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. Jeffer, 1223 Frankin 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. Cotrell, were held from her late home in Marlboro, N. J., May 24, 1937. Burial was in Fernwood Cemetery.

SECRETARY.

THE SABBATH RECORDER
The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

American Sabbath Tract Society, Plainfield, N. J.

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WHOLE NO. 4,726

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Climbing— At Boulder there was pointed out one of the "Flatirons," one of the high rocky points near the city, from which a university student had fallen to his death 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." It is the 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 gravel a few 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 the highest peak in our mountain range, over the summit of this epiphany, in an address, continued—"Beloved, as you seek to be obedient unto the Lord, as you seek to have opportunity 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 not be satisfied with half 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" is a saying that we cherish devoutly. The attitude of Christian people toward the Bible and the Sabbath and other Christian values seems so lightsome and trivial. Not only is the opposition of the church is experienced in true Sabbath keeping, but the indifference of the non-Christian world is depressing to us. There are many things written under spiritual indiffERENCE and apathy. Activities are reduced and less is spent for religious and welfare work than formerly. Bab- bies are being born and the earth 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 dressed in dreary, worried, mind and body, talking 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 in outline by the rising moon, I saw the river Seine. Quiet and majestic, it tracked its way through the city, like the nervous, flickering city; silent and invisible. Climbing through the night, the one permanent and restful part of the whole scene before me. It knew no com- petition, no rivalry, no challenge, demanding as it does steadiness, courage, perseverance, and often daring. The attitude of Christian people toward the Bible and the Sabbath and other Christian values seems so lightsome and trivial. Not only is the opposition of the church is experienced in true Sabbath keeping, but the indifference of the non-Christian world is depressing to us. There are many things written under spiritual indiffERENCE and apathy. Activities are reduced and less is spent for religious and welfare work than formerly. Bab- bies are being born and the earth running on half time because of an epidemic.

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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, a willingness to serve, as our Master 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 Baptist Church, he said: "The Lord made to us, willing should to a worshipful atmosphere and that only as we depend on thee can we hope to spire of love.." "to its meaningful things of a town. Our taken our fathers to gather here from these annual gatherings and gained strength important to Faith," "you. not only pray, but do words for its church, ours and inspiration. Mr. Crandall, and the Creator,'· Mr. Loofboro told us of the home of our fathers who first began We love..." "hoping that having labored in many years, and that among us... our faith is..." "large 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 the cause of Christ. The testing time of our country, we must be more liberal and better trustees, give more regularly and consistently to church and denominational work. We must remember that North Day Baptists are a real cross-section of the country and that prosperity's return will be reflected among them. Cannot remain unmindful of our responsibilities to church and denomination, and enlarge our mission within our "boundaries, every community and special opportunity for this necessary work. Briefly, he emphasized the need to support auxiliaries as women's, men's clubs and brotherhoods, young people, etc.; these all offer special opportunities. Much more can be done by individual representatives and through church bulletins and letters. The importance of properly valuing the Bible Sabbath was urged. Longing to bend even more careless of this importance in a vain philosophy, first things must be attended to so long as we may have right attitudes on other important Christian principles the Sabbath does not matter so much. Vocational opportuni" "ties 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 aver" "age ability, or belittle our resources. He re" "minded us; the old legend of the wounded and weary king, who grasped the broken sword of the craven who had flung it in the mire and sunk away as he felt that had been 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 opportunity presents. He concluded with some 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 15:14."

Mr. Warren urged that the people there had gone through a real "change;" something had hap" "pened to them. They 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 now 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 to intel" "llect and then to development. As we go forward progress far along—we must advance with our families. Progress with any group must be slow. We are challenged by a great personal" "ity and self-sacrifice is needed here. We must have a will. The assurance of comrade" "ship with Christ gives courage; the changed life and attitude gives significance to all we do and say. Let us be prepared when opportuni" "ty for a real service comes, for come it often does without our being ready for it. Among the things we need to work on in the "name of Jesus is reason" "able be to do service, and we are to do it with a "sacrifice of our will."

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 various churches and those of Plainfield and New Market, N. J.; New York City and Berlin, N. Y.; Rockville, Ashaway, and in various parts of the county. Mr. Crandall, and Rev. Alva L. Davis, pastor of Vernon, 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 continu" "ing until noon (or later) and enjoyed the program of devotions, business, and messages.

The report of Mrs. Elizabeth Austin, corres" "ponding secretary, revealed an encouraging report from the churches, especially 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 among 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.
product in the assembling or show room; it must be out on the highway and in use. We must see to the significance of Christ’s life and teaching and that significance be realized by others by what they see in a “living” example of that life and holding to our own selves that which we think others are passing, trying to get away from. God's possess means loss. Many, indeed, testify that what they gave they have. Through lives changed by the Master, His goal of the world High, our souls shall abide, inviolate, 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:

“Go and hide beneath his shadow; And his truth shall be your guide; 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 shadow? Go and hide beneath his shadow; This shall then be your reward; And where'er you shall assemble 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 association. “I come, but what shall I say as a messenger. This—nothing new—but ‘Give and it shall be given unto you; seek and ye shall find.’ Jesus as a human and as a Man, has been the face of 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 to live in us. Giving. ‘Not what people produce shows their wealth, but what they consume.’ Wealth is conversion of energy into useful service. Great reserves of coal and gold are useless before. This is eminently true in the field of religion. A growing concern is not satisfied with its

THE NEED OF A SAVIOR

BY REV. D. BURDICK 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 before. Sin overcame him, and without salvation. 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 has been born with the tendency of sinning and falling into sin as naturally as water runs out of a well. Adam could not find himself. Adam could not forgive himself. Adam could not save himself. Adam could not lose, understand, understand, and try to run away from God. Sin didn’t do for Adam it does for every one of us. “A man sinned and came short of the glory of God” (Rom. 3: 23). 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, man is saved. God must save man. Man’s excuses and apologies for his own wickedness are nothing but lie fig leaves. It 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 superhuman 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 vehicle term was used to indicate 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 entailed 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 complete change must come about—and we live to give to others. We, the 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 Rev. Preacher Mr. Trentham R. Sutton, pastor of the Piscataway, New Market, N. J. Church.
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 re- spected leaders of the day, the doctrine of every true Seventh Day Adventist. The teachings of the Scriptures are per- vierted because preachers and teachers do not take into account the context of the chapter and the historical background of the chapter and book. Unwise projects are adopted be- cause the eyes are closed to some items.

One asks, "Has not God promised to guide us by his Spirit? To be sure, but the Holy Spirit does not put a premium on ignorance and shrewdness. We are ex- pected 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.

When we consider present day conditions in the world which so closely affect the lives of all, it seems particularly appropriate that the discussion have a special denominational work, "Faith and Works." We have been passing through perhaps the most acute economic de- pression the world has ever known—once far enough behind us. We as Seventh Day Baptists have not been immune from its accompanying discouragements and demoralizing forces. We have found our groups, denominational, and individual organizations unprepared to be self-sustaining. The depression has eroded the surplus that even the most prosperous of our workers could set aside for emergencies, sickness, or unemployment.

We have heard it stated that fundamental facts no longer govern; that on the contrary we must cast them aside and put our faith and trust into the hands of the day, the modern man’s world of social and economic structure based on shaky, if not absolutely ungrounded, foundations. We have been bewildered by it all, but this has turned out to be the most encouraging phase of our development. History records a strengthening of religious beliefs during times of stress and sea- soning. The practical reports led by any indication that a greater interest in religious activities has taken place during the past three years.

THE SABBATH RECORDER

It is perhaps true that some church leaders and officials have been misled by fine sound- ing doctrines and distorted interpretations of Scripture to fail to issue a statement of denomina- tions entrusted with the welfare of the people of our country, as the latter have attempted to gain popular support for measures of doubt- ful value. The new nationalism has been aided by the sense of self-interest, and an increasing interest in the work of his kingdom has defi- nitely 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 white-collar 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 may have contributed to our church’s denominational work, "Faith and Works." When we consider present day conditions in the world which so closely affect the lives of all, it seems particularly appropriate that the discussion have a special denominational work, "Faith and Works." We have been passing through perhaps the most acute economic de- pression the world has ever known—once far enough behind us. We as Seventh Day Baptists have not been immune from its accompanying discouragements and demoralizing forces. We have found our groups, denominational, and individual organizations unprepared to be self-sustaining. The depression has eroded the surplus that even the most prosperous of our workers could set aside for emergencies, sickness, or unemployment.

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should encourage our people to locate in communities served by the churches of this association. A survey of business openings in such communities shows that a majority vote for Sunday or Sabbath observance. The majority vote and Sunday observance is of advantage to the churches and the community.

Let us consider again, for a moment, the pessimism that exists among many who contemplate our few numbers, a pessimism that causes us often to withdraw from our denomination. Such action is cowardly and un-Christian. It is true that the basis 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 are 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 death, a trumpet, and the dead, a raged A furious battle; and men yelled, and swords were locked upon swords and shield. A prince's banner stood on high, but then staggered backward, hemmed in by foes. A craven hung along the battle's edge And thought, 'Had I a sword of keenest steel— That blue blade that the King's son wears, but I would not fear to try a trial on!"

Blunt thing! he snapt and flung it from his hand, And lowering crept away and left the field. The king's son saw him, and rose up his head, And weaponless, and saw the broken sword, He spurned it, and his brothers waited, And ran and matched it, and with battle shout Lifted alight, he leaped, and wounded 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 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.

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, the region was the slum-land of the dark continent, and its people were degraded, booted, 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 November, 1875.

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 was sent to Ekenge. She wrote: "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 retinue for a person from a royal family in the next place. She came for the first time in September, 1876. The people were degraded, superstitious, and many men took her for a witch. She nursed the sick, opposed witchcraft, and rescued many a grateful native from the condem- nation of the witch doctor.

A church which the natives helped her build caused great excitement. Hundreds camped 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 rumor 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 the slave girl given 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 taboo law, but Mary Slessor herself had the courage and she fought all their cruel practices. She tramped through miles of dangerous jungle, facing wild beasts, answered every call for help. It was a ceaseless struggle 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 her work and superstitious they whispered that she was exerting her power to give her the right 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 Mary Slessor herself had the courage and she fought all their cruel practices. She tramped through miles of dangerous jungle, facing wild beasts, answered every call for help. It was a ceaseless struggle to develop great respect for "White Ma."

"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 up the corruptible and receive the incorruptible."

THE SABBATH RECORDER
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 tabling a discussion of such a subject in a church, in these days. Should it not remain strictly a political question, where we consign 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 condition of the Church is closely related to strong drink.

A little less than three years ago the minnows 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 here 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 favored policy of the manufacture, transportation, and sale of intoxicating liquor as a beverage under the proviso 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, and extreme on either side. 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 results, and are compelled to say we are suffering by its suddenness, perplexed by its severity, and most overwhelmed by its magnitude. We can turn to the items in the newspapers in any section of the country and find the evidence.

Everyone 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 the Church, 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. Personally and professionally. And we feel aroused when we realize that drinking is rapidly increasing and that intoxication is becoming a national, 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 movement than are the women. 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 great efforts that are being made to cure it. But was it not a hard struggle, beginning about 1800 when drinking was almost universal and continuing step by step to 1920 when a federal constitutional amendment was placed making the manufacture, transportation, and sale of intoxicating liquor as a beverage no longer legal.

The highly organized and successful campaign that has resulted in this national effort, as well as the movement 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 brain or woman to lead them to this state? All intoxicating liquor contains alcohol—the basic chemical. The degree of intoxication depends upon the amount 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 discovered 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 and used by the medical profession in every way.

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 liquor 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 made by those who believe 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 person who has 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 or part of the body. Alcohol damages the brain and nervous system. In cases of death from 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 exercise of the highest judgment, self-control, will power, and moral restraints. These faculties are the first to be affected by a large amount of intoxicating liquor. One must perform the most delicate task, to sense the real differences, to exercise the highest self-control, and to subject oneself to the most discriminating criticism, is 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 per cent increase in the number of cars on the highway with drivers under the influence of alcohol, an increase in drunken drivers. The proportion of loss due to beverage alcohol the last three years has been recorded as the most conservative basis at 10,000, 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 showed that 60 per cent in every case truly credited 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 classes, 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 a sign, with music, dancing, games, and instead of the old heavy jaw partner with soiled apron, we now have attractive girls behind the bar. Where to wait upon women customers? Oh, no, to attract the men and boys.

Scores of "roadhouses" are found within a few miles drive with high powered cars, with much startling names (all picked up along the highway) as Sunshine Inn, Rainbow Tavern, Green Gables, Moonlight Gardens, Lovers' Retreat, Fun and Frolic, Shady Glen, etc., with lighted signs, magazines, and the billboards along the highway all assure youth that this is the life.
THE SABBATH RECORDER

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. Illume us by thy spirit, show forth thy truth in our lives. Bless this young and earnest group who teach and study here. May those who teach be taught of thee, and those who learn be taught of the Lord. May all those who have built their lives into this college, and we ask that in this moment we may sense a communion, a change, those who leave will always call 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 the world might have 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 MAURICE 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 could not be an animal. We are unique and unworthy of our praise and adoration. I had much rather think of my God as having an all-powerful, than 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 an 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 man at any time as we will do 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 theme of the religion of God. The product of the other is the drunkard who cannot inherit this kingdom.

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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 as a vacant spot when the thought comes.

That school days are nearly done,

My life, so long accustomed to school day friends and problems,

Feels as a vacant spot when the thought comes.

That school days are nearly done.

I believe 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 school building takes a well-earned hour of rest,

When the thought comes that school days are nearly done,

I believe a prayer of thankfulness for echoes.
**CHILDREN'S PAGE**

**OUR LETTER EXCHANGE**

**THE STORM**

By Claudia Whitford, Milon 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 two cans. 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 blew. It was dark 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 mother was 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, Sis?" 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.

**THE SABBATH RECORDER**

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.

**OUR PULPIT**

**A LAY SERMON**

By LOIS R. PAY

Text—Neither yield ye your members instruments of unrighteousness unto sin: but ye 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 are not skilling The truth 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 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 face—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 God forget his 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.

You

Sin

Righteousness

Death

Life

For convenience in transit, the long text and the much longer lines of faith and conduct...
its edge ....... this goes tremendously, thoroughly, 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 some trash. He needed a lot of wood. 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.

For the helper went to the tool-house, and brought the old boy’s shovel, which answered just as well, and he left it at the old house. And he saw the light of righteousness, and he left it at the old house.

"There is no happiness in having or getting, but it was evident everyone present seemed well and happy.

PASTOR E. L. Lewis and wife of Gentry, Ark., had come up to be with us for the occa-
sional, and to conduct, the ten-day series of meetings. At two p.m. Brother Lewis con-
ducted the communion service in an impres-
vive manner, which was a spiritual blessing to all participating.

"So many would call for an old-time revival to save this sad lost of talent. You must go deeper than platform penitence and theatrical

Showing.

Not the nearer-old-time revival methods are needed. Go back to the old
test, which exposes the close contact be-
"You yield yourselves unto God as those who are alive from the dead, and whose members instruments of righteousness unto God."

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

Princeton, Mass.

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 Pastor Cater. The second, from fourth through the eighth grade, will be under the supervision of Pastor Cater.

The Denominational "Hook-Up" at 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 car-
rried on as usual at ten 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.

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The evangelistic meetings which followed must be regarded as a period of spiritual sowing, which we trust was well done. The interest was fine, and attendance at evening meetings ranged from ninety to one hundred persons. In view of the fact that our church is limited to those who are regular attenders, it was 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 Wed-

day 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 importance of moral, to mold, to express a deep interest in the Christian life, as well as a personal welcome to our visiting brother and sister of Gentry.

There were one 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 Apollon, yode 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 mem-
bers. The resonance of his temper, ringing true and clear, turned many others from cor-
ruption. He was a great preacher, alive from the dead, his talents instruments of rightous-
ness yielded unto God.

That monster Apollon lost one born on his side. Now that monster is seeking the yourode-ye 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 rust-
ing, corroded, corrupted; their touch is a thud. Nojohn will find this goes terribly, 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.

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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 pleasingly 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, cooperate 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


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.