the pulpit. Another Sabbath, Rev. Orville Bobcock, accompanied by his wife, of Adams Center, N. Y., was with us and delivered a sermon. We received word recently that they have accepted the call to the church and will be here to begin their work the first Sabbath in April. We are happy and very busy in getting the parsonage ready, with some needed repairs, to receive them. We are counting the days when we shall again have a pastor.

I would like to say that we are all working together and have a Christian feeling toward each other. This is due to our former pastor and wife, who put the church in good spiritual condition. It is our purpose to keep the church on the upward way and press onward.

Correspondent

England Letter

Dear Brother Van Horn:

During the last six weeks of 1940, I came north to visit my wife and daughter, who had left London for Darlington, and during my stay I sold one thousand of our shilling books.

On two occasions I went to Sunderland and spoke to the Pentecostalists there. Rev. Hubert Entwisle who is their pastor is a Sabbath keeper. The second visit was during the week-end after Christmas, in the midst of a week of special meetings. They had asked me to give my views on prophecy, so I spoke on the Beast of Revelation, on Sabbath eve. It was nice to hear the pastor and others in their prayers acknowledge that it was Sabbath eve. On Sabbath afternoon a small number came together and I spoke on Righteousness by Faith. A larger number came to the meeting on the night after the Sabbath, when I spoke on the Sabbath question. Some took notes, and one old lady told me next day that she had been up till 3 a.m., going over the Scriptures to which I had referred. The pastor declared that he believed that what I had taught was the truth of God.

On Sunday we had a great meeting, when my subject was the Second Coming, as shown in the Revelation . . .

I then went to London for a week, and learned that the printers of our latest book had been bombed. At first I thought everything was destroyed, but learned later that much was saved and taken to other premises. We reckon we lost five thousand copies, however, in the wreck of the printing plant. I had already decided to return north and turn as many of our old stock of previous books into cash as I could, since so few now attend the Sabbath services. I left Deacon Brown and Brother Vane to carry on. I have now sold nearly another thousand books since my return.

On the first Sunday of March I shall visit Barnard Castle, where there is another group of Pentecostal people to whom I will preach, and on the last Sunday I am invited to speak at the People’s Mission in Thornaby, which is just south of the river Tees from Stockton.

I expect to return to London for April 10, which is the date for Mill Yard’s annual celebration of the Lord’s Supper, on the eve of the Jewish Passover. That depends largely on how the war goes. If Hitler decides to invade us, that will dislocate all our plans for a while.

I expect to write our new book up here. It will be the third “Tales From the North,” and will deal largely with Scotland and the Covenanters.

I keep in touch with our scattered members by correspondence.

Your sincere brother,

James McGeeachy.

MARRIAGES

Jones—Gurley.—On Monday, March 17, 1941, at Holly Hill, Fla., Miss Eva Rose Gurley and Mr. Frank S. Jones, both of Adams Center, N. Y., were united in marriage, Rev. Booth C. Davis officiating.

OBITUARY

Davis.—Harry C. was born at Marlboro, N. J., April 13, 1872, and died on December 28, 1940, from a heart attack.

He was married on March 1, 1901, to Alice Sheppard. To this union were born four children: Beatie S., David S., Percy C., and Mae L. who died when a child. Besides his wife and three children he is survived by four granddaughters.

He was a member of the Shiloh Seventh Day Baptist Church. For years he was a member of the choir.

Funeral services were held at the home on January 1, 1941, with Pastor Lester G. Ozborn officiating. Interment was in the Shiloh cemetery.

L. G. O.
REVIVAL OF THE PRAYER MEETING

The new Christian Advocate (Methodist) suggests the wish to publish an honor roll of churches which would revive their prayer meetings and emphasize a midweek service of penitence and prayer.

Much of spiritual power has been lost by the breakdown or negligence of the prayer service. It is encouraging to note the new interest being evinced in prayer. Witnesses such articles as recently published in the Reader's Digest, one of the most widely read and popular modern monthlies.

Coming from an eminent scientist and brilliant biologist, Dr. Alexis Carrel, it carries weight of unusual significance. We quote:

"Properly understood, prayer is a mature activity indispensable to the fullest development of personal and social life, an expression of the highest faculties of man's highest faculties. Today, as never before, prayer is needed more than ever in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is not released and used in the lives of common men and women, if the spirit declares its presence clearly and boldly, there is yet hope that our prayer will be heard and answered.

It is a good time for churches to return to the prayer meeting, or strengthen it if it has been maintained in a languishing condition. A theologically-minded pastor, I am told, of an enthusiastic young pastor who urged a weekly prayer meeting where none was being held, "They will not tolerate it, Elder," a statement found to be true. But it does not follow that people would not have been stronger and better if they had been willing to have such meetings.

The Christian Advocate said:

"In the midst of war talk, hysteria, raging tides of hatred and general confusion, the last thing that could happen in some churches would be the breakdown of the prayer service. As a matter of fact, the people of God need to search their own souls before they permit the church to deplore their lack of prayer. Everything that is not in the best interest of the church, a pot-luck supper, a sanctified frolic, and mean a pot-luck supper, a sanctified frolic, and entertainment designed to appeal to the lowest common denominator of the church, and the children were growing up not knowing the old standard hymns. To cor- rect the trouble, a meeting was printed a short time ago containing first verses of some of the grand old hymns, and these are frequently being used. "The children," he says, "are now singing hymns sung the world over. . . . I think the whole standard of our singing has been raised quite a bit during the last few years."

Doubtless there are other churches finding new experiences and new satisfactions in the use of better hymns, with some of which they may not be connected. In one church they have new hymns that could happen in some churches would be the breakdown of the prayer service. As a matter of fact, they had not been familiar.

There is saneness and common sense in this observation. Surely in times like this the call to prayer should be heeded. Altar fire draws personal power from the human spirit. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is not released and used in the lives of common men and women, if the spirit declares its presence clearly and boldly, there is yet hope that our prayer will be heard and answered.

Moreover, the prayer meeting is an excellent place to start the people in the habit of praying. It is a place where they can learn to pray.

Some trouble and delays are being experi-enced by the Missionary Board in receiving remittances for its work drawn on the Plainfield post office. Letters for the board are sometimes not being delivered at the post office at the correct time and the mail is being delayed. It is possible, however, that the delays will be rectified in the near future.

Please Note

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Support of Conscientious Objectors

No provision has been made by the govern-ment for the conscientious objectors caught in the draft. The responsibility for their care-outside of housing—has been placed by the government on the churches. A well-educated young man, a missionary who resided in a weekly prayer meeting where none was being conducted, said, "They will not tolerate it, Elder," a statement found to be true. But it does not follow that people would not have been stronger and better if they had been willing to have such meetings.

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Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

Checking and money orders should be made out to the order of Karl G. Stillman, Westerly, R. I.

A SAMPLE OF WHAT IS TAKING PLACE

For many years people have been saying that foreign churches should become self-supporting both as to workers and funds, and we have been pleading earnestly for such a result. This means that native ministers and other laborers should be raised up in the countries where the work is being carried on, and that the foreign churches should be encouraged to support the work financially. Most mission boards and missionaries expect to achieve this end, and have been more successful than many have known. This is seen from a statement in the Bulletin of the National Christian Council of China, January, 1941, which reads as follows:

The Hop Yat Church, Hongkong, founded by the London Missionary Society over a century ago, is a history that roots in the missionary labors of Doctor Morrison, and goes on by the direction of furnishing leaders and support. The opportunity offers.

Rev. W. L. B. Davis, work in Germany

As Mr. Davis indicated in his letter, it is likely that the Davises will return to U.S.A. within two months. However, this is not certain. Political matters are about as usual, sense of steadily but slowly increasing tension. The school is definitely closed, no. 1. Thank you for sending money to Helen at Doctor Crandall.

T. Bottoms, Marlboro, N. J., for return of China missionaries

The temptation to pretend enters into many things, and among them is the work of evangelism in the occupied areas, so it seems more urgent for action to be taken in these places. On seven occasions, and on several occasions so a decision reached today may be changed tomorrow. At present it seems right for leave for home on April 23 on the SS. Frankfort, unless affairs become either much better or much worse. This applies only to Mrs. Davis and myself. Others will make their own decisions.

The decisions which have to be made these days are not easy. It is the farthest from my thoughts but, unless there is reason to be grand about their attitude as to our going or staying. One of the oldest members of the church has been in China longer than her husband, and we will stay until you are not able to go. We are trying to give up God’s work.

Dr. George Thorngrate writes:

As Dr. Davis indicated in his letter, it is likely that the Davises will return to U.S.A. within two months. However, this is not certain. Political matters are about as usual, sense of steadily but slowly increasing tension. The school is definitely closed, no. 1. Thank you for sending money to Helen at Doctor Crandall.

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Monday, April 14

Matthew 7: 7. Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Read Matthew 7: 1-7.

This might be considered a wonderful definition of prayer. The simpler our prayers, the better they are in the sight of God. If there is anything we desire, we should ask God and according to this verse, we shall receive. Of course, we should not expect all of the things that we ask of God to be fulfilled, because God knoweth what is good for us. If our prayers are late in being answered, we should not become discouraged because God does answer prayer.

The Children of Israel, God raised up leaders that led them into the promised land. Hannah asked of God a son that she might loan him unto his service in the temple, and Samuel was born. This Scripture means after we have been taught we must have a new power in our power to bring our prayers to pass, then God, if he sees fit, will give us the things that we have asked of him.

Prayer—Our Father, we ask thee for our daily bread and the simple things of life. If we ask of thee that which is not best for us, we may not be discouraged, knowing it is our right to continue in the paths of righteousness. Amen.

Tuesday, April 15


The Psalmist commanded the people to make a joyful noise unto the Lord. In the early days the instruments that they played upon were a good deal different from the instruments that we hear today. When we use instruments today in the worship of God, it is a beautiful thing. The children of a family may play for five minutes at the semi-annual meeting of the Western Association, which was very impressive to all who attended the service. It is a beautiful sight to see a family using our modern instruments for the worship of God. If we have no instruments, we may use our voices in praising God.

Prayer—We thank thee for our voices and instruments that we may praise thee. Amen.

Wednesday, April 16

Matthew 25: 29. For unto every one that hath shall be given; and he that hath not shall have nothing: but from him that hath not shall be taken away even that which he hath. Read Matthew 23: 1-24 and 25: 1-29.

This parable of talents brings to mind three types of people: those who are willing to take their talents and go and increase them until they have gained other talents, no matter how long they may be at it. Some talents may be at it from the beginning; then we have those who go and hide their talent in the earth until their Lord returns and asks them for it.

We may not have very many talents, but we must increase them in leadership and teach those who have no talents, that they may have any use of the talents which we have. Some people may be singers; some may be orators: while others may be just silent, praying Christians, going about their duties, and remembering to pray and to help others.

Prayer—May we put to use the talents that we have, although in our own estimation they may seem very small. Amen.

Thursday, April 17

Luke 9: 48. Whosoever shall receive this child in my name shall receive me; and whosoever shall receive me receiveth him that sent me: for he that receiveth me receiveth him that sent me. Read Luke 9: 43-48.

There are so many minor details in life that we busy ourselves about that we often neglect the golden opportunity of serving someone else. A story is told of a matron expecting to receive Jesus as her guest. In her preparation, a beggar called at the door for something to eat. She turned away and said that she expected a very special guest, and she busied herself about the house. A short time later another knock came—a weary woman asking for help. She, too, was turned from the door. Later a child came to the door asking for a drink of water as he was playing, but she turned him away. She waited and waited, but her special guest, Jesus, never arrived. Yet if she had not been blinded, she would have seen Christ in the three callees. How often we turn aside or neglect to help our fellow men as they come along, and not to help them.

Prayer—We would ask of thee, our Father, that we may grow in these graces. Amen.

DAILY MEDITATIONS

(Prepared by Rev. Paul L. and Ruby Maxson.)

Sunday, April 13

Mark 16: 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Read Mark 16: 9-11.

In the earlier part of this chapter we have the story of Christ coming from the grave and ascending into heaven and we find Mary Magdalene at the tomb seeking her Master who has arisen, and when he appeared unto her she was not conscious of it. Today often times Christ reveals his will to us in many different ways and we fail to see or know that it is our Savior trying to lead us. May we be encouraged to fill the task that is set before us and follow in his footsteps in leading others to the Master.

Monday, April 14

Matthew 7: 2. The same shall open the doors of his heart, and the spirit of the Lord shall teach him. Read Matthew 7: 2-4.

In the later part of this chapter we have the story of the door opened unto us from day to day. May we live in closer harmony with thee. Amen.

Tuesday, April 15

Psalm 67: 2. May the Lord give the king glory: and show him the work of his hands; that he may see his own goodness. Read Psalm 67: 1-7.

The Psalmist cries out for the Lord to give glory and show the Lord what he has done in his own life. The Lord will open the door and show us the work of his hands. Amen.
THE SABBATH RECORDER

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THE SABBATH RECORDER

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We are the only Bible
slums of life, we will read.
We are the sinner's gospel;
We are the scoffer's creed.
We are the tongues last message
Given in deed and word.
What if the spirit last message
Was a sight of the blind man?
What if the print is blurred?
What if our hands are busy
With other things than
What if our feet are walking
Where sin's allurement is?
What if the tone of my speaking
Of things his life would spur?
How can we hope to help him
And welcome his return?

—Selected

THE KING'S BUSINESS
By Sue Patterson
(Key worker)
It is amazing how long some Christians live before feeling the importance of being about Their Father's business. Christ felt it at the age of twelve. Some Christians think the last great command, "Go ye into all the world and preach the gospel to every creature," is meant for preachers, teachers, and missionaries only; yet, if they would study the life of Jesus and the lives of the early followers, they would find the command was given to all the followers of that day, with the instruction to "tarry in Jerusalem until ye be endued with power from on high," and to let them know.
Thus, work is left to us, with instructions for its accomplishment. The instructions for its accomplishment are, "Let us tarry and pray for the power to finish that work before it's too late."

"I shall not pass this way again!
The thought is full of sorrow.
The good I ought to do today
May not do tomorrow.
If I this moment shall withhold
The help I might be giving
Some soul may die, and I shall lose
The sweetest joy of living."

Denver, Colo.

WHO'S WHO
Rev. Paul L. Masson, Berlin, N. Y.
Was graduated from Gentry High School in 1929. Attended Milton College in fall of 1930. Received a Bachelor of Arts degree from Salem College, Salem, W. Va., in 1935. Member of Salem College band for four years, dramatics for two years, orchestra for two years, and glee club three years.
I spent twenty-two months in the educational division of Civilian Conservation Corps at Mays Landing, N. J. Attended Whittier College School of Theology at Alfred, N. Y., from September, 1937, to June, 1940. Received Bachelor of Divinity degree. Member of university band for three years.
Preached for the Jackson Center, Ohio, church during the Christmas holidays in 1938. Was the pastor for the Hebron, Pa., churches during 1939 and 1940, until we moved to Berlin in July of 1940, our present pastorates.
Married Ruby Harbert of Lumberton, W. Va., November 27, 1936. We have one daughter, Eunice Jane, born July 7, 1940.

YOUNG PEOPLE'S WORK
CHRIST CALLS IN THE CHURCH
(Paper given at North Loup on the C. F. anniversary program by Audrey Bobbick)
A call is not only the call itself, but also the answer we give the call. Webster says, "A call is a summons, an invitation to draw into union with Christ." It is the first word in the life of the church. His call to us is, "Whom shall I send?" Our answer to his call should be, "Here am I, send me." Missionaries, yes, thousands have. A call comes from the hospital, from poverty stricken homes, from the heathen in Africa, from India, from China. "Who will come to us?" is their cry.

This human cry is often a challenge from God. So when the cry is heard the tears open, the mind works. Moses heard the cry of his countrymen and struck a now for them. John the Baptist, the first intimations of the danger, fled. Then God came and sent him down into Egypt to deliver his people; he went, and when he realized that he was working for God he was no longer afraid of the wrath of the king.
The acceptance of the call is necessary to salvation. Many have been made, but it is no more mischievous than to suppose that salvation is the rescue of one's own soul from the wrath to come. Perhaps it seems too hard a duty to answer the call. Duty is always hard. It would not be worth doing if it were not difficult to do. There is a promise to every call. It is a promise of pardon, so that we may go, unhindered by the guilt of sin. Tied to habits of evil we are as a ship fretting her sides against the wharf. She finds her true life when she has cut the cords that bind her to the wharf and puts out upon the ocean.

Christ calls us to discipleship just as he did in the days he lived here on earth. "Come, follow me." The call is not a call to rest and idleness; it is a call to work and to rest the conscience. It is a call to service, such as that with which Christ was occupied, who "went about doing good." It is a call to sacrifice, though he was rich, for our sakes became poor. The young ruler refused to make it, but the disciples were able to say, "Lo, we have left all and followed thee." Whenever the call is a surrender, not only of the things of this world, but also of the personal will. "Come, follow me." It is an invitation to say, "Not my will but thine be done."

Many people have answered his call to discipleship, by going to foreign lands to teach the uncivilized the love of our heavenly Father, to doctor the sick, to carry Christ's way to these foreign people and live with them there. Many of these people have answered the call here in our own land by going to the people in the slums of the cities and teaching them the laws of health and sanitation, but most important of all, telling them of the Savior who died that we might be saved.

Christ calls not only to the talented to work in the church, but to every individual member. The church has a great responsibility in which each member must participate.

One call of the church is the missionary duty. God has put the responsibility of missionary service upon the church, and therefore there cannot be healthy life in the church where this responsibility is ignored. We must think of the word "missionary" in the true sense—it matters not whether we apply it at home or abroad—the church must serve. That is the only true church where heads and hearts unite in working for the welfare of the human race.

CHRIST CALLS, I WILL ANSWER
(Paper given at North Loup on the C. F. anniversary program by W. R. Marsh)
The telephone rings and immediately each member of the household is alert with the question, "Who is calling? Is it me?"
The first word leaves no doubt at all as to who is calling in our theme for today. "Christ calls." There are many ways in which he calls, and his call comes to all. "Ho, every one that thirsteth." "Whosoever will, let him take of the water of life freely." "Behold, I stand at the door and knock: If any man hear my voice and open the door, I will come in."
We have given Bible references of various calls to service. In the more recent history of our own and other denominations, we have known of calls which came to people whose names are familiar to us. Perhaps Christ's call will come to someone through the experiences of some of the smaller children he said, "Suffer little children to come unto me, and forbid them not. There are many instances of Christ's verses being individual. Two will be given here: in Matthew, when walking by the sea of Galilee, he saw Simon Peter and Andrew his brother and called them, and said unto them, "Follow me, and I will make you fishers of men." In Acts nine we are told of Christ's call to Saul. Saul said, "Who art thou, Lord? and Saul answered, "Lord, what wilt thou have me to do?" Sometimes the call comes through means of which we can neither see, nor hear, nor understand, but only feel. In 1 Corinthians 2, Paul gives the charge to each of us. To those who do not know the Master is come, and calleth for them, and said unto them, "Saul, Saul, why persecutest thou me?" (Acts 9:4)."
one side, in black letters was painted its name, "The Clipper. A long cord was fastened to the mast and by wading out in the shallow water John was sure it could sail almost as well as the big boats on the lake. He was so busy and happy sailing his boat that for a time he forgot all about being a good neighbor, until he looked toward the shore and saw a little Chinese boy watching.

Now if it had been a little American boy John would have asked him at once, "Don't you want to sail my boat?" But he didn't know whether to ask the little Chinese boy or not. Perhaps he didn't like to sail boats. So John played by himself while the brown eyes of the little Chinese boy followed him.

At last John held the string toward the little fellow and said, "Don't you want to sail her? You can hold tight to the string, or she might get away."

With shining eyes the Chinese boy jumped up and took hold of the string. Then he splashed out into the water and shouted and laughed as he sailed the boat.

After a while he pulled some twine out of his pockets and said to John, "Let's tie this on, so we can both sail her."

So the two boys played happily together until the Chinese boy's mother called him to dinner. Then he began to wonder again how he could be a good neighbor. Would letting the little Chinese boy sail with his boat be a neighborly? Of course he had not really done anything for him; only helped him to have a good time. "I'll ask Mother about it," he thought.

What do you think about it, boys and girls? Was John a good neighbor?

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OUR PULPIT

WITH A HALO 'ROUND HIS HEART

(Preached by Rev. Wayne Nood in the Pinetown,
Plumstead Union Preaching Mission, 32 S. Sabbath eve, March 21, 1941.)


Text—John 1: 14.

And the Word became flesh, and dwelt among us: (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth.

In these days when the uncertainty of the future is so great, and when everyone everywhere is seeking for certainty, for peace of spirit, for the enduring essentials. Then the prophet's word is a timely message of good.

In one of America's larger cities recently, a very rich businessman left $30,000,000 to his mother for the rearing of his son. The grandmother of the boy, determined that the lad should be thoroughly qualified to carry on his father's work, left nothing undone to prepare his brain to that end. He could box like a Dempsey, cook like a chef, dance with an Astaire, play under-par golf, and repairing a car was his own.

He could match wits with a senator, and his brain was a catalogue of valuable information. But he had one weakness, and from its deficiency an exciting story developed.

Centuries ago there lived another "perfect specimen." He had a superb physique, possessed the keenest of intellects, and radiated a warmth of spirit that never failed to touch men's inmost hearts. This man had no weakness, and from its deficiency not a hint of the greatest philosophy known to mankind. We know him today as Jesus of Nazareth, the Son of God.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father) full of grace and truth, the Son of God, could be no less than perfect.

Jesus of Nazareth possessed a perfect physique. As a child "he grew and waxed strong... and was in the deserts." Early in his boyhood he went into the family carpenter shop; the trade was hard digging into rough hillside to lay foundations, felling trees in the forests for timbers and shaping them with an ax beside them, and when he returned he had deepened his chest, and hardened his sinews. Later he would walk for miles, and without rest sit down to preach.

The keenest of intellects was his. He came into a nation steeped in religious tradition. Religious leaders were convinced that the prophet's work was his. The allegorical conception of the Saviour. They had created one hundred fifty pages of laws governing what could be done on the Sabbath day. They could repeat the law and the prophets from memory. Yet Jesus of Nazareth brought a very new light. He taught the philosophers that they had missed something of tremendous importance. "One is your Father: and his name is Jehovah." He showed the common people something the lawyers had not learned from their books: how to meet God face to face.

For only three years he taught, but the world has never forgotten his lessons. "A sower went forth to sow," he said, and his lesson was stamped indelibly on the minds of the Galilean farmers.

He never lost a debate, and he met some of the greatest thinkers of his time. The Pharisees came to him with a test question one day, seeking to trip him up... "Is it lawful to give tribute to Caesar, or not?" And the simple question was so neatly and effectively worded that the proud Pharisees attempted to answer.

The secretaries came from the court-house, and asked him if the people should pay taxes to Rome. The crowd and the scribes, each wanting a different and diametrically opposed answer, hung upon his words. "Loan me a penny," he said, and held it up that all could see, and whose supercgression? Render unto Caesar the things that are Caesar's and unto God the things that are God's. And when the lawyers sought to charge him with working upon the strictly enforced Sabbath day, he showed that "it is lawful on the sabbath day to do good or evil? to save life or kill?"

He was perfectly just on the back of this question, and he caused him triumphantly into Jerusalem that eventful morning. He was the perfect guest as he ate and drank with publicans and sinners in the house of Levi. He said to those who criticized his disciples for enjoying life too fully, "Can the Son of man be a guest among the hypocrites, while the elders of God's house are doing as they please?"

But he was far more than a magnificent physical specimen, more than a mighty intellect. He did more than teach and argue, and win friends. He was the Son of the Eternal Jehovah.

This artist has painted the scenes of his life with all the reverence at his command. With deft strokes the masters bring Christ to life. "I saw him," he said. "I knew the face that he drove the money changers out of the temple. The artist shows the angry traders, the approaching pomp and circumstance of the man in the center of the group with a little knot of cords in his hand. And then, around his Father and him comes a halo, to tell us that this is the man who is creating all the uproar.

Another artist pictures for us the triumphal entry. We can see the faces of the people. The voice of the people was, in the path of the Messiah. We can almost hear the shouts of "Hosanna!" In the midst is a stately figure riding upon a white colt. Around the figure's head is a little circle of light to verify that he is the one who is being praised!

A halo around his head! There was no difficulty on that morning in Jerusalem to tell who was the man! He needed no halo around his head to show him as a divine being; Abraham himself said he had a halo 'round his heart!

"And we beheld his glory," wrote John, "glory as of the only begotten from the Father."

A warmth of spirit radiated from him that never failed to touch men's inmost hearts. Merchants, tax collectors, cultivated women, outcast women, soldiers, lawyers, beggars, lepers, publicans, sinners—all called him "friend." Children, the most accurate and instinctive judges of character, flocked to him till the disciples reproved them. But he took them up in his arms and blessed them, laying his hands upon them.

Ask anyone who knew him, about that halo. They'll tell you the ringing truth—it was well merited.

"He gave me back my boy. The doctors said he must die. When I heard that I was in despair. The father of an only son knew that Jesus loved him. While I was in great sorrow, a friend told me of Jesus and of the great works he had seen him perform. And when I walked a dozen miles and then some, and went straight to him, inviting a great distance from home my servants met me, and I inquired, 'How is my boy?' "Oh, he is well,' they saith; 'the fever left him.' And the man in the center of the group with a little knot of cords in his hand. And then, around his Father and him comes a halo, to tell us that this is the man who is creating all the uproar.

Yet I was rejoiced to see him. I asked, 'Dost thou have a son?' And he said, 'Yea.' I asked, 'How long is he been sick?' And he said, 'Eight years.' "Hie is in great sorrow, a friend told me..."
time he had said, "Go thy way, thy son liveth." He turned his sorrow into joy.

I was left, a prisoner from home. When I saw someone approach, I had to cry out, 'Unclean! Unclean!' One day another leper told me about Jesus, how kind he was, how great cures he had wrought. I began to pray that some day he would come near me. One day I saw him come. I ran and fell on my face and cried, 'Lord, if thou wilt, thou canst make me whole.' Instead of rebuking me for my presumption, he said, 'I will. And instantly I became sound and well.'

"He opened my eyes to see the beauty of this world. I was born blind, so I could not to look for him. I was begging near the temple one Sabbath morning, and a Man asked me if I wanted to see. Presently he said, "Come unto me..." and told me to go to the pool of Siloam and wash. There was something about the Man, though I could not see him, that made me know that he was different and wonderful. As soon as I washed, my sight returned. One thing I know, where I was blind, now I see."

"He drove the devils out of me. I had long been known as a wild man. I made my home in cemeteries, wandered by a lake. Men tried to bind me, but in my frenzy I always broke loose. One day I saw a boat coming to shore. I rushed down to meet them, and when I came near the devils in me cried out, 'What have we to do with thee, Son of God?' Art thou come to torment us?' Even then I knew there was something calm and wonderful about him. He commanded the devils to come out of me. He told me to go and wash. There was a halo 'round this Man's head for a

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Tees, come to. We have had such beautiful peace and the bombs can go back home.

Overhead all night, and the roar of the guns quieter in London. Ruth and I have been ones that he may look down upon.

It is impossible to sleep. Ruth slept a little, but used to wake up in fright. It would be enough. The suspense of the planes left London. We are staying here with my brother and his family until the raids are over. I found it nerve-racking. I found mine eyes shall be upon the faithful of the land, that they may dwell with me.

He preserves the faithful. His eyes are on the faithful. May the choir this next year be one group of these faithful ones that he may look down upon.

Ella K. Sheppard,
Chorister.

England

(from a letter to Mrs. Ageline M. Grifflin of Rochester, N. H.)

As you will see by the address, we have left London. We are staying here with my brother and his family until the raids are quieter in London. Ruth and I have been here since September, and my husband came here since September, and my husband came

My husband has done much better with his books here than in London. He sells about forty a day. Only one or two attend meetings now, as travel is so bad during raids.

Flora McGeachy.

Norton.

Stockton-on-Tees,
February 16, 1941.

Adams Center, N. Y.

The Adams Center Church has been cooperating with the Baptist Church and the Honeyville Church in union Lenten services beginning March 14 with men's night; there have been also young people's night, women's night, a farewell service for our pastor, and the final service will be a candle-light consecration service.

Rev. E. A. Witter, who has been quite ill, is now up and among us again. Mrs. S. F. Bates, our church clerk, is on the sick list.

Rev. O. W. Babcock, who has been our pastor for six and one half years, with his wife and little son George, will leave for his new pastorate April 3; they go to Salemville, Pa. A farewell service was held for him Friday evening. It would be a sad thing if our pastor here was not by common services. Pastor and Mrs. Babcock were given several receptions and gifts by various organizations; among them were the Adams Center Community Chorus, the Study Club, and the congregation of our church. Their many friends here cordially wish them every success and happiness in the new field.

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Correspondent.

First Corinthians 14: 15 says, "I will sing with the spirit, and I will sing with the understanding also." That, I feel, is the wish of the Shiloh choir. We do wish to sing our anthems and hymns with real feeling behind them. May we therefore follow the counsel of Colossians 3: 16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Mark 9: 35 tells us that "If any man desire to be first, the same shall be last of all, and servant of all." None of the choir, I'm sure, desires to be first. Each one wishes only to do his part in order that the choir may work together as a complete unit.

In Psalm 31: 23 we read, "O love the Lord, all ye his saints; for the Lord preserveth the faithful. Psalm 101: 6 come the words, "Mine eyes shall be upon the faithful of the land, that they may dwell with me." He preserves the faithful. His eyes are on the faithful. May the choir this next year be one group of these faithful ones that he may look down upon.

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