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 built
For nations are built of men.
—Martha Colyar.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL COMMITTEE

President—William M. Stifflem, Plainfield, N. J.
Secretary—Mrs. Alice Flisk, Battle Creek, Mich.
Recording Secretary—Anna F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Mrs. Anne B. Ellis, North Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly received, for the best interests of the beneficiaries in accordance with the wishes of the donors. The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary of the General Committee as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

President—Corliss F. Randolph, Maplewood, N. J.
Recording Secretary—Ward E. Harris, Plainfield, N. J.
Corresponding Secretary—Miss Bertha Davis, Battle Creek, Mich.

Established at the request of the Executive Committee in the latter part of June in the Whitford Memorial Hall of Milton College, Milton, Wis.

SEVENTH DAY BAPTIST DIRECTORY

Plainfield, N. J., June 30, 1930

Whole No. 4452

SABBATH SCHOOL BOARD

President—E. G. Under, Secretary—A. Lovelle Burdock, Janevssle, Wis.

Director of Educational Work—W. A. Product, Battle Creek, Mich.

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The Memorial Board acts as the Financial Agent of the Denomination.

The Eastern Association

Pastor Bond and the editor left Plainfield, N. J., at 9:30 o'clock 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, N. Y., about four in the afternoon. A bus ride from Troy to New York, eighteen miles over the beautiful hills, brought us to our destination in New York about six o'clock, where we were welcomed to the Farmville A. B. Church, by Ellen 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 the last days and night, which had washed the face of nature until everything in both land and forest looked clean and bright. The atmosphere too was perfect, so clear and cool a view of the Hudson. It was sixty-five years ago, when the last of the soldier-boy friends came with me to Poughkeepsie, and Robert E. Little and Eastman's Business College.

Those two have passed away many years ago, and when my train stood at the church 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 this church. But we look over the years, I can not be thankful enough for the way my heavenly Father has led me all through the years.

It is true 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. E. G. Under was president of the association, and he said it was a real pleasure to lead in the devotions and introductory services, including responsive reading of the Psalm of thanksgiving and the "glory of God; and the firmament showed 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 choice as "The Father's Love," and the people sung it with enthusiasm. He had been in the Berlin Church in years gone by, when his father was pastor there, and President Vars expressed his pleasure for us to welcome him again back. 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 friends, especially of Elder William Satterlee, who served here many years. "Mother loves this old church and I am anxious to do all that is in the face of nature until everything in both land and forest forest looked clean and bright. The atmosphere too was perfect, so clear and cool a view of the Hudson. It was sixty-five years ago, when the last of the soldier-boy friends came with me to Poughkeepsie, and Robert E. Little and Eastman's Business College."

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The chorus ran like this:

"By and by, when the morning comes, and All the saints of God are gathered here, We'll tell the story how we've overcome, and all God's promise to Moses, "I will go with you," is just as good for us. He gives help and renew our confidence as the years come, and we find nothing that can trust anything, 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 Brode Sheafe told us about the situation in the association of two churches there have spiritual meetings every Wednesday, and said he had been here several times and had been very impressed by the work there. They have a hard field there for growth. There are two churches, and another Sabbath-keeping church opposes them. Their two churches have spiritual meetings and we have a good church property. We are hopeful and are holding up the light.

Sermon by Rev. Willard D. Burdick. The sermon by Rev. 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 him and decided to go back to his father's home.

After just a few words about Pentecost, twelve hundred years ago, when the disciples were all together, where they met as a church and decided to go back to their father's home, they spoke of our need today and helped us to see that the Holy Spirit is just as ready to give help as he was to help the early church. Then Burdick turned to the consideration of the young man mentioned in the text.

Here was a young man who wanted personal liberty and began the boy to remain in the home with his father and had an ambition to get out into the world, and so he went away. He spent all of 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 road to ruin.

All too many are making the same mistake, and are wasting their energies and dissipating their powers on the road that leads to ruin.

The parable shows the father's love. That was the beautiful point in it—put there by Christ. The parable had not forgotten his lost boy. He was looking for him to come home. He saw him and had to meet and welcome the son who was lost 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 closing hymn.

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

**THE HAPPY HOUR**

Friday Morning at The Association

The morning session began at ten o'clock. The devotional service was conducted by Brother Sheafe, the business of the association was transacted.

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

**The Happy Hour**

There's an hour that we call the happy hour,
In that home now far away;
That hour in the hush of twilight long ago,
In that home, dearest spot
'Twas there that I learned the path of right
And a father's love,
There's a song that's ever fresh and bright
Just in thought of home.

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In that home, dearest spot
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And a father's love,
There's a song that's ever fresh and bright
Just in thought of home.
Everybody entered.

Coming home, coming home,

brothers.

Open the thine arms of love.

Lord, I’m coming home.

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

Brother Loofboro’s

On Sabbath eve the Messenger of F. 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, a chorus filling the stage sang, “Upon Christ’s words, we are the light of the world. Wide gospel. Let us cherish this world—a something worth saving in God’s sight all are precious. It pleases on earth. We are not a nation by ourselves, we are a part of the world. And the Holy Spirit, without whom we can work? How about letting our boards bear nothing in mission work. Let us broaden out in our prayers for missions.

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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.

This was 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."

**Missionary Hour**

On the evening after Eastern Association the Sabbath, Secretary W. L. Burdick improved his opportunity to drive his heavy heart-beat to the attention of a large congregation. And I can not avoid wondering what will be the practical results of such an effort, 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 Bro's heart that this 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 how I feel that from Maine to California responses would be given 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 our 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 have something of it, and I don't see how any of my readers can so much as think of his spirit and fervor when burdening the Lord's work, without being moved to help.

After Brother Burdick had spoken, Brother Sheafe sang one of his songs, the spirit 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 before 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 everyone to think of one some for whom they 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, Shiloah, N. J.; secretary, Mrs. Luther S. Davis, Shiloah, N. J.; recording secretary, Miss Emma Tomlinson, Shiloah; 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 Association appoints.

To the Central and Northwestern Associations in 1931, Rev. Harold R. Cottrell of Westerly, R. I.; alternate, Everett T. Harris, Shiloah, 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. Loofborro was chosen to visit the Union Association, Dayton, D. C., which meets on July 25-27, 1930.

**BERLIN'S SEQUOSIENNIAL**

The Berlin Church has had an interesting history of one hundred fifty years in this "Little Hoosick" country; and on Sunday afternoon we were entirely given up to celebrate the sequoicennial. It was a great day for this dear old church. President Sheafe had charge of the historical program in the program, 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 before noon today and was the session which I felt unable to attend during the entire association. The good papers read have been promised for the Missionary Board 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 asked the 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," and 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 we had enjoyed the true Christian spirit among the brethren here, and throughout the village.

Then in his message to boys and girls about their education he began with the grandmama. He referred to Paul's words to Timothy, "When I call to remembrance the unspotted faith which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also," and gives 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 his own mother Eunice.

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 was hard of hearing. He referred to Paul's words to Timothy, "When I call to remembrance the unspotted faith which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also," and gives an uplifting and helpful talk to the young people.

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

In Revelation 3:20, we read of another closed door: but Christ does not stand outside and knock. How is it that Christ remains on the outside of the one closed door, but goes right in, in the other case?

When the disciples were in trouble, they knocked on the door. They could not get in, then, in the other 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 homes or homes where he is not wanted. If we wish to have Christ in our homes we must have desire to have him. He may knock at the doors of the unwilling, but he waits for the tenants 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 shows them that they may not be keeping right or in fellowship with their Master.

There are closed doors yet, in case of you in mid-life-doors closed against you. You feel sense of responsibility when a child is born—something happens to open hearts and eyes to religion. Christ is knocking so near that the door is at last opened.

There are closed doors yet, in case of you in mid-life—doors closed against you. You feel sense of responsibility when a child is born—something happens to open hearts and eyes to religion. Christ is knocking so near that the door is at last opened.

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 week concluded. 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.

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 think it their duty and their right, in covenant together and become a sister church in fellowship with them,

Therefore 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 coming, unite in covenant to walk together in all the commands and ordinances of Jesus Christ as far as they are made known unto us.

Furthermore we do hereby agree to assemble ourselves together, and not to leave ourselves for the support of the Church and Church property and physical conditions, but also to promote the making of spiritual things that should tend to the making of a paradise in the homes of his people.

The 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 years, its members should be blessed with a real personal experience of spiritual power that will make it more than ever the Light of the World.

A Little Paradise
During the Eastern Association I was more and more impressed with the beauty of the surroundings. The sun gives to show its shining face and thousands of scene making a most unwelcome visit to the earth. For today the thirty-first Teen-Age Conference was 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-six young men 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 remaining from Ashaway in a truck. Well, they arrived at eleven a.m., not in the open truck which they did arrange to come in but in another smaller one and seated. 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 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 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
12.10 Luncheon and recreation
12.15 Youth's communion
1.30 Song service
1.40 Devotional period—Mrs. Elizabeth K. Austin of Westerly
1.50 Address—Rev. A. J. C. Bond of Plainfield
2.00 Afternoon session
2.15 Teen-Age conference camp—Mr. Carroll L. Hill
3.20 Talk—A. J. C. Bond on 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 can do little 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 finest 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 Christian young person as she portrayed in her address the court trial of Jesus, the産 product of the Bible, by which 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 that he had as a member of 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 Gavett, 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.

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 in Genesis 3: 15, Paul tells us that the world would be ruled by the seed of the woman. The word “seed” as used by Paul means the Messiah.

The Sabbath as the ancient people knew it was not to be observed on Friday, but on the seventh day. God blessed the seventh day and sanctified it. Because he rested from all his work the Lord had done, he blessed the Sabbath day, even if people treated it as an ordinary day.

In Exodus, chapter 20, verses 1-11, God commanded us all to keep the Sabbath day holy. “For in six days the Lord made heaven and earth, and the sea, and all that in them is, and he rested the seventh day.”

The Sabbath is a day set apart and followed 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 sweetsom companionship in walks through the pleasant hills and valleys which God has made for us.

The Sabbath is a day spent in a holy, peaceful, and creative thought, and being fully awake to 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 it as an ordinary day.

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 than the Sabbath.

In the book of Exodus, chapter 12, 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 Christ-like life. No matter what people say about it, we will celebrate the Sabbath as long as we live, and teach others to do so, for it is in God we trust.

The Sabbath Recorder

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 worshipping 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.

The only 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 unseaworthy. 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 por- tions examined was the compass. Inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been mending the compass. Using his pocket knife, he had unconsciously broken off the point of the blade under the edge of the ship. 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 course.

Italian-born Americans

Ambassador Garrett and Foreign Minister Constantine concluded a treaty which if adopted will settle its long-standing question respecting the military obligations in Italy of Italian-born American citizens. Hitherto, Italy has treated as an Italian—she has insisted that Italians who have been naturalized in the United States are subject to military service should they return to Italy. However, Ambassador Garrett and Foreign Minister Constantine 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 but naturalized in America will not be molested for military service should they return to Italy. Ex- ceptions are made, however, for those who have deserted and who have returned to Italy and lived there at least two years before the date of the Italian call to military duty.

Take thy self-denials gaily and cheerfully, and let the sunshine of thy gladness fall on dark hearts as on light alike, like the sun- shine of the Almighdy.—J. F. Clarke.
THE SABBATH RECORDER

YOUNG PEOPLE’S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 12, BERRA, W. VA.
Contributing Editor

WORTH WHILE HOBBIES

Christian Endeavor Topic for Sabbath Day, June 13, 1890

DAILY READINGS

Sunday—Study of animals (Prov. 6: 6-11)
Monday—Study of songs (Song of Sal 2: 11-13)
Tuesday—Study of trees (1 Kings 4: 28-34)
Wednesday—Study of recreation (Matt. 11: 1-16)
Thursday—Study of racing (John 21: 1-3)
Friday—Music (Ps. 33: 1-4)
Sabbath Day—Topic: Worth while hobbies (Ps. 8: 3-9)

ALICE ANNETTE LARKIN

THE RAINBOW OF PROMISE

CHAPTER VI

All day a storm had threatened. More and more ominous 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, now made a gale—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 in torrential rain in torrents.

"Oh, do you always have such dreadful storms?" Patricia asked 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 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 a visitor to your room when the sun begins 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?"
He had met some older boys who were spending their evenings in a little shack half way out from town, and the games they played there had cost him more money than he could earn. At first he had refused to join them, but when there was no chance to do anything else, he had taken the first step. He found them 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, Ted, and he was a good scout, but he was too young to be of much use at a club meeting or pour something somewhere. 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 tied 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, but Jean wasn’t there. He had searched for her. No one was around, except some man he must meet. Jean was in some club meeting or pouring something somewhere. Dad would always know what was to be done towards a new suit and straightened everything out with Mr. Brown. Jean 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 teaching personal liberty whenever he had a chance. If a fellow wanted a glass of someting 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 have anything big instead of just having their little clique socials, with their silly games? Why they didn’t have a 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 and worship with them.”

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 doesn’t talk personal liberty and go off to the golf grounds or on a business deal Sabbath mornings.”

“Person liberty,” thought Patricia. Hadn’t she been hearing that 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, helped a fellow, had a truck for New York, and he had decided to go along with it. Sometimes walking, sometimes riding, sometimes by 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 they got 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, result of course, he could pay his own way home, and repay Neil. But now that the hospital would take everything he had. The man had promised to see what could be done about danger. 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.

“I can’t pay Neil now—not until I earn the money myself—” But David said passionately, “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
Interim Superintendent
Milton Junior Union, Wis.

DAILY BEARINGS

Sunday—The Sabbath re-creates us (Exod. 20: 8-11)
Monday—Church builds us up (Eph. 4: 11-16)
Tuesday—Body exercise (1 Tim. 4: 8)
Wednesday—Psalm 150: 1-6
Thursday—Uplifting music (Ps. 150: 1-6)
Friday—The Sabbath re-creates us (Exod. 20: 8-11)
Saturday—Church builds us up (Eph. 4: 11-16)

DISTRICT TUESDAY-SATURDAY SERVICES AT BOULDER

What is your idea of recreation? What would you like to do if you had the money? To do something that you wanted to do—within your means? If you had the money, would you do something that was bad in itself, or would you do something that was good?

The way you pronounce ‘recreation’ one would hardly know whether it is recreation or wreck-creation. The strange part of it all is that one may be either. According to the way you use your twenty-five dollars and amusements may build up and be recreation, or they may tear down and be wreck-creation. There are possibilities for sports and amusements that are bad in themselves, and some people are sometimes fed astray. Some of them however usually build up, and some of them usually result to body or mind. We want to choose the former kind. It will be beneficial to check up our favorite sports in this role.

“Amusements should be more than pastime, something to while away a weary hour. They should be recreation, something to send us back stronger and more strenuous business of life.”—David Smith.
I can do justice in recounting the splendid address given by Secretary Burdick, some weeks ago, "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 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 old tree, 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 teresting- short biography of Mrs. Wheeler's life, and likened her artistic temperament to

By 2 P.M. about one hundred guests from other states with us. Let me mention a few- and Lawrence Maris from Nortonville, Kan.; Rev. Hurley Warren, Rev. Leslie G. Greene, Mrs. Babcock, Miss Mary Davis, and Mr. Eno Davis from North Loup, Neb.

At two o'clock we reassembled in the auditorium. The singing of "The Old Liberty Bell" by several of the ladies of our church set the tone for the service.

The church was organized September 24, 1790, at the home of Joshua Green and Mary Whitford, and named a Sabbatharian 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 1788. It was a 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 the assembly, was then placed in position.

The interior was changed 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, is recommended that Conference, circulate year by year between Hopkinton, Peters­burgh (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 report states there were twelve messengers outside of this church who were in attendance at the Conference held here in 1809.

In 1809 the church authorized Deacon John Green to form a subscription for the purpose of assisting ministers of the gospe(Continued on page 826)

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.

There are many other relics of Revolutionary days in this old building, where the fathers signed the Declaration of Independence, more than two hundred years ago. Everybody is interested in Washington's chair, in which the delegates sat as they framed that immortal document; and also in the inkstand used, and in the table upon which the porthole gate, but of all the relics found there, none is more costly, although it is less than his old bell, because it first proclaimed to the outside world the fact that America was free and independent.

You will soon celebrate this wonderful event of July 4th, 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 for 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 befal it; and whenever it goes abroad, a careful

CHILDREN'S PAGE

WHEN YOU THINK ABOUT THE NIGHT before the bell pealed

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

1. I don't think men who smoke and drink are as good as they ought to be. (Paper by Miss P. W. Wheeler.)

2. I think people are tender-hearted and kind are not generally very bad. (Paper by Miss M. T. Wheeler.)

3. Good people are always clean and generally neat in appearance. (Paper by Miss W. J. Wheeler.)

4. A good man will shun the appearance of evil and will be free from the sins of others. (Paper by Miss W. J. Wheeler.)

5. I don't think they are any suggestive of other qualifications. (Paper by Miss W. J. Wheeler.)

6. I think a good man is a good man. (Paper by Miss W. J. Wheeler.)

7. I don't think they are any suggestive of other qualifications. (Paper by Miss W. J. Wheeler.)

8. I think a good man is a good man. (Paper by Miss W. J. Wheeler.)

9. I think a good man is a good man. (Paper by Miss W. J. Wheeler.)

10. I don't think they are any suggestive of other qualifications. (Paper by Miss W. J. Wheeler.)

DEAR BOYS AND GIRLS:

I am wondering what has became of my Recorder boys and girls. Have you all gone into summer quarters, or are you so busy taking your vacations than 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.

Yours faithfully,

MRS. WALTER L. GREENE, ANDOVER, N. Y.
THE SABBATH RECORDER

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 years before our National Independence.

...was to...and it may have been 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.

THE FOOLISH DANDELION

Once upon a time, in the country where I used to live, a dandelion grew in my father's orchard not far from the largest cherry tree of all. The sun shines 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, Glowing in the sun, 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, and blew her white lods away. But the old bell pealed out the welcome tone; and a mighty shout went up from all the people.

They 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 ringing, but this is a mistake. It was then a true Bible text, and it may have been appreciated.

Then he lifted his graceful wings and flew far 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 petals white and pure, How do you keep them so, dear one?"

"Oh, just by milking 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 off 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 happily growing. As for the dandelion don't you think he wished he had been more like the daisy?

THE SABBATH RECORDER

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 customary. 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.

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 lettered-in. While 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 2:38) On this occasion about three thousand were baptized.

Philip went down to the city of Samaria and preached unto them. And “when they believed, 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 to express it, and these are all found in the New Testament. But when the ordinance of baptism is mentioned one word, never any other, is always used. That word is “baptize” which means immerse.

John immersed his disciples. Christ was immersed. He “was baptized of John in Jordan” (Mark 1:9). He “went straightway out of the water.” Paul writing to the Romans says, “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 is a fact that they all at one time practiced immersion. The Greek Church baptizes by immersion to the present hour; the Catholic Church did so until they thought pouring or sprinkling more convenient and easy, and then, continuing 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 concur- rent testimony. The Syriac and the 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.”

The early church rituals establish the same fact. In the name of infant baptism, the child was immersed, probably in the seventh century, giving the following directions: “They bring them (the children) to the priests, who, standing on the western side of the font, baptize 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.

The Acts of councils testify the same fact. The Apostolic Constitution has this to say: “Immersion denotes dying with Christ, resurrection a resurrection with him.” The Fourth Council of Toledo makes use of practically the same words. The Decretals of Leo speaks of a triple immersion as essential. The “three days’ burial, and the egression from the water as a resurrection.”

(5) Distinguished writers. Barnabas who lived about the first century of our era inferred that the old self was dead. So is burial in the waters of baptism. The right to be baptized—to be buried with Christ—is held in Gerunda, in northern Africa, about A. D. 200. Infant baptism was held in 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 the preaching of St. Augustin, 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, in 343 AD, 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. “The church’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 performed after Christ’s appearance, neither of which is possible with an infant.

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. “Baptism.”

(4) Acts of councils testify the same fact. The Apostolic Constitution has this to say: “Immersion denotes dying with Christ, resurrection a resurrection with him.” The Fourth Council of Toledo makes use of practically the same words. The Decretals of Leo speaks of a triple immersion as essential. The “three days’ burial, and the egression from the water as a resurrection.”

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 a 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 are saved. 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.

Doctrines

Baptism is one of the most beautiful ordinances of the church. It presupposes repentance and faith, sorrow for sin and a turning to Christ. One must be in Christ, his good-ness, 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 cannot see the kingdom of God." This he explained by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 3, 5). Here the Master indicated the cleansing process of 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 the one born as children of God. "For ye are all children of God by faith in Jesus Christ. For as many of you as were baptized into Christ put on Christ and become members of his body. In an especial manner the Spirit makes us to a holy life. It means death to sin, and to the world, and to the old self, and to the thoughts, deeds, and words after being buried with him into death, that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life" (Romans 6: 4). "If ye then be risen with Christ, seek those things which are above" (Colossians 3: 2). Here is the divine order: death of old self, burial of old, resurrection to 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 we were 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. All believers have the same blessed privilege to all—to drink of the same Spirit, and be quickened by the same impulses. Thus we share a common well, having the witness within that 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 who by faith in Jesus Christ believe that he raised up Christ from the dead. It is the blood of Christ" (Hebrews 9: 15).

(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 hearts to live in unredeemed bodies that we owe our troubles in this life. That is why we are capable of sinful thoughts, words, and deeds after being born anew. Hence it is that we struggle "to go on" in ourselves, waiting for the adoption, to wit, the redemption of our bodies" (Romans 8: 23). With Christ we are "dead to sin" and "alive unto God by Christ Jesus." Our heavenly spirit shall burst the old bottle of the earthly body we shall find ourselves free to inhabit the body of the resurrection, with "new and not old" members. The body that in heaven shall arise is glorified and 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 in one's life, one should bury the old man—the old self. "Identify your members which are upon earth." There may be believers who are unapplied to baptism. But Doctor Flummer has well said: "A baptized heathen 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 designed 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 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 are 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 you say, "This done; the great transaction's done! I am my Lord's and he is mine. I am filled with the Holy Ghost, Charmed to confess the voice divine." "Now rest, my long divided heart. Feel this blissful center, bless and honor; 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 copies 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 172 languages and dialects in 141 countries. 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 the society has never been so great a desire for owning complete Bibles as was shown last year. In Brazil the annual report just published showed that the circulation for 1929 was seventy-five times what it was forty years ago. In Cairo in a single week designated as "United Literature Week" the society distributed 6,000 copies of Scriptures to 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 Scripture were destroyed. Despite this handicap over 900,000 volumes were distributed in Japan during the year, exceeding the number in 1928. Through its foreign agents the society promoted distribution in thirty-six countries and in addition cooperated 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 four Gospels for the first time in the languages spoken by the Kusokokwim 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 from the Indians of that name living near the Grand Canyon; the English edition of the Gospel of St. John with Portuguese and Japanese in parallel columns for use among the Japanese immigrants now pouring into Brazil; as well as the American in Bolivian Quechua for use among a large Indian population in the Andes.

The society has just completed the translation and publication in the English language of the New Testament into Cakchiquel, 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 is now being translated into 896 languages chiefly due to the combined efforts of the Bible societies of the world. Some (Continued on page 831)
"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 brutish or dishonest or mean. Of course you hasten to reply, "But he is good, otherwise not God." But what is good; by whose 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 would you do? The parents? Do they have in their hands the promised 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."

In this connection, let's notice what the author's attitude is in no sense Christian. The very idea of authority is challenged by the style of the book, the author's contempt for the standards of the fathers and his hatred for supernatural religion are equally apparent. But pulpits 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 supernaturalism. A great many of us are probably going to see our religions in this momentous undertaking. The press of today is pouring floods of just such poisonous blasphemy. The Christian churches seldom offer us leaders with the breadth of mind, the vigor of spirit, the knowledge of the world, and the eloquence that is needed to answer this challenge. The college professor, and a few philosophers of philosophy at Vassar College, should prove not only enlightening but alarming.

The theme of the book startlingly reveals the fact that human thinking in our time is fast ripening toward the day that we shall be in a moral position to choose as a guide for our children through such a labyrinth of speculation. As a matter of fact, questions even more daring and revolutionary are being handled in the college classroom. Does it matter vitally what type of men sit in the professors' seats, or may we confidently expect that they will shape 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 is still a great many Christian parents of real evangelical spirit who doubt that pagan philosophy of the rankest type is being propagated in the classroom, that the young men and women students of established reputation, a few quotations from a recent book, "The New Morality," by Durand Drake, who was a professor of philosophy at Vassar College, should prove not only enlightening but alarming.

More than that, a thoughtful reading of the book shatters business, and the usual student of those things which the Holy Spirit declares "must shortly come to pass" cry out, "What will happen to a world of young people who do not learn the truths of the Bible in the Armistice went about smashing plate glass windows. When asked how he did it, he replied, "They are all fools and I find it a real cross to do without them." He classes together as parallel philan-
A classic example of a historical text discussing the importance of moral education and the role of institutions in fostering character development. The text highlights the need to awaken students to the importance of moral intelligence and to free them from the burdens of sectarian religious dogmas. It also acknowledges the contributions of historical figures to the church, emphasizing the importance of education and moral training. The text concludes by reflecting on the significance of the conference held in 1842, where several ministers were ordained, and the future of the church, characterized by the growth and development of institutions and the education of youth.
RELIGIOUS EDUCATION

REV. ERLO E. SUTTON
Director of Religious Education
The Sabbath Recorder

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 cooperation 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 would 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. At least the beginning had been made, but it was after the Civil War that the greatest attempts and progress were made. A report to a Biblical conference of 1868 states that the Sunday School Association of New England in 1869 indicated 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 of twelve Normal Schools 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 Revision that a "Propaganda Council" - a "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 the Association of Evangelical Associations in 1922 to form the International Council of Religious Education, but also by the constituent denominations of the first major plan was also deeply interested in such work. These courses were very simple, and other workers. Dissatisfaction with the curriculum has been established by the office of the Chinese famine sufferers. Mr. Brown branded this propaganda against famine relief as "one more obstacle—and the deadliness—that has been placed in our 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 seen. Dozens of thousands of Chinese who have been branded as famine victims were reported to be dead. Our reports of the extent and horror of the famine in China began two years ago and continue to this day. They urged upon the Convention that aid be extended." This led to the establishment in New York City of a fund for the Chinese Famine Relief, which has been purchased and is now in the hands of the Chinese Famine Relief Committee, but also by the constituent denominations of the first major plan was also deeply interested in such work. These courses were very simple, and other workers. Dissatisfaction with the curriculum has been established by the office of the Chinese famine sufferers. Mr. Brown branded this propaganda against famine relief as "one more obstacle—and the deadliness—that has been placed in our way of the greatest and most difficult humanitarian movement of all time."

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

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

"Small-minded people gladly seize upon pretenses to balk their giving. Even persons of generous impulse have sometimes given to a movement which is challenged. That is why we have been enabled to send only $25,000 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 benevolence, 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 19th. 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.

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 received my books for 1,134 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 Gardner Memorial Fund ...... 40.00
6. The Current Expense Fund ........ 2,016.02
7. The Physical Education Fund ... 313.35
8. The Trusteeship Fund ............. 1,096.50

Total cash contributions for program $9,406.89

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. This report does not include a cash contribution for the Special Athletic Fund.

A large number of new friends—some 200—were made this year who contributed for the first time to the college. Many others among them are contemplating large 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 being won to the cause of education. The solicitation for students has been made by Mr. C. H. Horn, and notes to the treasurer.

The prospect for students is better than ever before. In the month of May we have traveled to 29 states, about 50,000 miles, and, assisted by those with me, secured a total of 1,050 small cash contributions, preach the gospel and delivered formal addresses in the number of 225 times, and spoken in 143 school rooms, always presenting Salem College.

In any financial report, it is necessary to state 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 which near four brothers and two sisters: Chesley, Lewis, Edgar, and Mrs. J. Alexander of Salem; Mrs. Crowell of Easton; Mrs. Davison M. of Clarksburg; and Mrs. Harriet Tate of Cincinnati, Ohio.

Amanda was born February 11, 1888, in the community known as Flint Run, where some prominent families of the Salem Church have lived. She was a good woman who had been a member of the church for almost forty 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 two years a respected and beloved member of the Salem Seventh Day Baptist Church, passed away at her home, 1000 South Clinton Ave, Oak Park, Ill., on April 24, 1930.

Mrs. Graves, who was eighty-seven years of age April 2, spent a part of her life in the home 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 and helpful attendants at the services of the Chicago church.

Funeral services at the home were held on the evening of May 1, and removal to Beloit for interment was made. Mrs. Graves was born in Orange-

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: a paper. on the Four Gospels in Testament in the dialect of the Cheyenne Indians; the translation of the Gospels into Mam, Queiche, and Valiente, the respectful languages of three Indian tribes in Guatemala; a translation for the population of 400,000; a fresh translation of the New Testament into the language of the Quechua people of Peru; and that of the Four Gospels in the Shilluk alphabet, in Angopetian Sudan, an extensive revision of the Turkish version of the New Testament; the Canton edition of the Naqbal Old Testament; and the Ilocano (Philippines) Old Testament.

A. E. J.

MEEKER—May Elmer, 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, after an aged 83 years. She was united in marriage with Wilder Meeker July 31, 1873.

She was born in the world, only a brother Rolandus Babcock of Troy, O. She preceded her in death June 3, 1926; her son, E. E. Christiansen, and Geneva, 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 and dutiful daughter could, caring for her in her home the last year of her life. May Elmer Meeker was a faithful Christian, and her comfort and happiness in every way. She was a devoted servant of the Lord, and the church and community exerting the influence of a Godly life upon all who knew her.

Christiansen, for some years, has been a devoted servant of the Lord, and the church and community exerting the influence of a Godly life upon all who knew her.

A.M."
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 shown 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 28,614 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 of this earth will draw you nearer to the place where every drop of blood in their veins is of service to the Saviour, and those everlasting arms are around you, and your garments, though your limbs may still let you in torpid, useless, powerlessness with that long exposure on the deep, the moment you clasp that outstretched arm of mercy, you have come in contact with that which will never let you go.—Selected.

Sabbath School Lesson 11.—July 12, 1930

Golden Text: “For what shall a man prof­ it, if he shall gain the whole world, and forfeit his life?” Matthew 16: 26. (American Version.)

DAILY READINGS

(The Lesson Notes, see Helping Hand)

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FIFTEEN

SABBATH TRACT SOCIETY
Plainfield, New Jersey

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L. H. NORTH, Business Manager
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Plainfield, New Jersey

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