her daughter under the influence of a teacher who voices a sentiment like this: "It is too bad that a highly trained woman, capable of valuable service to society, should drop her career, lose her salary, and vanish within the walls of a home to take care of one or two children"? As if there were a higher

service to society than the molding of even one young life that is destined for eternity! But Durant Drake knows no eternal destiny for the soul. He speaks of consciousness as that "marvelous and inexplicable boon, which, for a brief time, is given to us all."

One can find no stronger argument for a sweeping condemnation of this book by a college professor, and of the false teaching so prevalent throughout our institutions of learning which it voices, than the author's own in the closing chapter. "The main work of moral education must be done by the schools. The schools alone reach the whole population. . . . A rapidly increasing number are going on to high school and college. Here, then, is the place to reach our people, while they are still young and plastic, and to awaken them to the importance of moral intelligence. Here we can be free from the burden of sectarian religious dogmas, here we have teachers and pupils from every race and social stratum in the land, with every sort of moral background and representing every moral need. Here we have, obviously, the greatest opportunity to shape the men and women of the future." True, alarmingly true, every word! And shall we Christian parents expose the young lives committed to our trust to the rank-est, most insidious poison at their most susceptible period? Thank God, there are in this country a few institutions of higher learning of the most unimpeachable standards, both religious and scholastic. It is our solemn duty to search them out and give them our ardent support and patronage.

Listen to one more significant quotation from the closing chapter. "Morality is a set of rules which men, for good reasons, impose upon themselves; it remains always more or less external to their natures, crossing their desires, demanding repression and conformity. Such a situation is never free from danger. Red-blooded youths are bound to be continually rebelling against its constraints; and a wave of passion, or lust, jealousy, hatred, ambition, or greed may at any time fling its shackles to the four winds. Does it not seem clear that there can be no secure morality until men are born with altered natures, with impulses and

desires organically adjusted to the needs of their human situation, so that they instinctively and easily choose the right? Is not Bernard Shaw correct in saying that the only hope for a radically better life on earth is to breed a race of supermen?" The truth again. The tragic fact about it is that Durant Drake and all his company are fatally ignorant of the fact that the Lord Jesus Christ came down to earth to found just such a race of supermen. No man is fit to teach, fit to undertake the molding and shaping of plastic youth, who has not learned the secret of that blessed mystery of the ages, the new birth from above and the transforming power of the indwelling Christ.

—*The Sunday School Times.*

HISTORY OF BERLIN CHURCH

(Continued from page 816)

When Conference convened here in 1818, it was unanimously agreed that the time was fully come for putting the missionary plan in operation, and a board of managers was appointed, of which Deacon John Green was one. It was also voted to substitute the words "Seventh Day Baptist" for "Sabbatarian" in the name of the Conference.

At a church meeting held September 30, 1831, it was "Voted that Brother Charles F. Saunders purchase one dozen tin candle sticks for the use of the meeting house, and also two britannia cups for the use of the table." At the following church meeting we find Brother Charles Saunders presented a "bill of one dozen tin candle sticks and two britannia cups to the amount of 19/."

At the Conference held here in 1842 the resolution, a report, and a constitution were prepared, presented, and approved, which led to the organization of our Missionary Society.

In 1843 the church voted to form itself into a Tract Society, with Perry Stillman president, H. H. Baker secretary, John Whitford treasurer.

Our Sabbath school was organized in 1845 by H. H. Baker and Mrs. Thomas Davis.

For many years they have maintained a Ladies' Aid society which has been very active at times, and for several years has

contributed much to church and denominational work. Our president at this date is Mrs. Arlie Bentley. Although the church has many times been depleted by removals, still in some instances they have carried the gospel message with them and the following churches have been organized from this: DeRuyter, Greenfield, Sandy Creek, First Alfred, Fox in Pennsylvania, Brookfield, Pinckney, Adams Center, West Hallock.

It has also given several ministers to the denomination: Rev. David Davis, who was first pastor of DeRuyter Church; Rev. John Bliss, first pastor of Fox Church; Rev. Stillman Coon, who served several of our churches most efficiently; Rev. Solomon Carpenter, who was ordained in 1842 and accepted the pastorate of the Shiloh Church (some years later Mr. and Mrs. Carpenter, in company with Mr. and Mrs. Nathan Wardner, sailed for China, where they founded our China Mission); Rev. Geo. P. Kenyon, for thirty years pastor of northern Pennsylvania churches; Rev. Orson Campbell, ordained 1838 as an evangelist; Anthony Hakes, called to the work in 1842.

The first pastor of the church was Elder Wm. Coon, 1780-1801. He was succeeded by his nephew, Elder Asa Coon, who lived only a few months.

Elder Wm. Satterlee was third pastor. Although urged by the church to be ordained he did not consent until 1805. He served the church until old age made it impossible. He administered the ordinance of baptism to about four hundred persons, solemnized between three hundred and four hundred marriages, and preached about twelve hundred funeral sermons.

In 1845 Elder Wm. B. Maxson was appointed assistant to Elder Satterlee. Elder H. H. Baker was licensed at Berlin in 1843 and preached some for the church until 1852. Elder James Scott was pastor from 1847-1849; Elder James H. Cochran, 1849-1851; Elder L. C. Rogers, 1853-1857. Elder James A. Garfield, our martyred President of the United States, was a classmate of Elder Rogers at Williams College and preached in the Berlin church during his pastorate. Elder A. W. Coon served the church from 1858-1863; Elder Varnum Hull, 1864-1865; Elder Solomon

Carpenter, 1866; Elder James Summerbell, 1869-1875; Elder B. F. Rogers, 1876-1891; Elder W. C. Whitford, 1892-1893; Elder G. H. F. Randolph, who had lately returned from China, 1893-1895; Elder Geo. Seeley 1896-1899; Elder Martin Sindall, 1900-1903; Elder E. H. Socwell, 1903-1905; Elder J. G. Burdick, 1905-1908; Elder J. E. Hutchins, 1909-1912; Elder H. L. Cottrell, 1913-1918; Elder G. H. F. Randolph, 1919; Elder E. A. Witter, 1920-1924; Rev. L. A. Wing, 1924, present pastor.

The following deacons and deaconesses have been ordained by the church: Wm. Davis Coon and John Green, 1794. Mr. Green was a member of the state legislature, and a cousin of General Nathaniel Green. Wm. Greenman was ordained in 1796. As the church was without a pastor, Mr. Greenman was authorized to administer baptism, which he did. Jabez Burdick and James Greenman were ordained in 1801; John Bliss, 1818, with authority to administer the ordinance of baptism; Sylvanus Carpenter and Zebulon Scriven, 1818; Asa Coon, 1821; Truman Saunders and Nathan Vars, 1843; John Whitford, 1855; James L. Greene, 1856; Nathan Lewis, 1870; Hamilton Clark, 1870; J. B. Whitford and J. B. Satterlee, 1877; F. J. Greene, 1901; Caleb Bentley, 1905; Denio Greene, Jennie Greene, and Mrs. Evelena Vars, 1922; Homer Marshall, Mrs. Lena Crofoot, and Myrta Greene, 1928.

CORRECTION

In the RECORDER of June 16, page 761, near the bottom of the first column is this sentence: "If a young person feels called of God to a special service in his vineyard, would he be showing due respect to stop and ask" (correction) how much money is there in it for me, or will I be provided for?
C. C. VAN HORN.

NOTICE TO DELEGATES

All who plan to attend the Southwestern Association, to be held with the Little Prairie Church at Nady, Ark., are requested to notify Mrs. Myrtle Mitchell, Nady, Ark., in order that arrangements may be made for all guests.

RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
Contributing Editor

THE PRESENT-DAY MOVEMENT IN LEADERSHIP TRAINING

When we consider the present-day movement in leadership training in religious education, it is easy for us to fall into the way of thinking that what we have now is all there ever has been, instead of realizing that the present program is the results of long and slow growth from seemingly insignificant beginnings. Many are satisfied to know that there is a leadership training of sixty or seventy courses for church school leaders, and that this curriculum has been developed through the co-operation of most denominations of the United States and Canada, and that the agency through which this has been done largely is the International Council of Religious Education, in which Seventh Day Baptists have a membership. The International Council and its forty and more constituent denominations are issuing upwards of two hundred thousand credits each year to leaders and prospective leaders in the church school, this number being rapidly increased, as is true in our own denomination.

But here we must pause and pay tribute to those who have helped in the background of this movement; and had we the space to trace the history of the movement, perhaps we of the present generation might see that we have had less to do with the marvelous development than at first we might think. Rather we are reaping the harvest of what others have sown. Attempts had previously been made, but it was after the Civil War that the greatest attempts and progress were made. A report to a Bible school convention in 1869 indicates that there was pronounced interest in teacher training, which we now call leadership training, and the subject of teachers' meetings received a great deal of attention.

Two actions taken by the convention of 1869 are worthy of note. The first was the adoption of a report recommending the establishment in New York City of a Normal School for Bible School Teachers in the United States and Canada, the plan to be modeled after that of the secular Normal Schools, the object being "to teach teachers how to teach." The second item was the adoption of a recommendation of the committee on resolutions in favor of "the forming, in each Sabbath school, of normal classes for the careful training of teachers." Thus was the seed sown more than sixty years ago from which we are today reaping so rich a harvest.

By 1911 a department of teacher training had been established by the International Sunday School Association, and even before that there had been some state and denominational superintendents of teacher training. For example, Charles A. Oliver took that position in Pennsylvania in 1901. H. M. Hamill held a similar position in Illinois, and in 1909 Wade Crawford Barclay became superintendent of teacher training for the Methodist Episcopal Church in the north. Bishop Vincent was also deeply interested in such work. These courses were very simple, yet no doubt were of great help to teachers and other workers. Dissatisfaction became so general that in 1914 a general revision of the work was made. A unit in this revised course was to consist of a forty-five minute class period and two hours of preparation, and eighty such class periods were required for a certificate. Three fields were covered, Biblical, child psychology and principles and methods of teaching, and organization and administration.

The greatest chapter in the visible results of leadership training has been written since the merger of the International Sunday School Association and the Council of Evangelical Associations in 1922 to form the International Council of Religious Education. One of the first major pieces of work undertaken after the merger was the development of standards for a system of training which would be promoted not only by the International Council, but also by the constituent denominations. As at present outlined, a course

in any given subject consists of at least ten class periods of fifty minutes each with two hours preparation for each lesson, and twelve courses, properly selected, are required for the Standard Leadership Diploma. Courses have also been outlined for pupils of high school age, as well as for those who have completed the Standard Leadership Training Course. Your own Sabbath School Board is prepared to give these courses for the asking.

THE CHINA FAMINE RELIEF

Unwarranted hostility and misleading propaganda have condemned to death millions of men, women, and children in the famine areas of China, David A. Brown, chairman of the Board of Directors of China Famine Relief, U. S. A., 205 East 42nd St., New York City, declared today. In a statement appealing to the churches and church-goers of this country on behalf of the Chinese famine sufferers, Mr. Brown branded this propaganda against famine relief as "one more obstacle—and the deadliest—that has been placed in the way of the greatest and most difficult humanitarian movement of all time."

"Unprejudiced observers, men of every faith and viewpoint, priests, rabbis, Christian missionaries, business men, tourists and journalists," Mr. Brown declared, "have brought back details of a catastrophe greater than any modern civilization has known. These reports of the extent and horror of the famine in China began two years ago and continue to this day. They urged upon the non-sectarian group of men and women who compose China Famine Relief the necessity of immediate assistance for the millions of Chinese hunger sufferers. To date five hundred and twenty-five thousand dollars of the \$2,000,000 mercy fund required for emergency food relief this year has been sent to China where flour and seed beans have been purchased and moved into the provinces of Shensi and Kansu where famine rages.

"To bring this food into China we have literally moved mountains. Supplies for the famine zones—life-giving food—has had to pass through the territories occu-

pied by opposing armies, has been transported over mountain and plain to despairing, pleading, almost hopeless men and women. And throughout all of this work, not a loss in food or money has been sustained by our workers.

"The greatest of all the obstacles we have had to encounter has been the unwarranted hostility and misleading propaganda launched by agencies in the United States. This propaganda has condemned to death millions of men, women, and children in the famine areas. It has been one more obstacle—and the deadliest—placed in the way of the greatest humanitarian movement of all time.

"Small minded people gladly seize upon pretexts to balk their giving. Even persons of generous impulses hesitate to give to a movement which is challenged. That is why we have been enabled to send only \$525,000 this year, when money should have poured like a flood from generous Americans to these hopeless, destitute sufferers. Too many of the churches of America have forgotten the great universal creed of charity and brotherhood, despite the requests of the Federal Council of Churches of Christ in America, the Foreign Missions Conference, and the National Christian Council of China. Little more than twelve per cent have given at all for Chinese relief. Those which failed to respond have permitted the thoughtless, malicious word of propaganda to become a sword, mowing down millions whose lives might have been saved.

"It is not too late yet. It must not be too late. The famine in China is a call for aid, which knows no creed, no race, which no man or woman who calls himself kind dares to ignore."

NOTICE

The Washington Union Association meets with the Peoples Seventh Day Baptist Church, Washington, D. C., July 25-27, 1930. Cordial invitation is extended to brethren, sisters and friends to attend. A number of our leading brethren from other churches will be present and have part in the program.

LEWIS C. SHEAFE,
Moderator.

DEPARTMENT OF BUILDINGS AND FINANCE, SALEM COLLEGE

Report presented at the Forty-second Annual Commencement, Salem College, W. Va.

DEAR TRUSTEES, FACULTY, ALUMNI, AND FRIENDS OF SALEM COLLEGE:

During the nine months of this school year, September 9, 1929, to June 5, 1930, Mr. M. Wardner Davis has receipted my books for 1,134 cash contributions and checks, totaling the following sums of money:

Cash for

1. The Endowment Fund	\$ 534.70
2. The Library Building Fund	5,076.47
3. The Student Loan Fund	268.90
4. The Music Building Fund	90.94
5. The Gardiner Memorial Fund	10.00
6. The Current Expense Fund	2,016.02
7. The Physical Education Fund	313.35
8. The Special Athletic Fund	1,096.50

Total cash contributions for program \$ 9,406.88

Silverware for cafeteria	\$ 50.00
Other cash contributions	137.00
Certified subscriptions (unpaid portion)	9,200.00

Total	\$ 9,387.00
Grand total, September 9, 1929, to June 5, 1930	\$18,793.88

This report does not include a \$100 check mailed to President S. O. Bond, or a \$1,000 check received by Mr. M. Wardner Davis from a will formerly made in favor of the college, or the payments on subscriptions and notes to the treasurer.

A resume of the twenty-one months' work of your financial secretary and those associated with him—much credit is due Mr. O. F. Swiger, President S. O. Bond, Mr. T. Edward Davis, Mr. M. Wardner Davis, Mr. George H. Trainer, Mrs. C. C. Keys and the College Aid society, Miss Cleo Margaret Gray, Professor C. H. Siedhoff, and Pastor H. C. Van Horn—shows:

1. Cash for the Endowment Fund	\$ 3,231.98
2. Cash for the Library Building Fund	7,715.92
3. Cash for the Student Loan Fund	5,537.03
4. Cash for the Music Building Fund	324.19
5. Cash for the Gardiner Memorial Fund	30.00
6. Cash for the Current Expense Fund	5,726.00
7. Cash for the Physical Education Fund	1,528.49
8. Cash for the Special Athletic Fund	1,096.50

Total for the program	\$25,190.11
<i>Other Items</i>	

1. Books	\$ 60.00
2. Vitrolite table donation (at least) ...	200.00

3. Silverware for cafeteria and College Aid	150.00
4. Certified subscriptions to the Library Building Fund	9,200.00
5. Cash discounts on old athletic bills ..	98.50
6. All other cash items reported to the board of trustees	817.00
7. Mahogany furniture donated by Mr. and Mrs. George H. Trainer for my office, invaluable and not estimated in cash.	
Total	\$10,525.50
Grand total in twenty-one months	\$35,715.61

I have traveled in 29 states, about 50,000 miles, and, assisted by those with me, secured a total of 2,098 cash contributions, preached the gospel and delivered formal addresses in the number of 225 times, and spoken in 143 school rooms, always presenting Salem College.

A large number of new friends—some 200—were made this year who contributed for the first time to the college. Many others are contemplating gifts, larger gifts, and wills for the future. The alumni, generally, and the people of Salem in particular have been loyal. The people of Clarksburg and some of the near-by towns are gradually coming to the assistance of the college. The annual call of the financial secretary for cash contributions is growing in favor. While the financial depression necessitated, for several months, our taking small checks, the number of donors steadily increased.

The prospect for students is better than ever before. In the month of May I visited and re-visited 41 high schools. In 12 of these President Bond was with me. He also visited others alone. Personally I interviewed 260 students interested in coming to Salem College in September.

Salem College has a good name! Many business men in many communities, besides coming to our aid financially, are saying some mighty nice things about the college.

Our most diligent work has been with the four great foundations. While no report can now be made, it is proper to say that all of them are courteous, kind, and considerate. President Bond and I have been given great hope for the future.

We are orthodox because we have a deficit; we are fundamentalists because we have a deficit; we are modernists because we have a deficit; we are Christians because

we have a deficit. A deficit seems to be fundamental, modern, and orthodox in any Christian institution. But if we will all rally to the aid of the treasurer and the financial secretary it seems that when the college year closes on August 31, we shall have the smallest deficit in history, or possibly none at all. The report of the treasurer, Mr. M. Wardner Davis, on August 31, will show that the solicitation was done this year with less expense to the college than last year.

With profound gratitude to Almighty God and to all friends who have helped to make this report possible, the same is respectfully submitted.

(Signed) O. P. BISHOP.

DEATHS

DAVIS.—June 5, 1930, at the home of her nephew, Adrian Davis, Salem, R.F.D. 2, Amanda Davis in the sixty-third year of her age.

Amanda was the daughter of Granderson and Elizabeth Randolph Davis. She was one of a very large family of whom remain four brothers and two sisters: Chesley, Lewis, Edgar, and Mrs. J. Alexander Randolph of Salem; Darwin M. of Clarksburg; and Mrs. Harriet Tate of Cincinnati, Ohio.

Amanda was born February 11, 1868, in the community known as Flint Run, where some prominent families of the Salem Church then lived. She was a good woman who had been a member of the Salem Church for almost fifty years. For many years she had not been in good health and had been tenderly cared for by relatives.

G. B. S.

GRAVES.—Mrs. Ruth Rogers Graves, for some twenty-five years a respected and beloved member of the Chicago Seventh Day Baptist Church, passed away at her home, 1000 South Clinton Ave., Oak Park, Ill., on April 29, 1930.

Mrs. Graves, who was eighty-seven years of age April 2, spent the thirty years of her widowhood in the home of Doctor and Mrs. O. Eugene Larkin, her son-in-law and daughter, whose tender and solicitous care added years and joy to her life. Mrs. Graves enjoyed complete possession of her faculties until her passing, and except for a few weeks during her last illness was one of the most faithful attendants at the services of the Chicago church.

Services at the home were held on the evening of May 1, and also at a funeral chapel in Beloit, Wis., her former home, on the following day, Pastor A. E. Johansen officiating. Interment was made in Beloit. Mrs. Graves was born in Orring-

ton, Maine, and is survived by two daughters, Mrs. Larkin and Mrs. Otto F. Harlow, Bosler, Wyo.
A. E. J.

MEEKER.—Mary Elner, daughter of Guyone and Jemima McBurney, was born in Franklin County, O., February 19, 1847, and died at the home of Mr. and Mrs. Geo. Allen, Shelby County, O., June 13, 1930, aged 83 years, 3 months, and 24 days. She was united in marriage with William Wilder Meeker July 31, 1873.

She was alone in the world, only a brother Rolandus Babcock of Troy, O., survives her. Mr. Meeker preceded her in death June 3, 1926; her only son De Orley, November 28, 1905, and Ginevra, in childhood. Her daughter-in-law, Mrs. Geo. Allen, has ever sustained the most cordial relations with her in every way as only a true daughter could, caring for her in their home the last year of her life, providing for her comfort and happiness in every way.

Mrs. Meeker accepted Christ as her Savior when young and united with the Jackson Center Seventh Day Baptist Church and remained a consistent loyal member to the end of her life. In every way she lived an exemplary Christian: in the home as a devoted congenial wife and a loving faithful mother; in the church and community exerting the influence of a Godly life upon all who knew her.

"Blessed are the dead that die in the Lord, from henceforth: Yea saith the Spirit that they may rest from their labors; and their works do follow them."

Funeral services were conducted by her pastor, L. D. Scager. Interment at Port Jefferson.

L. D. S.

REPORT AMERICAN BIBLE SOCIETY

(Continued from page 823)

portion of the Bible appears in a new language or dialect as often as once every five weeks.

Among the new translations in process are: parts of the New Testament in the dialect of the Cheyenne Indians; the translation of the Gospels into Mam, Quiche, and Valiente, the respective languages of three Indian tribes in Central America with a population of 460,000; a fresh translation of the New Testament into the languages of the Quechua people of Peru; and that of the four Gospels into the Aymara, spoken by some 500,000 Indians in Bolivia. Among revisions being made are: the transliteration of two Gospels in Shilluk into the new Shilluk alphabet in Anglo-Egyptian Sudan, an extensive revision of the Turkish version of the New Testament; the Canton (China) Colloquial Old Testament; and the Ilocano (Philippines) Old Testament.

In 1929 a new record was established in the number of volumes of embossed Scriptures distributed to the blind, the figure being 3,725. As the average annual distribution for the preceding five years was 2,260 the increase for 1929 is seen to be considerable. The report calls attention to the fact that embossed Scriptures in any system may now be obtained at fifty cents a volume. An entire Bible in revised Braille may be secured for only \$10.50. Since 1835, when the society began its service of providing embossed Scriptures for the blind, the society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States.

The shipwrecked passenger who grasps an oar does something, but if the possession of that oar leads him to reject the hand which would draw him on board, it is worse than useless. If your church-going, if your reputable life, has the effect of saying to the Savior, "No, thank you; I can float," the publicans and vilest sinners may get to heaven before you. But oh, rest not till those everlasting arms are around you, and although the cold brine may still drip from your garments, though your limbs may still be torpid and powerless with that long exposure on the deep, still the moment you clasp that outstretched arm of mercy, you have come in contact with what will never let you go.—*Selected.*

Sabbath School Lesson II.—July 12, 1930

JACOB (A Selfish Man Transformed).—Genesis 25: 19-34; chapters 27-33; 46: 28-47: 12.

Golden Text: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matthew 16: 26. (American Version.)

DAILY READINGS

- July 6 — Bargaining With Esau. Genesis 25: 27-34.
 July 7 — Covenanting With God. Genesis 28: 18-22.
 July 8 — Bargaining With Laban. Genesis 29: 13-20.
 July 9 — Covenanting With Laban. Genesis 31: 45-53.
 July 10 — Wrestling With an Angel. Genesis 32: 22-30.
 July 11 — Life's Ideal. Matthew 6: 28-34.
 July 12 — The Perfect Guide. Psalm 19: 7-14.
 (For Lesson Notes, see *Helping Hand*)

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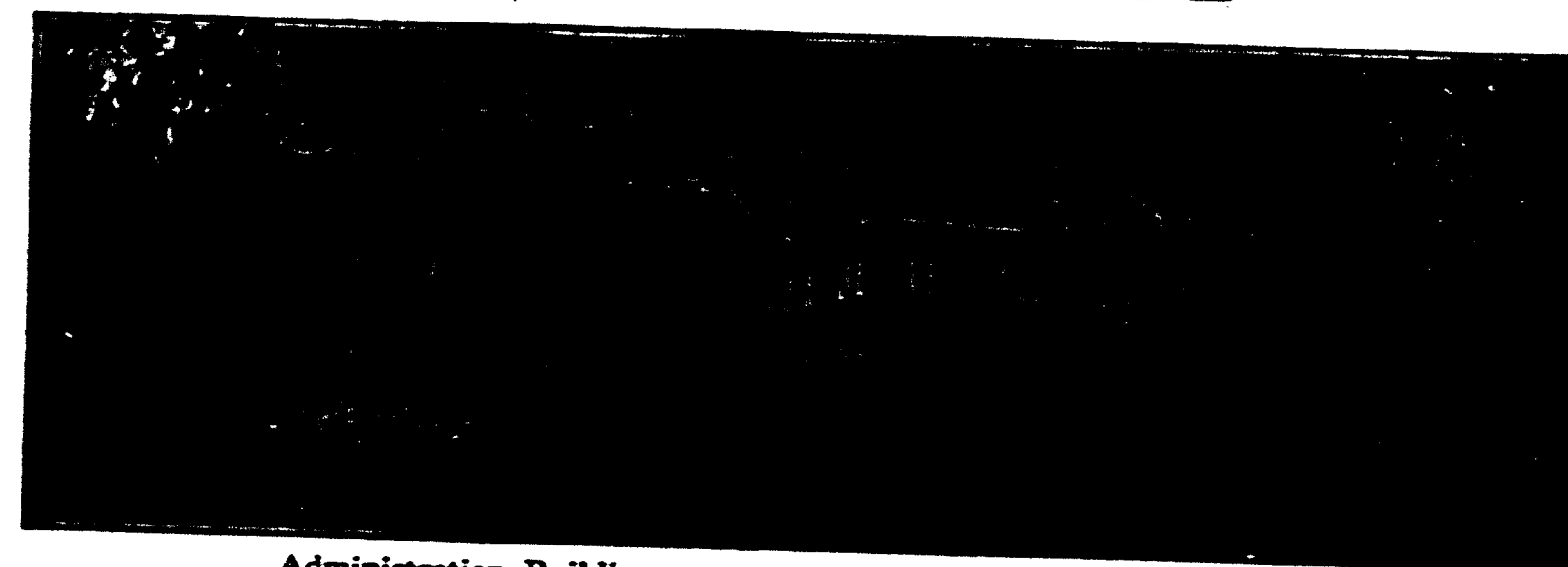
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