

will be more than suspicious. The officers believe that by this method the guilty persons may soon be found. They are quietly continuing their investigation and expect to make an arrest soon. They appear convinced that the thievery was an inside job.—*Salem Express*.

BATTLE CREEK, MICH.

This is a report of the Battle Creek Sabbath school for May. The classes having the highest per cent of attendance were Mr. Vester's with 67 per cent and Mr. Babcock's with 66 per cent in the adult department; and in the primaries, 80 per cent in the children's division. The general percentage of attendance was 58 per cent. Thirty-two members were present each week. The average weekly offering was \$3.79.

The Good Will Class has started a fund for a radio as a gift to the Girls' School in Shanghai, when Miss West returns this fall. The class used \$2.50 to buy material and made baby clothes for a needy family.

The Fifield Class contributes \$1 a month to the East End Mission. Mrs. Knowles of the mission spoke to the class one Sabbath. Miss Libby's class has been their guests for several Sabbaths since she has been ill.

Mr. Vester's class prepared and led the worship service last week.

Lois Babcock is filling Mr. Lyle Crandall's place as superintendent in the intermediate department.

The primaries have planned how they could beautify their room and give it a more worshipful atmosphere. The first step was to clean the room, which has been done with the help of the children working a few hours each Sunday afternoon. Improving the room and giving May baskets to the "grandmothers" class were experiences in being good neighbors within the church.

The Cradle Roll room, which was recently redecorated, has been made more attractive with new curtains and pictures.

The juniors took flowers to the hospitals on two occasions.

Special musical numbers given last month included selections by the orchestra; duets by Christine and Mrs. Kolvoord, Donald Kolvoord and Jack Davis, and Beth Barber and Mrs. Kolvoord; a cornet solo by Leon Lawton; and a solo by Mr. Ling, who played his own accompaniment on a guitar.

SECRETARY.

IMPORTANT TO HEED

The United States Bureau of the Census reports that so far only twenty-nine of our churches have returned the schedules sent them for the 1936 Census of Religious Bodies. This census is made every ten years, and every effort is made to make it as nearly complete as possible. If a Seventh Day Baptist church fails to fill out and return its schedule form, our showing as a denomination is by so much reduced.

The forms for this census were sent out in the early months of 1937 to the various churches, in most instances, I believe, addressed to the pastor. In case any church has not received such a form or the form has been lost, additional copies may be secured from the undersigned or by writing direct to the Bureau of the Census, Washington, D. C.

COURTLAND V. DAVIS.

510 Watchung Avenue,
Plainfield, N. J.

NOTICE OF CENTRAL ASSOCIATION

The Central Association will hold its annual meeting with the Adams Center Seventh Day Baptist Church, at Adams Center, N. Y., June 24-27, beginning in the evening of the twenty-fourth. The local church will be helped in its preparation for entertainment if the various churches will send in lists of those expecting to attend. The pastor is Rev. Orville W. Babcock.

Mrs. Clarke Stoodley,
Corresponding Secretary
of Association.

RECORDERS WANTED

WANTED.—Clean copies of the SABBATH RECORDER—dates back as far as 1933, post-paid. Send to Frank P. Jeffers, 1223 Franklin Street, Racine, Wis.

OBITUARY

COSSABOOM.—Betty Cossaboom, daughter of Mr. and Mrs. Harry Cossaboom, was born April 7, 1928, and died May 21, 1937, at Marlboro, N. J.

She attended the Marlboro Sabbath school and the Shiloh Daily Vacation Bible School. She is survived by her father, mother and two brothers. The funeral services, conducted by Rev. H. L. Cottrell, were held from her late home in Marlboro, N. J., May 24, 1937. Burial was in Fernwood Cemetery.

H. L. C.

The Sabbath Recorder

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What Is in Thy Hand?

By C. A. LUFBURROW

"And the Lord said unto him, What is that in thine hand? And he said, a rod." Exodus 4: 2

What in your hand are you holding?
Lord, it is only a rod.
Cast down, it may be a serpent.
Loathsome, as some crawling clod;
Lifted, it takes a new meaning
In the plan and purpose of God.

What in your hand are you holding?
Lord, just a day, or an hour;
Time that may be lost or wasted
As a withered or crumpled flower;
Or may be used for God's glory
Showing his infinite power.

What in your hand are you holding?
One talent, or five, or ten;
A fisherman's line, or a trowel,
A hammer, a hoe, or a pen;
But if my rod be cast down, Lord,
Help me to raise it again.

What in your hand are you holding?
Lord, it is only a rod.
Used in a most humble calling,
Walking where many have trod;
Cast down, a tool for the devil,
Held up, a power for God.

—*Watchman-Examiner*.

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(Established in 1844)

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less expressly renewed.

Climbing— At Boulder there was pointed
For What? out one of the "Flatirons," one
of the high rocky points near the city, from
which a university student had fallen to his
death, as he too venturesomely sought to scale
its difficult peak. Not long before, the much
esteemed ruler of Belgium had lost his life
in the sport of climbing which had always
yielded him much pleasure. About the same
time the papers carried a picture of three dar-
ing climbers—the first ones ever to scale the
cathedral rocks of Yosemite — 2,100 feet in
height. There is something about climbing that
challenges, demanding as it does steadiness,
courage, perseverance, and often daring.

There are heights to be attained in pursuits
of moral and spiritual nature in which these
characteristics are greatly needed. The other
day a hard working man took a chance in
helping another who seemed completely at the
end of his rope. He spent time and strength
and money needed in his own family to assist
one on whom he was venturing. He may seem
foolish to some, or imprudent. But if one in
need has been helped, there is ahead a worth

while height—"inasmuch as ye did it unto
one of the least of these ye did it unto me."

Climbing is symbolic of man's aspiration for
God, and of fellowship with him. How much
do men dare and how far are they willing to
risk all for that which is high and holy? Some-
where in a Switzerland graveyard four men
are buried who perished in accidents in the
Alpine mountains. Over the grave of one, a
well known Swiss guide, is written, "He died
climbing." Dr. J. Stuart Holden in speaking
of this epitaph, in an address, continued—
"Beloved, as you seek to be obedient unto the
Lord, as you seek to have opportunities of
fellowship and union with him, die if you
must, but, oh, die, climbing! Let your faith,
aye, and mine, have this unresisting quality
which shall never be satisfied till the day
breaks, and we are like him because we see
him as he is."

Sabbath Depth On the surface we have many
causes for discouragement. "Truth forever on
the scaffold, wrong forever on the throne"
insistently hammers upon our consciousness.
The attitude of Christian people toward the
Bible and the Sabbath and other Christian
values seems so lightsome and trivial. Not
only the opposition of the church is experi-
enced in true Sabbath keeping, but the indif-
ference of the non-Christian world is depress-
ing. But other Christian churches are wilting
under spiritual indifference and apathy. Ac-
tivities are reduced and less is spent for re-
ligious and welfare work than formerly. Bab-
son says it's like hospitals running on half time
because of an epidemic.

A radio speaker some time ago described
his meditations at an evening meal in Paris.
He was not happy over the spectacle of life
imaged about him in that great "focal point
of all Europe." He thought of the city of
endless talk and bewildering activity; men and
women rushing everywhere, chattering, ges-
ticulating, their heads full of multitudinous
occupations; the diversity of dreams and hopes
and fears; the wild varieties of loves and
hates, of lust and tenderness; the major vic-
tories and the small exasperations. "There,
indeed," he relates, "out in the distance be-
fore me, was the full token of man's scattered
life, of his crazy journey here, his longings
and anxieties, all beauty and all ugliness—
the whole mad scene of private interest graven
there in darting lights and shadows." But
look! Suddenly, "its surface caught and set

in outline by the rising moon, I saw the river
Seine. Quiet and majestic, it tracked its way
through the heart of the nervous, flickering
city; silent and inevitable, flowing through the
night, the one permanent and restful part of
the whole scene before me. It knew no com-
petition. It sought no eminence. It rose from
springs that existed long before the life of
any who that night could gaze upon its water."

Let that fact grip our hearts about God,
the Sabbath, the Bible. Our life—yes, life all
about us is turbulent, distressed, disappointed,
thwarted, discouraged—but let every one have
the deep-flowing, refreshing, life-giving stream
water his soul. Let the presence of God calm
his troubled spirit; the truth of the Sabbath,
running deep—sprung from springs breaking
forth at creation's dawn—wash the shores of
the soul. These great and vital truths indeed
run deep, and will satisfy. The prophet of
the Lord caught this and the significance of
the relationship between the Sabbath and a
consciousness of God when he wrote as in-
spired, "If thou turn away thy foot from the
sabbath, from doing thy pleasure on my holy
day, and call the sabbath a delight, the holy
of the Lord, honorable, and shalt honor him
... then shalt thou delight thyself in the
Lord."

Co-operative Survey Tour Many of our readers are be-
coming interested in co-opera-
tives. Many of them have been engaged in
some form of co-operative industry — like
butter and cheese—for years. Co-operative
distribution is pressing more and more upon
our attention.

Co-operative Distributors, Inc., is widening
its influence this summer, for the first time put-
ting on a Social Survey Tour covering the
United States by motor coach, July 3 to Sep-
tember 1. The start will be made from New
York City and will cover such places as Phila-
delphia, Washington, Columbus, Indianapolis,
Louisville, Knoxville, Nashville, Memphis,
Texarkana, Dallas, Amarillo, Albuquerque,
Grand Canyon, Boulder Dam, Los Angeles,
Pasadena, San Francisco, Denver, Minneapolis,
Madison, Wis., Detroit, and Ithaca, N. Y.

These points are mentioned because in many
of them we have Seventh Day Baptists who
might be interested to get in touch with the
touring party as it stops for meetings or con-
ferences.

Rev. and Mrs. Leon V. Kofod of Long
Island will direct the tour. Mr. Kofod is

treasurer and a director of Co-operative Dis-
tributors, and pastor of an active, progressive
church. He is well known to the co-operative
movement as a lecturer, sociologist, and world
traveler. He came to Plainfield last winter on
the writer's invitation and arrangement and
presented co-operatives before the Ministers'
Association in a pleasing and fruitful manner.

Perhaps some one of our folks may be in-
terested in a part of the tour, if not in the
whole. Information will be gladly furnished
if one writes to Rev. Leon V. Kofod, 30 Irving
Place, New York City.

Eastern Association At Westerly The one hundredth ses-
sion of the Eastern Asso-
ciation opened its first of eight meetings at
eight o'clock, Thursday night, June 17, when
the president, Mr. Karl G. Stillman, called to
order the worship service and announced the
leader, Rev. Willard D. Burdick, pastor of
the Seventh Day Baptist churches of Rockville
and Second Hopkinton.

The theme of this session, of high order from
first to last, was "Faith and Works." The
hymns, "Day Is Dying in the West," and
"Jerusalem the Golden," were announced by
Pastor Burdick who led the wonderfully help-
ful opening worship service that well prepared
hearts and minds for the full appreciation and
participation of all that followed. Our annual
meetings, he said, were of great value to us
because they help us to understand more fully
and place more value on the eternal values of
life. "Irreligion is a terrible thing to grow
old on," he quoted from Fosdick, and urged
that our religion is a great thing to live by
and die by. So we may well join with the
Psalmist when he wrote, "I was glad when they
said unto me, Let us go into the house of the
Lord."

In the second place, our annual meetings
help us to get acquainted, and if this is of
value as emphasized by speakers in such a
great meeting as the recent Northern Baptist
Convention, much more is it to us as we get
together to speak of the Lord and to realize
his promise who said, "Where two or three
are gathered together in my name, there am
I in the midst." The more we realize this and
know each other the more we love each other
and the better prepared we are to be loyal
workers for him.

Two prayers were offered. Pastor Luther
A. Wing of Berlin, N. Y., prayed, "Help us
to know thee better and what our interests

should be, and that we may become more willing for service, seeking to put first things first. May there prevail a spirit of unity among us, by the virtue of the cross of Jesus Christ . . . that we may cling to the realities of the spiritual life." In the prayer of Rev. Everett T. Harris, pastor at Ashaway, of the First Hopkinton Church, petition was made to "The Lord and Maker of us all," that as we walk in "the ways of our fathers, and realize that only as we depend on thee can we hope for guidance and success in our lives and work, help us to carry on the fine work handed to us by our fathers. . . . Stir us again and inspire us in these meetings that we may be benefited to return to our tasks."

The hymns led by the choir under the fine leadership of Miss Elizabeth Crandall, and the inspiring anthem, well rendered, "Remember now thy Creator," all beautifully contributed to a worshipful atmosphere and preparation of spirit.

The words of welcome by Pastor Harold R. Crandall of the entertaining Pawcatuck Church, and of response by Rev. Eli F. Loofboro of Lost Creek, W. Va., representative of the Southeastern Association, were full of meaning and inspiration. Mr. Crandall welcomed us to "our town," "to our homes," and "to our church." "To our town" because we love it, for its location in a state, "rough and rugged," but whose very difficulties have made strong men. "We love it" for its ocean with its varying moods from smooth to violent, and "hope you will see as much of it as possible and enjoy and appreciate it." "To our homes," because homes are the most beautiful and meaningful things of a town. Our real regret is that we cannot all have you all in our homes. Welcome to our church, *ours* and *yours*, home of our fathers who first began these annual gatherings and gained strength from such meetings. He pointed out that those of us, even from New Jersey, had not been longer in coming to Westerly than it had taken our fathers to gather here from Newport, across the bay. Value of fellowship was emphasized again, and problems rated as important to discuss. But we were urged to *remember* that difficulties mean opportunities. "Faith and works." "Uncle Dan always prayed 'with a hoe in my hand.'" "Let us not only pray, but do something."

In the response, Mr. Loofboro told us of the youngster, anxious to use the telephone;

first effort was to call his father at his office. To the question, "Who is this?" the father's reply was, "The wisest man in the world." The boy begged his pardon, saying "I guess I got the wrong number." So the speaker, who had not known he was to give this "Response" thought the committee had the wrong number. But Mr. Loofboro gave a good account of himself, and we all felt the number was correct. The representative from our sister association had come in the place of two busy teachers of West Virginia—one the superintendent of a county high school system, the other a high school teacher whose record is that in many years never a boy or girl had been graduated who had not learned much concerning Jesus Christ from the life and personal testimony of this instructor. Mr. Loofboro also spoke of the value of knowing one another better and discussing together our mutual burdens and problems. He testified that having labored in widely divergent fields—in extremes of our great country—it is true "to know each other better is to love each other more." Speaking of problems and opportunities, it is true that never were we confronted with richer opportunities than now, and that to view opportunities with vision and undertake them with courage will be the best way to solve our problems.

THE PRESIDENT'S ADDRESS

The president's address based on the association theme was statesmanlike, and encouraging because he touched fundamental things. He felt that in the light of statistical reports larger religious interest is being manifest than in many years, and that among us "our faith in God is apparent."

But there are evidences that we have been selfish in tangible results of our faith, that we have shunned responsibility, and have not always been loyal in our work for church and denomination. With returning better times we must be more liberal and better trustees, give more regularly and consistently to church and denominational work. We must remember that Seventh Day Baptists are a real cross-section of the country and that prosperity's return will be reflected among them. Cannot the Eastern Association be the first with all its churches, he asked and urged, to meet fully our responsibility to church and denomination, and enlarge our mission within our own boundaries, every community offering special opportunity for this necessary work. Briefly,

he emphasized the need to support auxiliaries as women's, men's clubs and brotherhoods, young people, choirs; these all offer special opportunities. Much can be done through church bulletins and letters. The importance of properly valuing the Bible Sabbath was urged. Loss comes through becoming careless of this importance in a vain philosophy that so long as we may have right attitudes on other important Christian principles the Sabbath does not matter so much. Vocational opportunities for Sabbath keepers, in various fields, were enumerated; he thought these matters should be given wider publicity. Loss comes through giving over to pessimism. We must not be discouraged in contemplation of average ability, or belittle our resources. He reminded his hearers of the old legend of the wounded and weary king's son who grasped the broken sword of the craven who had flung it in the mire and slunk away as he felt that had he the bright weapon of the prince he could do some fighting. But the king's son with a broken blade hewed his way, with his forces, to victory. We must use such assets as we have. With these closing words he announced the stirring hymn, "All Hail the Power of Jesus' Name."

INTRODUCTORY SERMON

The president's address was followed by a helpful sermon delivered by Rev. Hurley S. Warren, pastor of the Plainfield Church, who chose for his text, the words of Jesus, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me but I have chosen you, and ordained you that ye should go and bring forth fruit and that your fruit should remain that whatsoever ye shall ask of the Father in my name he may give you." John 15: 15, 16. He related the testimony of one who last summer attended a Geneva, Wis., conference, that the people there had gone away "changed"; something had happened to them when they had made a real dedication of themselves to God and had allowed him to use them as channels through which his grace and power could flow. Mr. Warren urged that we must pass from a mere blind obedience, valuable service as that might be, to an intelligent fellowship and service. We are not ready to "trust and obey" till we have given Christ a chance to enlighten us

as to the Father's purpose and will. Many fail because they have not done this and have not passed from the mechanical trust to intelligent understanding. And we will not progress far alone—we must advance with our families. Progress with any group must be slow. We are challenged by a great personality—chosen by him even before we chose him. And we are chosen and sent to produce, "that ye bear much fruit." The promise of things granted asked in Jesus' name is reasonable because to do this means we are in harmony with his will. The assurance of comradeship with Christ gives courage; the changed life and attitude gives significance to all we do and say. Let us be prepared when opportunity for a real service comes, for come it often does without our being ready for it. Among the things we need to ask in Jesus' name is for grace and guidance.

The benediction was pronounced by Rev. James L. Skaggs, pastor of the New York City Church.

About one hundred were present at this meeting from the local church and those of Plainfield and New Market, N. J.; New York City and Berlin, N. Y.; Rockville, Ashaway, and Hopkinton. Rev. Eli Loofboro, and Rev. Alva L. Davis, pastor of Verona, N. Y., with his wife, represented the Southeastern and Central associations respectively. Also present were Dr. and Mrs. Geo. E. Crosley, Milton, Wis.

FRIDAY MORNING

Rain came in the night and thirty-seven people gathered through the misty morning that later turned into a downpour of rain continuing until noon (or later) and enjoyed the program of devotions, business, and messages.

The report of Mrs. Elisabeth Austin, corresponding secretary, revealed an encouraging situation among the churches, every one of which had sent in a stimulating letter. These letters, brief in diction, were read and showed increases in various churches, with activities of real value to the groups and to those touched by the groups. A feeling that the church exists for more than its own self was manifest and is one of the most stimulating parts of the reports.

Delegates to other associations reported in helpful manner and gave encouragement to believe the interchange of such representatives is a good thing for all concerned.

The special committee to which last year was committed the investigation of prices and feasibility of printing in pamphlet form the historical papers of the One Hundredth Anniversary of the Eastern Association reported that the papers had been published in the SABBATH RECORDER, in such a manner as fitting later pamphlet publication, and type had been held till now, and that pamphlet form was possible for certain named figures. The report was adopted, and it was voted that the committee be continued and that it be empowered to have five hundred pamphlets of eighty-eight pages with cover printed at approximate cost of \$175, and placed on sale at thirty-five cents per copy.

The treasurer's report showed an increased balance over last year's with the amount of \$230.34 handled during the year. The missing minutes of the Eastern Association of 1839 were authorized for publication in an edition of one hundred copies at a cost of approximately \$13.15. The courtesy of the deliberations and benefits of the association were accorded by vote to the representatives of other associations.

The morning's devotional service was conducted by Rev. Willard D. Burdick in his characteristically helpful manner. Following the singing of "He Leadeth Me," the text, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91: 1. To dwell means more than just visiting—it means to abide, to be with, and all that implies. A young employee of a bank was called to the president's office "to be with" and learn from that executive. Later he became the trusted president himself. Often, he confessed, that all he was that amounted to anything was due to his close, personal association with the banker president. Jesus chose the twelve and the association with him transformed their lives, till men became astonished at them, and realized that they had been "with Jesus." We are glad they were and that Jesus has in a similar way changed so many others. The "secret place" is not one of geography, but of an experience. The temple and the church are places where this dwelling place of the most High may be, but we remember the Pharisee and the publican both went to the temple; the one failed to "abide under the shadow," the other did not fail. Two men heard Phillips Brooks preach: One said he

made a grammatical mistake in one place; the other said, "What a powerful sermon." A dying man said to his pastor, I never heard you preach," though he was habitually at church; in the quiet of the place "I found opportunity to plan all my next week's business." We must find the "secret place" on other days than the Sabbath and at worship. The words of Hastings were quoted: "Whatever troubles overtake us, if we dwell in the place of the most High, our souls shall abide secure, inviolate, and uncontaminated." Pastor Burdick then completed the reading of the Ninety-first Psalm which with the background already furnished illuminated the whole most inspiringly. Instead of singing, the hymn was read:

"In the secret of his presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go,
To the secret place I go."

"Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath his shadow;
This shall then be your reward;
And whenever you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face,
Of the Master in your face."

SERMON BY REV. ELI F. LOOFBORO

A man was called to be a deacon, an office refused by another church member, and accepted saying he didn't feel he could do it but for the sake of his example would do the best he could, so Mr. Loofboro said he would do the best he could, as he sought to take the place of those who could not come from his association. "I come, but what shall I say as a messenger. This—nothing new—but 'Give and it shall be given to you.'" Jesus as a religious being faced the serious problem of his life and realized he must give himself. Religion is not a thing to be kept but to be given, and life is consumed in giving. "Not what people produce shows their wealth, but what they consume." Wealth is conversion of energy into useful service. Great reservoirs of coal and gas are of no value till consumed. This is eminently true in the field of religion. A growing concern is not satisfied with its

product in the assembling or show room; it must be out on the highway and in use. We must see and understand the significance of Christ's life and teaching and that significance be realized by others by what they see in a "changed life" in us. Coveting and holding to our own selves that which we think we possess means loss. Many, indeed, testify that *what they gave they have*. Through lives changed by contacts with Jesus, his goal of a changed world will be effected. The transformation of life must be experienced. Again and again we must go back for repairs and reconditioning. Enlargement will follow as we go back to the tasks of the kingdom. Friendship and happiness were spoken of as illustrations of how we are to have by giving. Emerson was quoted as, "You cannot pour out upon others without getting some on yourself." Helpful illustrations were brought up of great happiness and joy from unselfish and complete giving, outstanding among which is the sacrificial life of Miss Muriel Lester of London, who went before Parliament to effect the establishment of her great inheritance for the benefit of London's poor in her great experiment of Kingsley Hall.

To give as Jesus gave entails a complete change of our attitude toward ourselves and our possessions. We must come and live on the plane of giving rather than receiving. Have we seen in Jesus something we would like to be? How acquire that? By complete giving of self. True in church and denomination—and a complete change must come about—and we live and do for others. We must doctor, teach, preach, or what do you do, not only for self or income—but for Christ. In closing the speaker urged a completely changed attitude toward tithing and all it involves.

The morning session was closed at noon by the benediction pronounced by Mr. Trevah R. Sutton, pastor of the Piscataway, New Market, N. J., Church.

THE NEED OF A SAVIOR

BY REV. D. BURDETT COON

Ever since the fall of man in the garden of Eden the world has needed a Savior. By Adam's sin he was lost. Sin cut him off from God. Sin separated him from the sweet fellowship he had enjoyed with God before. Sin killed his spiritual life. Because of that sin all his posterity has been born with a tendency

to sin. "Sin is the transgression of the law" (1 John 3: 4). Every child of the human race coming to the years of understanding falls into sin as naturally as water runs down hill. Adam could not find himself. Adam could not forgive himself. Adam could not save himself. He was lost, undone, unsaved, ashamed, and trying to run away from God. What sin did for Adam it does for every one of us. "All have sinned and come short of the glory of God" (Romans 3: 23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8). Adam made fruitless and useless attempts to cover his own shame and sin. God revealed to him his helplessness, and that sin causes suffering, sacrifice, and death of the innocent. If sin is covered God must cover it. If man is saved God must save him. Man's excuses and apologies for his own wickedness are nothing but fig leaves. Sin is of such a serious nature, so deadly in its effects, that it cannot be treated in such an apologetic manner. Sin blisters and blasts the human soul. Nothing but a supernatural power, a Divine Savior, can give a soul from everlasting perdition. The sacrifice offered by Abel was positive evidence that he needed a saving power from high heaven. The whole sacrificial system says in clearest terms that man was a sinner and needed a Divine Savior. This is Bible doctrine all the way through. Prophet, priest, and seer all declare that man was lost and must have divine help or remain forever condemned. The fact of universal sin and the consequent universal loss of life and human hope, and absolute necessity of a Savior shine out all the way through the Old Testament Scriptures. And surely the New Testament proves the same most conclusively. Sin made the absolute necessity of a Savior if the human race was to be saved. Jesus regarded the world as a lost world. The hope of the world was fulfilled in him. God's infinite love and mercy and compassion for a lost world gave us the only Savior. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). The New Testament abounds with statements showing the necessity of a Savior and that Jesus is the only one. "Neither is there salvation in any other: for there is none other name given among men whereby we must be saved" (Acts 4: 12). Christ Jesus came into the world not because he was wanted, but because he was needed. It was

not a question of want, but a question of need. He came proclaiming to the well-to-do, to the educated and cultured, to the moral and respected, to those holding high religious office, as well as to those of low degree, "Ye must be born again" (John 3: 7). The universal death and desolation made by sin and the consequent need of a Savior form the foundation doctrine of every true Seventh Day Baptist.

MISSIONS

CREDIT TO WHOM CREDIT IS DUE

In the Missions Department of the SABBATH RECORDER issued June 7, were two articles regarding mission work in Liuho, China. Both should have been credited to the "China Bulletin," but somewhere along the line there was an oversight and proper credit was not given.

Evidently no great harm was done; but the incident brings up a fact regarding the work of missions and the Christian Church and regarding the Redeemer himself. The good things in our civilization are the result of the cross of Christ, his teachings and sacrifice, the work of his Church and Christian missions; but how seldom people give credit to Christ and his institutions. Even professed followers are prone to forget that their most priceless blessings have come to them as the result of Christian missions. They often fail to give credit where credit is due.

TAKING ACCOUNT OF ALL THE FACTS

It does not pay to jump at conclusions. Many of the errors and failures come from not gathering all the facts and considering them diligently. If a man is to buy a farm it is not enough that he know the number of acres; he needs to take into account the quality of the soil, its nearness to markets, location, and many other things. As Lyman Abbott used to say, a half truth is the worst kind of a lie; that is to say, to consider only part of the facts is a dangerous affair. We hear much about the young man's view and the old man's view, young people's ideas and old people's ideas. It is not a question of whether it is an old man's view or a young man's view; it is more a question of whether all the facts have been taken into consideration.

In no place is it any more necessary that all the facts be taken into consideration than in church and mission work. Foolish beliefs

are accepted, unwise policies adopted, and misunderstandings alienate workers because some of the facts are not taken into consideration. The teachings of the Scriptures are perverted because preachers and teachers do not take into account the context of the passage and the historical background of the chapter and book. Unwise projects are adopted because the eyes are closed to some items.

Some one asks, "Has not God promised to guide us by his Spirit?" To be sure he has, but the Holy Spirit does not put a premium on ignorance and shiftlessness. We are expected to use the faculties God has given us the same as we are expected to use our eyes when we walk. Give us all the facts. Let us consider them diligently and seek the guidance of the Spirit in all things.

FAITH AND WORKS

(Address delivered by Karl G. Stillman, president of Eastern Association, at its opening session in Westerly, R. I., June 17, 1937.)

When we consider present day conditions in the world which so closely affect the lives of us all, it seems particularly appropriate that the chosen theme of this association should be "Faith and Works." We have been passing through perhaps the most acute economic depression the world has ever known—one far-reaching and universal in its severity. We as Seventh Day Baptists have not been immune from its accompanying discouragements and demoralizing forces. We have found ourselves without employment or with sharply curtailed incomes. Droughts and floods, too, have been added difficulties, although we in the East have suffered the least in these respects. Confused and ill-advised thinking and courses of action have prevailed as those in positions of authority have attempted to cope with the problems of the day. We have heard it stated that fundamental facts no longer govern; that on the contrary we must cast them aside as false premises and build a radically different social and economic structure based on shaky, if not absolutely unsound, foundations. We have been bewildered by it all, but this bewilderment has turned out to be the most encouraging phase of our development. History records a strengthening of religious beliefs during times of stress and statistical reports published recently indicate that a greater interest in religious activities has taken place during the past three years.

It is perhaps true that some church leaders and officials have been misled by fine sounding doctrines and distorted interpretations of Scripture passages when expounded by persons entrusted with the welfare of the people of our country, as the latter have attempted to gain popular support for measures of doubtful character, but the Church of God has stood firm and, as always, still remains the haven where distressed souls and minds can find peace. Our faith in God is apparent in the truth of this statement and an increased interest in the work of his kingdom has definitely taken place.

However, is it not true that we have been selfish in the tangible expressions of our faith? Have we not been seeking benefits for ourselves alone, hoping in some way to find an easy solution to all our personal problems through this means, but ignoring at the same time our responsibilities to the church of our choice as well as to those individuals less fortunate than we? Have we been faithful and regular in our attendance at the stated services of our church? Have we willingly and energetically participated in its social activities when such participation has involved personal work on committees or as officers of auxiliary organizations? Have we contributed to the work of our church and denomination to the extent of our income? To all these questions, I feel the answer very definitely is no!

In other words, we may possess greater faith but we have failed to reap the greatest benefits possible by not supplementing our belief and trust with actual works. In the words of Goodspeed's translation we find it written in James 2: 17, "So faith by itself, if it has no good deeds to show, is dead." Seventh Day Baptists must have a living faith if they are to increase their share in the work of God year by year.

During the worst days of the depression we were unable to contribute of our means to as great an extent as in other days, but now with the return of more prosperous times, all of us can and should be more liberal. When we pause to think, do we not realize that the world and all that is in it really belong to God; that our ownership of material things is at best only temporary, being limited by the length of our lives and that actually we act as trustees of our Lord's money entrusted to our care? Is it not our responsibility, therefore, to make use of whatever means we may have

at our disposal in such ways as would be pleasing to him? This is evident to us all, so let us give regularly and liberally to our home church and denomination as the nearest agency of God's work available to us.

In the Eastern Association, we find among our numbers persons pursuing widely different occupations. There are rural and urban churches; there are farmers, professional men, industrialists, and merchants; in fact, we constitute a typical cross section of the population of our country in these respects. We are slowly emerging from the depths of the depression and without doubt practically all of us are more prosperous than in the recent past. We tell of our faith; so let's all definitely prove its existence by supporting the work of the church to the extent of our resources. Can we not set as our goal the achievement of being the first of all our associations to meet all church expenses and at the same time pay our Denominational Budget quotas in full? This can be done if we will, and yet not be burdensome. We must develop more ways of giving instead of planning excuses for not giving which sound plausible. Tithing will help, yet in many cases even a tithe is not enough. It matters little what sort of plan we decide upon as long as we really give and give repeatedly.

How else can we in this association establish our faith as a vital and vigorously living force? Is it not possible for us to engage in more active missionary work within our own boundaries? It is true we contribute to our denominational missionary efforts, but why not follow the example of the energetic pastor of our Berlin, N. Y., Church, Rev. L. A. Wing, and attempt similar works to those in which he has been eminently successful in Schenectady, N. Y.? Opportunities are on all sides if we will only grasp them. Reading the history of our early denominational development, one is compelled to be impressed with the fact that many of our churches of today owe their existence to local missionary efforts of individual church organizations.

Again, we should foster auxiliary organizations of the women of our churches, being sure to establish separate societies for those whose hours of employment interfere with attendance at meetings held during the day. Men's clubs or societies should be encouraged and kept in existence as well as young people's groups. All such efforts are worth while, tend-

ing as they do to produce a greater community of ideas and to unite groups of individuals with similar ideals and beliefs through social contacts the source of which is the church.

In Shiloh and elsewhere Vacation Bible Schools are annual projects. Here again the stimulation of religious interest has far-reaching effects which become apparent in later years, when former students definitely ally themselves with the churches sponsoring the earlier educational work.

Music has a definite place in the work of the church, and choirs, men's choruses, quartets, and even orchestras open up fields of interest to persons perhaps not attracted by other endeavors. Church bulletins published periodically are certain to bind the members of a church more closely together.

The ideal church is one in which a great majority of its members are engaged in one or more of the activities mentioned. Our faith may be great and our convictions deep, yet it is not right for a few in each church to engage in the work to be done. Let us so organize that a greater proportion of workers is developed and in so doing we must not overlook the enthusiasm of younger people and their potential ability as workers.

The outstanding belief of Seventh Day Baptists is the importance of the Bible Sabbath. Many of us fail to observe this true Sabbath, at the same time admitting the authenticity of the day. Sometimes we are careless and at others we quiet our consciences by saying the day is unimportant in itself as long as we follow all other Christian teachings. Again we are prone to belittle our denomination by considering it so small in size as to be unimportant in the pattern of life we should choose to follow. Still another group feel they cannot keep the Sabbath and secure gainful employment. Are these not additional examples of faith not supported by works?

There are far more opportunities than ever before to keep the Sabbath without interfering with our daily work in any way. The five-day week is nearly universal except in retail businesses, and even here the idea of limited hours of work prevails. Except in rare instances, Sabbath privileges can be obtained if sought sincerely. Every community offers Sabbath-keeping opportunities to doctors, dentists, lawyers, insurance solicitors, and in fact to all types of professional men and women. We

should encourage our people to locate in communities served by the churches of this association. A survey of business openings in such localities should be given denominational publicity and support and I believe the results so obtained would be surprisingly good.

Let us consider again, for a moment, the pessimism that seizes many of us as we contemplate our fewness in numbers, a pessimism that causes us often to withdraw from our denomination. Such action is cowardly and unwarranted. It is true that emphasis today is placed on large and striking effects. Small things are often despised. Everything is measured on a vast scale. An individual must have hundreds of thousands of dollars or else too often is he considered unworthy of notice. We are not satisfied with a local reputation but wish to be widely known celebrities. This discourages persons of average ability, making them feel totally eclipsed by surrounding notables. Likewise is this true at times when Seventh Day Baptists compare their denomination with other larger religious groups. Opportunities presented seem so ordinary and commonplace that we dismiss them from our minds. The resources available to us seem so poor we decline to use them and so we resemble the coward of whom the poet writes:

"This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle; and men yelled, and swords
Shocked upon swords and shields. A prince's
banner
Wavered, then staggered backward, hemmed in
by foes.
A craven hung along the battle's edge
And thought: 'Had I a sword of keener steel—
That blue blade that the King's son wears, but
this
Blunt thing:' he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the King's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Half buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day."

Those of us who desert our cause must be likened to the craven in the poem I have just read, and certainly have little faith. Seventh Day Baptists can find strength in our apparently limited resources and like the king's son can press on to victory if we will but use the assets at hand. May God help us as individuals, churches, and associations to back up our faith by enduring works.

WOMAN'S WORK

THE "WHITE MA" OF AFRICA

Mary Mitchell Slessor offered herself as a candidate for the foreign field when the news of the death of David Livingstone reached Scotland. Because Calabar had been the center of the slave trade for about three hundred years, she asked to be sent there. This was the slum-land of the dark continent, and its people were degraded, besotted, and superstitious.

She said, "I want to fight Satan where he seems to be most powerful." Impressed by her determination, the Foreign Mission Board sent her and she arrived at Duke Town in September, 1876.

With great difficulty she learned the language, native customs, and superstitions. Later this intimate understanding stood her in good stead.

A practice which made Mary Slessor's blood run cold was the native attitude toward twin babies. A mother who gave birth to twins was regarded with horror; it was believed that the father of one was an evil spirit. The babies were killed immediately and the mother was driven out into the bush to die. This she fought with all her power and often she brought twin babies and their mothers to her home.

When she was forty years of age, after twelve years of service at Duke Town, Miss Slessor made this announcement: "I am going to make my home in one of the tribes of the interior, and I am going alone."

With the help of King Byo, the ruler of Calabar, she interviewed the chiefs of the villages of Ekenge and Ifako. The chiefs were impressed by the fact of her venture alone into their tribes and they promised to give her a house and a school. After packing her belongings she came to Ekenge with five little black children, whom she had rescued from death, to begin one of the greatest tasks one person has ever undertaken.

During the next fifteen years history was written which attracted the world. In hand-to-hand combat she fought the forces of wickedness that can flourish amid drunkenness and superstition. She taught many natives to read and write, to sing songs, and to comprehend simple Christian truths. In addition she nursed the sick, opposed witchcraft, and res-

cued many a grateful native from the condemnation of the witch doctor.

A church which the natives helped her build caused great excitement. Hundreds came for the first service. Her efforts seemed to be proving successful, but she who by this time was known as "White Ma" knew her greatest obstacle was the rum traffic.

Old and young, men and women—everybody drank. Often she was the only sober person within miles of her home. Her first great triumph in fighting these practices and customs came after the son of the chief died. To furnish a retinue for a person from a royal family in the next world, it was the custom to kill dozens of slaves. But she forbade them to kill any slaves and they finally gave in. After that her authority gained weight.

Similarly she opposed the drinking of poison and sorcery. For three weeks she had a constant vigil to prevent the chiefs from killing slaves for the funeral. But finally she was thanked by the chief himself.

The chief felt no one had the power to break the Egbo law, but Mary Slessor herself had the courage and she fought all their cruel practices. She tramped through miles of dangerous jungle, faced wild beasts, answered every call for help. It caused the native blacks to develop great respect for "White Ma."

There were times of illness for Mary Slessor and several furloughs back in Scotland. When the government learned of the great influence she was exerting they made her a government official with authority to conduct native court. After that she became a veritable queen of the jungle.

One of the by-products of Miss Slessor's work was the elevation of womanhood. The average woman was little better than a slave, but the fact that the one who brought the gospel was a woman had an unconscious influence that raised women to a higher position.

"Ma Akamba—the Great Mother—entered the presence of the King," they whispered when she died.—*Wouter Van Garrett.*

"We give earth and receive heaven. We give the temporal and receive the eternal. We give things corruptible and receive the immortal."

TEMPERANCE OR TAVERNS

BY W. RAY ROOD

(A paper given at Boulder Conference)

The subject suggests a discussion of the liquor problem. Some may question the advisability of considering the subject in a religious body. Should it not remain strictly a political question, where we consigned it a few years ago, and the settlement left to political parties and politicians who, so far, have been given a free hand in the matter?

The remarks of the president in his opening address, and the appearance of the subject on our program would imply that it has more than political significance, and that in some way the spiritual welfare of the country and the progress of the Church is closely related to strong drink.

A little less than three years ago the minors of our country saw the citizens, twenty-one years and over, including their parents, join in sending a very cordial invitation to our most notorious outlaw, John Barleycorn, to return from the exile to which we had committed him, and again to make his home among us, welcoming him as a returning hero, giving him the keys to our cities, our wealth, and our homes, expressing regret for the sentence we had imposed upon him, and encouraging him in every way to make up for lost time and interference with his business. In other words, we authorized our national and most of our state governments to return to the discarded policy of the manufacture, transportation, and sale of intoxicating liquor as a beverage under the promise that the saloon and its evils would never return.

It is difficult to evaluate this change in policy. Has it, or has it not improved conditions in regard to drinking, as was promised? There are strong defenders of the change, and there are bitter opponents. This is one of the most difficult questions to discuss calmly, without swinging to one extreme or the other. I am very conscious this afternoon of my own inadequacy to present the problem. Only a few of the aspects can be mentioned. Much more will have to be omitted than can be covered.

Just now we find ourselves surveying the result of our decision, bewildered by its suddenness, perplexed by its seriousness, and almost overwhelmed by its magnitude. We can

turn to the items in the newspapers in any section of the country and find the evidence.

Everyone knows that strong drink does something to the person who takes it into his stomach and blood stream. It is this change in a person that makes drinking of vital concern to society and to the safety of all. Probably all of us here believe that a sober man or woman is a better citizen, a better church member, a better father or mother, than one under the influence of liquor, constantly or occasionally. And we feel aroused when we realize that drinking is rapidly increasing and threatening to become universal, as it is in some European countries, unless it can be checked. Probably no group of people can be found who are more devoted to the temperance cause than Seventh Day Baptists. But when we remember that it was the indifference of the great majority that permitted the return of the liquor industry, we see the necessity of keeping aroused and active.

We cannot take time to review the history of the liquor evil in our own country and the efforts to curb it. But it was a long and heroic struggle, beginning about 1800 when drinking was almost universal and continuing step by step till 1920 when a federal constitutional amendment was adopted making the manufacture, transportation, and sale of intoxicating liquor as a beverage no longer legal.

The highly organized and successful campaign for the repeal of the Prohibition Amendment always stressed the return of *intoxicating beverages*—drinks that intoxicate. What is intoxication?

When a person becomes intoxicated, he is changed. We are all familiar with some of the outward manifestations of intoxication—unsteadiness, irresponsibility, emotions without inhibitions, dulling of judgment, inability to drive safely an auto, a locomotive engine or other machinery, will-power weakened, reactions slowed up, thinking erratic, and those high and most recently acquired racial attributes as altruism, family devotion, kindness, love are all lessened, and the victim becomes quarrelsome, irrational, and if more alcohol is consumed he is left with only the lower primary instincts and passions and becomes brutal and beastly.

Just what has taken place in the man or woman to bring about this change? All intoxicating liquor contains alcohol—the basic

chemical. The degree of intoxication depends upon the amount of alcohol consumed. This alcohol is the product of the process of decay or decomposition which nature has provided to dispose of spoiled fruit and vegetation. Man has devised ways of using this process, artificially, to make alcohol in immense quantities to the great commercial advantage of a few, and the undoing of the many because of its unnatural, narcotic, and habit forming properties.

The chemist tells us that the alcohol family is a large and dangerous one. But we are concerned with only one member, ethyl alcohol, the only one that can be taken into the body without immediate disaster. This alcohol, the result of a digestive process of a living organism, is a toxin. The well-known fact that the toxin of one form of life is a poison to the form which produced it is recognized and used by the medical profession everywhere. When alcohol has reached about fourteen per cent of the liquid, the yeast organism is killed and fermentation ceases. Fermented liquors cannot contain more than fourteen per cent alcohol unless more is added, artificially, when the beverage is said to be "fortified."

"Hard liquors" are produced by distillation, a process discovered in the twelfth century. All Bible and historic drunkenness was the result of wine and beer from fermentation, not hard liquors from distillation.

Many people seem to believe the propaganda that is being broadcast so subtly these days that alcohol is a food to be used as, or in place of, bread and meat. Real food is digested and builds up the body cells. Alcohol is not digested at all, but passes directly into the blood stream where it circulates to all parts of the body.

"A poison is anything that, absorbed into the blood, harms or interferes with the proper operation of any organ of the body." Alcohol has all the characteristics of a poison, and is so considered by the chemist and all who know its effects.

Each drug that poisons the human system seems to have a special interest in some particular organ. Although alcohol damages all organs, it works the most serious injury on the brain and nervous system. In cases of death from acute alcohol poisoning a dissection of the body shows that almost as much alcohol is present in the brain as in all the rest of the body combined. The cerebrum,

the highest or upper part of the brain, is a very delicate organ and provides physical machinery for the mental faculties of reason, judgment, self-control, will power, and moral restraints. These faculties are the first to be affected by alcohol. This means that ability to perform the most delicate task, to sense the smallest differences, to exercise the highest self-control, and to subject oneself to the most discriminating criticism, is the first to be affected.

A survey of auto accidents for the year 1935, released June 1 by the National Safety Council, gives 37,000 deaths, 600 more than a report issued earlier in the year. This is an increase of more than 25 per cent for two years. The investigation showed a 4 per cent increase in the number of cars on the highways simultaneously with a 45.6 per cent increase in drunken drivers. The proportion of loss due to beverage alcohol the last three years has been reckoned on the most conservative basis at 10,000 killed, 350,000 injured, and a loss of at least \$500,000,000. But careful students of the drink problem are confirmed in their belief that intoxicants play a much larger part in traffic accidents. An independent inquiry by an authorized group of medical experts in Winchester County, N. Y., last year, revealed a 50 per cent failure to credit properly the cause of deaths in which alcohol was a definite factor.

Drinking has returned with an air of respectability. It is now done under a new name. Politicians promised that the old "corner saloon" with sawdust floors, blinds, disreputable appearance, patronized by the lower class would never return. Some states have changed the name of the place where liquor is sold to "tavern." Yes, the "saloon" has disappeared; the "tavern" is here, with attractive names, inviting appearance, with music, dancing, games, and instead of the old heavy-jaw bartender with soiled apron, we now have attractive women and girls behind the bars. There to wait upon women customers? Oh, no, to attract the men and boys.

Scores of "roadhouses" are found within a few minutes drive with high powered cars, with such alluring names (all picked up along the highway) as Sunshine Inn, Rainbow Tavern, Green Gables, Moonlight Gardens, Lovers' Retreat, Fun and Frolic, Shady Glen, etc. And the radio, the newspapers, the magazines, and the billboards along the highway all assure youth that this is the life.

Yes, the new tavern seems quite respectable compared with the old saloon which was driven out. But it deals in the same alcohol. No change in name alters its character or results. It only multiplies the number of customers, and, therefore, the harm it does.

What is happening under repeal? Before 1920, 177,000 liquor sellers held Federal tax receipts. Now there are more than 400,000, an increase of 240 per cent. During the two and one-half years of re-legalized liquor traffic, the brewers, distillers, and distributors have taken from the people's pockets close to \$7,500,000,000, an average of \$244.03 for each family in a period of thirty-two months. And they have returned about one-tenth of that amount to the government for the protection of law. It is estimated that \$3,000,000,000 will be spent for liquor during the current year. And this is taking place in a period of depression, of unemployment, and government relief, when we are in the midst of economic, social, and international problems that demand clear thinking and sober judgment.

The "Keeley Cures" are being reopened, and they are building new wings for women patients. Records show that 77 per cent of the women patients admitted to these institutions in 1935 were housewives—which shows that the liquor evil is entering and affecting the American homes.

The most striking change over the old order is the drinking by women and young people. Last October at the Brewers' Convention in Los Angeles, a nine-point program was outlined to win women customers, concluding with the following: "It is the teaching you do now for our younger generation that is going to help you increase your patronage of beer consumed by women." The brewers have boldly announced an objective of a 50,000,000 barrel increase in beer consumption, while distillers have advertised their determination to increase consumption of gin, whiskey, and distilled drinks by at least 25 per cent.

Although it may seem that there is no defense for drinking intoxicating beverages, people do drink and they are drinking in increasing numbers. They say drink brings relaxation and relieves the drinker from the inhibitions which nature has built up by long experience. It gives a change, a relief, a let-down. It makes one feel warm when he is cold, happy when he is miserable, interesting when he is ridiculous, well when he is ill,

wise when he is silly, virtuous when he is vicious. This is the "kick" the drinker wants. Dr. Noel Paton, Scotch physiologist, says "alcohol increases pleasure by paralyzing the critical faculties." And here we are reminded that Solomon's warning is as true today as ever, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

It is the fashion to drink in certain quarters. Patterns of behavior can be changed by propaganda in these days when it is easy to let someone else do our thinking for us, and when public opinion is being bought and sold. Cigaret smoking among women and girls is "Exhibit A" in the case.

People drink for many other reasons. And when the habit is started they drink because they are slaves to it. Let a Japanese proverb explain this habit-forming property: "First the man takes a drink, then the drink takes a drink, then the drink takes the man."

And what can we do? Individually, we can all be abstainers. Collectively, we can support every wise effort made to curb or drive out the iniquitous liquor traffic. We can break away from the great indifferent majority which is most responsible for present day conditions. With the many privileges of citizenship come duties. Gladstone said, "It is the duty of government to make it difficult for people to do wrong and easy for them to do right."

The Church is faced with many practical problems which it must have a part in solving—the war spirit spreading over the world, the acute crime situation in our own country, the spread of gambling and lotteries (also legalized), poverty and unemployment, divorce and the breaking up of the home as an institution, and a general let-down in moral standards. In all of these problems the liquor interest is a dominant factor. The Church and the liquor interest are on opposite sides. They are on opposite sides of every question. They cannot grow and prosper together. One has for its purpose the spread of the kingdom of God. The product of the other is the drunkard who cannot inherit this kingdom.

Jenks the janitor says, One of our preachers that was asked to move a few years ago, was back on a visit last week, and after listening to the folks make over him, I wonder why they ever let him go.—*Christian Advocate*.

YOUNG PEOPLE'S WORK

A PRAYER

(Delivered by Chaplain James C. McLeod, of Alfred University, at the senior college chapel, May 27, 1937.)

O thou who art the Way, the Truth, and the Light, lead us in thy paths, illumine us by thy spirit, show forth thy truth in our lives. Bless this college of ours and all who teach and study here. May those who teach be taught of thee, and those who learn be guided by all those who have built their lives into this college, and we ask that in this moment we may sense a communion of spirit with all who have ever called this institution Alma Mater, and be mutually strengthened in the greater part of our nature. Fill us with gratitude for what these years have brought us, and may we have our eyes opened to the world's need of what we may bring to it. Give us generously of the spirit of him who came that we might have abundant life, and may we all find joy in making the dream of world brotherhood a reality. For thy love's sake. Amen.

I BELIEVE

BY MARGARET SAUNDERS

The Bible says very plainly (Genesis 1: 26, 27) that "God created man in his own image." If it were true that man evolved from an animal, then God, too, must be an animal, and unworthy of our praise and adoration. I had much rather think of my God as having an all-powerful mind, than as an animal. The Bible also says that God created man to "have dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth." If man evolved from animal, then why have not all animals become human beings? We would have nothing but humans upon the earth if such were the case.

The six days mentioned in the Bible may have been six years, or six thousand years, for all we know; although I do not think it impossible for God, who is all powerful, to have created the universe in six days as we count them today. But the point is that God created the universe and—he created man. A very well known scientist who was a man of God, once said that "science and religion go hand in hand." No, science and religion do not conflict, if both are studied carefully.

I believe in eternal life. Why—it is the whole theme of the religion of Jesus Christ! "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal

life." The New Testament is full of it: "He that believeth on the Son hath eternal life." "He that heareth my words, and believeth . . . hath eternal life." If we did not have the hope of eternal life, or freedom from the bondage of sin, then why try to win souls? Why have preachers, or churches? If there is no such thing as eternal life, then God's great sacrifice was in vain. Yes, indeed I do believe in eternal life.

Regarding the Sabbath—I keep it because I love the Lord (if ye love me, keep my commandments) and because it is one of his commands. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God"; "Remember the sabbath day to keep it holy." Were I to move to a non-sabbatarian community, I would probably go to church on Sunday, but only to keep myself from becoming indifferent about things spiritual. I am not strong enough, spiritually, to get along without Christian fellowship.

I do believe in the divinity of Christ. What better proof of his divinity could one ask than the miracles he performed, and his resurrection from the dead, thus giving us the hope of a resurrection in the last day? Could he have done all these things, had he not been divine?

I am glad, however, that he was also human, and I, too, wish my life to be as near like his as is humanly possible, and I shall always strive, with the help of God, to make it so.

Boulder, Colo.

ECHOES

A desolate and forgotten thing is a schoolhouse
When evening comes and empty halls are echoless.

My life, so long accustomed to school day friends
and problems,
Feels a vacant spot when the thought comes
That school days are nearly done,
When echoes will be all that's left to me
Of school day realities.
I breathe a prayer of thankfulness for echoes.

When the building which has housed so many
Girlish thoughts and actions has ended its design
On the pattern of my life, I wonder if,
When evening comes and empty halls are echoless,
And the reminiscing building takes a well-earned
hour of rest,

Will there be one sleepy, cobwebbed corner
That is lonesome yet for me,
Where, though nothing stirs but stillness,
An echo, faintly but forever calls my name?
Fervently, I breathe a prayer for echoes.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

THE STORM

By Claudia Whitford, Milton Junction, Wis.

It was a hot afternoon in August when Father returned home from the neighbors, where he was helping them thresh.

My brother Curtis, four years old, went after the cows. Father and I went to pick melons. We took the car. The entire sky was a very, very dark blue, almost black. It kept getting darker and darker. Very soon we thought we had better go to the house. We called Curtis. He did not answer.

We drove back to the pasture to see if we could find him. By this time it was raining and the wind was blowing. It thundered and lightened! It poured and the wind blew fiercely! But no Curtis! We decided to go home.

We got into the car expecting to go home but the car wouldn't start. Well, what was there to do but walk home. So we started out, with Father carrying me, as I was small.

We finally got home drenched and I was scared to pieces, and what do you think! Curtis had been at the house for some time and the cows were up.

Dear Claudia:

Your interesting story made me think of the time my brother was lost when he was about three or four years old. We were living in Chicago at the time. One day right after dinner my brother came up missing and I was sent out to look for him. I looked and looked, and called and called but could not find him anywhere. People searched far and near but still he was missing. My mother sent word to the police station but no stray little boy had been brought in. Supper time came and passed, but no little brother!

I stood in front of the house crying as hard as I could cry, when suddenly from the second story window of the house directly across the street piped a little voice, "What you crying for, Sisser?" He had just been visiting the children across the street while their mother was away and they had been playing so hard that they hadn't known about the frantic search that had been going on all the afternoon.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I hope you are well. I do not know you, but my Sabbath school teacher told me about you.

I have two sisters but I haven't any brothers, and I have a wonderful daddy and mother.

I like to go to school and I like to go to church, too.

Oh, yes, and I am going on nine years old. Well, this is all I have to say.

Your little friend,
Bobby Ewing.

Chicago, Ill.,
June 13, 1937.

Dear Bobby:

I have met your daddy and have known your mother ever since she was a very little girl, and now I am glad to know you, at least through the RECORDER.

I'll have to tell you about one time when your mother came with her daddy and mother to visit us when we lived in Dunellen, N. J. They took supper with us and what do you suppose small Dorothy kept calling for? It was jam—what kind I do not remember; but over and over she kept saying, "More bread and yam, Mother! More bread and yam!" Are you fond of jam, too?

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am very sorry for not writing to you in so long, but I am having final examinations now and do not get much time to write to anyone. I have had all of my examinations but mathematics, silent reading, and spelling. These subjects I have Tuesday, Wednesday, Thursday, and Friday forenoons. I had social science this forenoon and did not have to go back to school this afternoon. I will not have to go back to school any afternoon this week.

A week from tomorrow we go back to the high school after our report cards.

I am in the seventh grade now and I am quite sure I will pass into the eighth grade next year.

I was very sorry to read Anne Beebe's letter, just a few minutes ago, and to know she is going to move to West Virginia. I will miss them all very much.

Have you heard who are to be the head directors of the Bible school camp this summer?

I must close now so as to get this letter in the box. It is raining now.

Your friend,
Juanita Greene.

Wellsville, N. Y.,
June 14, 1937.

Dear Juanita:

It was fine of you to take time to write in the midst of your examinations, but I always know I can depend upon you to do your part. Of course your examinations are all over now and you are an eighth grader, only waiting for your report cards Tuesday to confirm it. Here's hoping and expecting that your marks were high.

No, I haven't heard who are to be camp directors this summer. Perhaps we'll hear about it this week at association, to be held in Nile.

Yes, we'll miss Anne Beebe and all her pleasant family very much, but we are glad, are we not, for the Berea people that they are so fortunate to have them return to them? We'll hope to see them out here sometimes. It seemed good to see them at Alfred commencement.

With love,
Mizpah S. Greene.

Dear Mrs. Greene:

We are going to Grandpa's Sunday.

I help Daddy put his bee hives together, make sections, and put in comb. The bees are making lots of honey this year.

We went to see the big dam at Grafton May 30. I had a good time swimming in the park and we ate our dinner there, too.

I have been wanting to write to you for a long time.

Your friend,
John Robinson.

Alvy, W. Va.,
June 12, 1937.

Dear John:

I had just room for one more letter and I chose yours so that I could get Edith's and Ethel's letters in at the same time by saving them until next week.

Of course you had a fine time at your grandpa's for that's just the place to go for good times. I used to spend Christmas at my grandma's and what fun I did have. I lost both my grandpas when I was a very little girl.

Do you like to help with bees? Do they ever sting you? Bees always go out of their way to sting me so I try to keep away from them, but I do like the honey they make. This does seem to be a honey year. Perhaps that is because it is a real flower year.

Your loving friend,
Mizpah S. Greene.

OUR PULPIT

A LAY SERMON

BY LOIS R. FAY

Text—Neither yield ye your members instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members instruments of righteousness unto God. Romans 6: 13.

Scripture reading—Romans 6: 12-23.

If you happen to be a very modern reader you may try to skip long texts from the Bible and turn to movie news or "funnies" instead; but before long you will wake up to the fact that you cannot skip the vital truths of this text from the Apostle Paul, for they are tied to you tighter than a shoe, and by the most intricately wonderful ties which you cannot realize fully in all your span of life.

In intimacy and specific importance in this text comes point one—but plural—"ye," you, the members of your own body as the visible instruments, or tools, or equipment of your invisible spirit.

In intimacy and all-comprehensive importance in this text is God—also plural in the old time Hebrew language, strange, wonderful fact—God who gave you your members. Sorry you will be if you let the movies and the "funnies" crowd God out of your life and make you forget his many gifts to you.

In between point one—you, and point two—God, whether you believe it or not, are two lines of faith and conduct, and your own will to make yourself an instrument of which ever line you choose.

Sin	You	Righteousness
Death		Life
	GOD	

For convenience in transit, the long text and the much longer lines of faith and conduct

—covering one's whole life—are boiled down here, condensed, for there is much to be said and small space to say it; so you will not find this goes firstly, secondly, thirdly, fourthly to fill certain time by the clock. This is to be more like a short story about instruments, tools, and the like, beginning with the shovel, common and necessary implement of civilization.

One spring day not long ago a man was burning brush as he cleared a lot of land. He called to a helper to bring him a shovel, and the helper went to the tool-house and brought him a nearly new one with a long handle and a keen blade, that rang with a clear musical tone when it touched anything—the ring of good steel.

"Oh, I hate to use that in the fire," said the man, "bring me an old one. The heat will take the temper out of that one and spoil its edge."

So the helper found a rusty dull one that hit with a thud, which answered just as well in handling hot ashes, and the good tool was saved for the art of important shoveling.

Sin, on one side of your line of life, will as surely ruin you as an implement in God's kingdom as the fire will ruin a shovel. You will lose the resonance of true steel. Rust will corrode you. You will hit with a thud. Dead!

But God is there just the same, at the end of the text, and just as truly at the end of your—death? or life? Choose!

There are the two lines between you and God, remember—sin and death on one hand, righteousness and life on the other. Now choose, and make it a heart choice, a yielding of your instruments to God.

There was once a man following that sin and death road. Some other man called him out of it, and he left it at once, wrestled it out with the monster that has a name Apollyon, bade the old games and the old boys of sin "Good-by." He was born in it; he left it as soon as he saw the light of righteousness, life, and God, who had given him his members. The resonance of his temper, ringing true and clear, turned many others from corruption. He was a great preacher, alive from the dead, his talents instruments of righteousness yielded unto God.

That monster Apollyon lost one born on his side. Now that monster is seeking the young people born in Christian homes, and a lot of them are losing the true ring in the fires

of sin. Their edge is spoiled; they are rusting, corroded, corrupted; their touch is a thud. No job, not wanted even for important digging; no strength, no heart for it. By and by, dead!

But God is there just the same, creating and recreating. The other side, God's side, can be just as much and more your heritage. Your members are just as free to be instruments of righteousness, life, and God as instruments of sin, death, and God.

You have seen or known young people yielding their members to sin—some born that way, some in open defiance of good parents, some in secret defiance, glorying if they can "get away with it."

They are smart young people, have keen intellects, valuable talents, polished manners, and are equipped for good, efficient work in harmony with the God who endowed them with their physical and spiritual powers! Created delicate instruments!

They dabble a little in the lure of the forbidden; they plunge into the excitements deep. They lose the temper of true steel. They become so rusty they accuse their elders of being rusty. They are corroded, and blind to it themselves, but their neighbors see it eating through the polish—a sad loss of efficiency.

Some would call for an old-time revival to save this sad loss of talent. You must go deeper than platform penitence and theatrical humility. Not the nearer-old-time revival methods are needed. Go back to the still older text, which states the close contact between you and God. It is just a simple yielding, over and over, to him who gave you all your members, without whom you cannot move a finger; he calls you to devote them to righteousness. This call is obscured by the glaring advertisements of sin, and the flashing lights of the underworld, whereby base politicians and criminals entice you to become tools of theirs, forgetting the higher call and the great work to be done in God's kingdom.

"Yield yourselves unto God as those that are alive from the dead, and your members instruments of righteousness unto God."

God at the beginning of your life and at the end, the Alpha and the Omega.

Princeton, Mass.

"There is no happiness in having or getting, but only in giving."

DENOMINATIONAL "HOOK-UP"

STONEFORT, ILL.

The annual home coming and communion meeting of the Stonefort Church was observed as usual on the third Sabbath of May. Several of our non-attending and non-resident members were present, and numerous friends.

Our regular Sabbath day services were carried out as nearly as possible on time—Sabbath school at ten, preaching service at eleven a.m. Dinner was served in the church basement at noon. Health was not discussed as a dinner topic, but it was evident everyone present seemed well and happy.

Pastor E. R. Lewis and wife of Gentry, Ark., had come up to be with us for the occasion and to help us in a ten-day series of meetings. At two p.m. Brother Lewis conducted the communion service in an impressive manner, which was a spiritual blessing to all participating.

The evangelistic meetings which followed must be regarded as a period of spiritual seed sowing, which we trust was well done. The interest was fine, and attendance at evening meetings ranged from ninety to one hundred ten persons. In view of the fact that our church is located in the country, the response expressed a deep interest in the Christian life, as well as a personal welcome to our visiting brother and sister of Gentry.

ACTING PASTOR.

MILTON, WIS.

Milton College closed the school year Wednesday night, June 16, with the president's reception.

Over five hundred attended commencement exercises in the "gym" in the morning. The main speaker was Rev. E. O. Kennedy, pastor of the Christ Presbyterian Church of Madison. He urged the seniors to create, to mold, to fashion, their lives and things in it. He left as an unforgettable axiom—"The world is made up of unusual combinations and uses of the usual." Everything can be traced to that basis.

The Vacation Religious Day School will open at the Seventh Day Baptist church in Milton on Monday, June 21, at 8.30 a.m. Boys and girls from the age of four years through the eighth grade will find themselves welcome. The school is open to all in the community without charge.

Daily sessions begin at 8.30 a.m. and close at 11.30. There are no afternoon sessions. School will last for three weeks. Here is an opportunity for consecutive daily religious education.

The school is divided into two sections. The first, kindergarten through third grade, will be under the supervision of Miss Mizpah Bennett. The second, from fourth through the eighth grade, will be under the supervision of Pastor Carroll L. Hill. Materials will be provided.—*Milton News.*

WESTERLY, R. I.

Howard M. Barber, chief engineer at the C. B. Cottrell and Sons Company, and one of the leading inventors of the country, was yesterday, June 14, honored at the commencement exercises of Alfred University, Alfred, N. Y., when the degree of Doctor of Science was conferred upon him.

It was the second time he has been honored within the past year, for last summer he was an invited guest at a banquet held for American inventors by the U. S. Patent Bureau in Washington, D. C. Of the one thousand or more inventors present, only ten, including Mr. Barber, were honored by having their names on the menus.

Mr. Barber, a native of Hopkinton, attended the schools of that town and was graduated from the Hopkinton High School. He then attended Alfred University for two years, where he took all the courses offered in mechanical engineering.

Forty-six years ago he entered the employ of C. B. Cottrell and Sons Company, and became chief engineer thirty-five years ago. During his forty-six years at the local manufacturing plant, Mr. Barber has secured nearly four hundred patents on printing presses and accessory machinery.—*Westerly Sun, June 15.*

The one hundredth annual session of the Eastern Association of Seventh Day Baptist Churches which has been meeting in the Pawcatuck Seventh Day Baptist church since Thursday evening came to a close this afternoon with a final business session and sermon by Rev. James L. Skaggs, pastor of the Seventh Day Baptist Church, New York City.

Berlin, N. Y., was chosen by the delegates as the meeting place for the association sessions next year.

The officers elected this morning were: President, Rev. James L. Skaggs, N. Y. City; vice-president, Jesse Vars, Berlin; recording

secretary, Corliss F. Randolph, New York; assistant recording secretary, Rev. Hurley Warren, Plainfield, N. J.; engrossing clerk, Miss Evalois St. John, Plainfield; treasurer, J. Leland Skaggs, New York; corresponding secretary, Mrs. Alexander P. Austin, Westerly.

Services yesterday were attended by nearly three hundred delegates from churches of the denomination throughout New England and New York, New Jersey, and West Virginia. The main service was held yesterday morning with the sermon by Rev. Albert N. Rogers of Waterford, Conn., who stressed the importance of being master of one's own soul.—*Westerly Sun, June 20.*

PLAINFIELD, N. J.

The young people have been helping to raise money for the Vacation Bible School that is to be held in our church. An "Automat Fair" was held May 23, and on the evening of June 10, we had the privilege of listening to the Bond Quartet from Alfred. We are always happy to have any of the Bond family with us, and the girls gave us a fine entertainment. Virginia (Spicer), Wilna, Nellie, and Ahvagene entertained very pleasantly with their vocal numbers; and the program was varied by instrumental selections furnished by Mary (Lewis) with her 'cello, assisted by two other local artists.

Several of our church people attended the Eastern Association, at Westerly, R. I., including Pastor Warren and Editor Van Horn. Mr. and Mrs. Van Horn are taking a few days of vacation before they attend the Central Association at Adams Center, June 24-27.

CORRESPONDENT.

NORTH LOUP, NEB.

The Seventh Day Baptist Christian Endeavor society is proud of its record—that of having a continuous organization for fifty-one years. This birthday, which fell on Sabbath, June 5, was duly observed by a special service at the regular Christian Endeavor hour.

The present society is an outgrowth of a prayer meeting started by Rev. G. I. Crandall. There are a number of charter members living yet. Among them are Mrs. Myra Hutchins, Mrs. Hattie Clement, and H. H. Thorngate. Mr. Thorngate was in charge of the anniversary service, which consisted of talks by the old members and the younger ones, and music. The date was the same as the birthday of the

late Walter Rood, who was especially interested in Christian Endeavor work.

Good headway toward completing plans for the North Loup Daily Vacation Bible School was made during the past week. Teachers have responded, some money has been voted; other organizations will be called upon to assist along the various lines where funds and transportation will be needed. It now seems that in addition to the usual three courses taught, a high school class will be added with Mrs. Pearl Morrison as teacher. This will guarantee to all high school students who wish to enter this class a competent instructor and interesting class work.

Much, of course, will depend upon the attitude of the parents, and of the public, toward this work. If you believe in it and in the Bible work, co-operate to the same extent that you do in the public school courses, and be assured that the same interest in their welfare and in the attainment of Bible knowledge will be sought by their instructors.—*Loyalist.*

MARRIAGES

LEWIS-COOK.—On June 3, 1937, in the Marlboro church, N. J., by Rev. Herbert L. Cottrell, Paul Lewis and Mary Cook, both of Bridgeton, N. J.

VINCENT-SPICER.—At the home of the bride's parents, Mr. and Mrs. Robert E. Spicer, Independence, N. Y., June 20, 1937, Miss Mary Etta Spicer and Mr. Paul Joseph Vincent of Buffalo, N. Y., were united in marriage by the pastor, Rev. Walter L. Greene. They will make their home in Buffalo where Mr. Vincent is employed.

OBITUARY

AYARS.—Edith Randolph Ayars, daughter of Gilbert and Phoebe Davis Randolph, was born at Barrett's Run, N. J., January 3, 1867, and died at Shiloh, N. J., May 30, 1937.

She was married to Ezekiel J. Ayars March 17, 1889. In early life she was converted and joined the Shiloh Seventh Day Baptist Church. At the time of her death she was a member of the Grace Episcopal Church at Washington, D. C.

Two children, Mrs. Rolland Sheppard of Montclair, N. J., and Robert R. Ayars of Silver Spring, Md., and two grandchildren survive her.

The funeral services, conducted by Rev. H. L. Cottrell, were held in Shiloh, June 3, 1937. Burial in the Shiloh cemetery.

H. L. C.