Now a word as to the future and the work ahead. We at Farina are greatly encouraged when we hear from you and when you express interest in the work. We need you and we feel that you need us. More than that, we know our denomination needs us and what we can do. I have read the last China Mission Bulletin and am convinced more than ever that our workers there are a consecrated, efficient, and a courageous group. Our workers on the home field also are an able group and work hard and serve for a very small salary. They are a consecrated group also.

Church work must constantly depend upon the "long look" rather than upon any present day endeavor for results. On the whole, if one could expect, and I think we can, the same results in the next two thousand years that the world experienced in the first two thousand years of Christian endeavor, we would say, It is well worth the effort. Jesus said, "Greater (works) than these shall ye do." Let us believe that and work together, and with him, in these greater things. God helping us we will.

—C. L. Hill, in a pastoral letter.

O B I T U A R Y

Davis. — Edward Elmer Davis was born near Alden, Minn., and died in his home in North Loup, Neb., October 1, 1940. He was the second of four children born to Elmer Eugene and Floretta J. Davis. His father died when Edward was a lad and he, at an early age, had to share with his mother the responsibilities of the family. When he was fifteen years of age, he left home to work. At an early age, he had to share with his mother the responsibilities of the family. When he was fifteen years of age, he worked his way north and west. Later he went to work for a covered wagon to North Loup, a distance of more than five hundred miles. On July 4, 1892, he was united in marriage to Rena Holes. To them were born four daughters: Merle, Addie (now Mrs. George Worm), and Doris (Mrs. Vernon Williams). At an early age he united with the North Loup Seventh Day Baptist Church and remained a faithful, consistent member until his death. He was the second of four children born to Elmer Eugene and Floretta J. Davis. His father died when Edward was a lad and he, at an early age, had to share with his mother the responsibilities of the family. When he was fifteen years of age, he worked his way north and west. Later he went to work for a distance of more than five hundred miles. On July 4, 1892, he was united in marriage to Rena Holes. To them were born four daughters: Merle, Addie (now Mrs. George Worm), and Doris (Mrs. Vernon Williams). At an early age he united with the North Loup Seventh Day Baptist Church and remained a faithful, consistent member until his death. Besides his three daughters he is survived by his wife, three grandchildren, two sisters, Mrs. L. M. Brown and Mrs. Louisa L. Barber, all of North Loup.

Funeral services were held in the church conducted by his pastor. Burial was in the local cemetery.

The need of the world today is not so much for more Christians, but for better Christians, for Christians that are filled with the Spirit.

Dr. M. A. Cooper.
The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

LARGER SUPPORT THROUGH RETRENCHMENT

The times call for increased moral, spiritual, and material support of organized Christian effort, rather than a lessened or weakened support. The tendency at such times is to let down. There is no choice in any Christian mind that the cause of the Master needs now all that his followers can do.

Reports coming through regular channels from England bring encouragement in spite of all that our brethren there are enduring, their faith and courage are most heartening. From "Spiritual Issues of the War" comes the information of increased returns for missionary purposes. Instead of a standstill, as many regard, the churches are increasing their support. In spite of war terrors and difficulties, the London Missionary Society reports that their funds up to the end of November, 1940, were £1,600 in advance of last year, and that their committee had adopted a generous budget for the coming year.

The Church Missionary Society reports that at the end of September last, their income was £9,000 in advance of the sum reached in the corresponding period of the previous year.

The net position of the Church of Scotland Missions was recently reported as £13,000 in advance of the previous year. Such figures are not given as a ground of complacency, but as a real sign of the perseverance with which the churches are maintaining their missionary witness.

If such evidences of faith and loyalty are to be found thus in funds, should we not much more manifest our faith, love, loyalty, and interest by increased contributions to Seventh Day Baptist work and mission as represented in our Denominational Budget? Not only by our lack of full support are the boards handicapped in their delegated responsibilities, but the field and all the interests suffer by unpaid salaries and support.

It is a great work to which we are called. The workers need their salaries, and with other leaders and directors need the prayers and other spiritual backing of all. It is time to advance, not retreat. "Work, strong and of good courage."

THE LEASE-LEND BILL

The policy of the Sabbath Recorder is to keep clear of political matters. But the church, while in sympathy with extending aid to England, cannot keep still concerning the bill proposed by the Administration known as the Lease-Lend Bill.

We believe it to be a war-dictatorship movement, however unintentioning the President may be. It is a blank check to the President of the United States with full authority to carry us into the European or Asiatic war, or any other war. No man, whoever he may be, should be intrusted in a land of democracy with such power. Is it not too much to ask that the future welfare and destiny of more than 130 million people be put at the disposal of the whim or word of judgment of any single man? The far-reaching decisions that are now being made must be called for the combined wisdom of a Congress that represents the people and to a Congress whose members reflect their sentiments and opinions. The checks needed against a one man government are provided in our Constitution, which places the power nowhere else but in the people. A Lease-Lend Bill.

The immediate danger is that the bill will be railroaded through Congress without giving the country opportunity to discuss it properly and without giving Congress opportunity to safeguard the rights of the people.

Is there anything we can do? However anxious we are to fight this and other enemies of our democracy effectively, we are apt to feel there is so little we can do that amounts to anything; our efforts seem so futile. We offer some practical ways to help suggested by the National Council for the Prevention of War:

1. Wire or write immediately to Senator Walter F. George, Chairman of the Senate Foreign Relations Committee, 707 Hart Building, Washington, D. C., asking for opportunity to present your case to the committee in opposition to the bill.

2. Write similarly to Congressman Sol Bloom, Chairman of the House Foreign Affairs Committee, House Office Building, Washington, D. C., asking for opportunity to present your case to the committee in opposition to the bill.

3. Send brief letters of protest to both your senators, your congressman, and the President. Get others to do the same.

4. Write a letter to your local newspaper explaining why the bill should be opposed.

SIXTEEN YEARS OF ENDEAVOR

On the second of February, 1881, was held the first meeting of Christian Endeavor. A young pastor, Francis E. Clark, of the Wiliston Congregational Church of Portland, Maine, readized that not asking of its young people tasks worthy of their ability. Young people had minds and talents, and the pastor set out to use these young minds and hands and hearts.

A plan for a club or a society was outlined, with four main ideas: confession of Christ; service for Christ; hungering for his coming; and fellowship with Christian people. All was predicated upon "trusting in the Lord Jesus Christ for sinners." Designed only with his own group's needs in mind, the plans soon became a movement known as Christian Endeavor, which has profoundly influenced the lives of the past sixty years. Leaders today, prominent in church and other religious activities, now grown old who were receiving training and inspiration in this organization. Millions have been helped and blessed by it.

Dr. Daniel A. Poling, as our readers know, succeeded Doctor Clark as president and still carries vigorously on with vision and enthusiasm.

All over this country, this week, Christian Endeavorers are engaging in celebration of the society's sixtieth anniversary. At Atlantic City, next July 8-13, a great international convention will be held to be known as the "Rainbow Jubilee." Preparations are now being made for this outstanding event. Everything points to a big convention.

We are glad that Endeavor still carries on. As long as there are children and young people there will be need of the best possible preparation for training in the great principles of Christianity. Let us know of offers better opportunity for self-expression and training in Christian fundamentals than Christian Endeavor. May it never lose its emphasis upon consecration, loyalty, enthusiasm, and service.

ITEMS OF INTEREST

No provision has been made for the conscientious objector by the government. His case at whatever length may be assigned must be looked after by civilian individuals or groups. Certainly a penalizing treatment of drafted men is not in the best interest of peace by a government committed to justice and liberty for all. The Federal Council and the American Friends Committee are undertaking the task of helping in securing "more" work camps for religious conscientious objectors. It is estimated that the cost of civilian public service projects for the C. O. will be at least $35 per month per man.

"According to present plans the camps will be financed by religious organizations, while the government will superintend and direct them."
**THE SABBATH RECORDER**

**Monday, February 10**

John 10: 29—No man is able to pluck them (my disciples) out of my hand. (Read John 10: 1-9.)

Professional guides take up the Alps mountains. It is told of one traveler that he doubted the ability of the guide and asked him many questions. Had he been up the mountain many times? Was he sure of the way? Did he ever have an accident? At last the guide turned to the questioner and, holding out his hand, he said with dignity, "Sir, this hand has never lost a man." Jesus reassures his disciples as they wonder what the future holds for them. When they put themselves into the Father's care and keep to the father's care, he will help them and keep them from harm. They need be never a loser a man or group of men or powers of darkness shall be able to separate them from the love of God which was made manifest to us in Christ Jesus.

Put your hand in his today and venture forth. We have a faithful Guide and Companion.

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**The SABBATH RECORDER**

**Wednesday, February 12**

(Read 2 Thessalonians 2: 7-12.)

"My Master was a worker. With daily work to do, and he who could not multiply him Must be a worker, too."

There certainly is dignity in labor, and we must all study to show ourselves approved unto God, workers that need not be ashamed.

We are not all called to be evangelists, teachers, or preachers. Some are called to be farm hands, canoe makers, or mechanics. And who can say that one is more important than the other?

That which is most important is to see our task as a part of the whole plan of God. To each man is given a marble to carve for the wall. A stone that is needed to heighten the beauty of all; And only his soul has the magic to give it a life, And only his hands have the cunning to put it in place. Yes, the task that is given to each man no other can do.

So your work is waiting; it has waited through ages for you.

---

Markham.

Prayer—Add dignity to our labor this day, O Lord. Grant us clearer vision to see our part in the great plan and to perform it faithfully. In the name of the Father, and the Son, and the Holy Spirit, Amen.

**Thursday, February 13**

Matthew 16: 18—Thou art Peter, and upon this rock I will build my church.

Peter had just spoken for the disciples and named Jesus as the Christ, the Son of the Living God. Not that the others did not believe the same. Their subsequent lives proved that they believed in the Messiahship of Jesus as much as Peter.

It does not seem reasonable to suppose that Jesus would reward the quick-spoken, impetuous leader of the Church. Not long after this Jesus said to Peter, "Get thee behind me, Satan." Peter realized the sound of the Church than he was the head of the powers of darkness. As a matter of fact, he was neither.
The head of the Church is Christ, the Son of God, and Peter expressed this great truth, and upon that "rock" of truth Jesus founded His Church.

Upon a similar expression of a deeply grounded conviction that the historic Jesus is the Christ, the Son of the Living God, we may enter into covenant relations with that divinely originated Church.

Prayer—Grant, O Lord, that we may be members indeed of the Body of Christ—the Church, that we may be shoulders to bear the burdens, hands to do the tasks, tongues to tell of his love—all to his glory. Amen.

Friday, February 14

1 John 1:9-10: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (2 Cor. 7:11)

Sabbath, February 15

Matthew 3:15-16: And Jesus answering said unto him (John) (John baptizes him), I make thee not to perform that which is for me, but thou art to perform that which is for thee; for thus it becometh us to fulfill all righteousness. (Matt. 3:16)

Jesus was baptized not because he needed to be cleansed of sin but to fulfill all righteousness.

We do not keep the Sabbath nor ask others to keep it on the basis that our eternal salvation is at stake. Rather we keep the Sabbath on the same basis that Jesus placed his baptism, that is, "it becometh us to fulfill all righteousness."

Of course, salvation is by grace and depends upon belief in the Son of God. But it seems only reasonable if one has become a new man in Christ and is trying to live by his example, to expect that such believer will want to keep the Sabbath. Jesus kept it. He will want to go all the way with the Master. It is a forward step in the Christian life and one that brings rich rewards, to decide that for the sake of fulfilling all righteousness a man will keep the Sabbath of the Bible—the day that Jesus kept sacred and holy.

O Sabbath rest by Galilee! O calm of hills above,
Interpreted by love.

WHO'S WHO

Rev. Charles L. Smellie, Jamaica, B. W. I.

Charles Larchin Smellie was born on the eighth day of May, 1889, at Mount Charles, Sabbathday Lake Baptist Church, B. W. I.—the only child of John and Virginia Smellie of the same place.

We are in the midst of this and we cannot escape. We know that our nation is sowing to the wind, and but for the mercy of God she will surely reap the whirlwind. This is no time for the prayer of the Pharisee who felt himself righteous. It is a time to pray in agony of soul, "Lord, have mercy upon me and my nation—sinners in the sight."

Prayer—Grant the guidance of thy Holy Spirit to the leaders of our nation that they may know what they are doing—that they may see a speedy end to this prosperity built on blood and death—that our nation may lead the way back to sanity, peace, and brotherhood. In Jesus' name. Amen.

I enlisted in the British West India Regiment Band on the twentieth of April, 1907. I was invalided on the eleventh of April, 1915. During my stay in the army I attended the mission school and became qualified for promotion to the rank of warrant officer, the highest rank a colored man could rise to. After I was invalided and received a discharge from my illness I returned home and went in for farming.

I was married on the sixth day of May, 1917, to Blanche Anetta Hart, the first child of Charles Isles Hart of Leinster, St. Mary. Seven children were born to us of this marriage, namely, Bernard Hart, Gelia Pearl, Ivy May, Lloyd Hart (deceased), Keith Hart, Beryl Darlton, Gem Adel. The first is twenty-one years of age, and the last six.

Sabbath March 22, 1930, Commissioner E. W. Lane, Seventh Day Baptist Church for twelve consecutive years, and was finally called to the pastorate of the church by them in October, 1939. I was ordained to the ministry on November 6, 1939, and still hold that position.

MISSIONS

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary and Educational Institution, being held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., on March 19, 1944, had as its purpose to report the work of the Board of Managers for the preceding quarter and to take such action as may be required in connection therewith. The president appointed Elston Horn, Lloyd Hart, and Mrs. Wayne R. Rood, to the work of the Committee on Ministerial Relations.

The regular correspondents of the society have been reported to the Board, and the Board has approved these reports in accordance with the instructions of the Committee on Denominational Literature in Plainfield, N. J.

The regular correspondents of the society have been reported to the Board, and the Board has approved these reports in accordance with the instructions of the Committee on Denominational Literature in Plainfield, N. J.

Respectfully submitted,

William L. Burdick, Secretary.

The president, H. R. Crandall, appointed the standing committees to serve for the ensuing year as for the preceding year.

Missionary Evangelistic—John H. Austin, chairman, Dr. Edwin Whitford, Corliss F. Randolph, Charles E. Gardner, Morton T. Swim, Herbert C. Van Horn, Elizabeth K. Austin, Hiram W. Barber, Jr., Earl Crusan, Rev. William H. Dunham, President Crandall, ex-officio, and the American Tropics—Lloyd B. Langworthy, chairman, Rev. Everett B. Slack, James A. Saunders, Rev. Albert N. Rogers, Wal-
ter D. Kenyon, Robert L. Coon, Rev. Wayne R. Crandall, President, Crandall, ex officio.


Ministerial Relief—Karl G. Stillman, chairman, Rev. William L. Burdick, ex officio.

Investment—Karl G. Stillman, chairman, George B. Utter, ex officio.

Auditing—LaVerne D. Langworthy, chairman, Hiram W. Barber, Jr., Lloyd B. Langworthy.

In connection with the work of the Missionary-evangelistic Committee the corresponding secretary spoke of conditions in general on the home field.

On American Tropics, the corresponding secretary presented Information in Jamaica and spoke in a general way of conditions there.

Voted that the Missionary Society inform the Memorial Board that it approves loans to four churches in Jamaica in the same general way of conditions there.

The report of the Committee on Ministerial Relief was received, accepted, and ordered recorded as follows:

Payments of $10 per month each to Mrs. George P. Kenyon and Rev. R. T. Thornage have continued throughout the quarter ended December 31, 1940. The income from investments on these amounts for the six months ended December 31, 1940, was greater than that of recent periods, amounting to $124.24, which was $24.86 in excess of benefits and payments made. This reduces the overdraft or advance from Permanent Fund income from $26.13 to $21.89. No change in rate of payments is recommended at this time.

Respectfully submitted,
Karl G. Stillman, Chairman.

The report of the Committee on Investments was received, accepted, and ordered recorded as follows:

Investments Committee Report

During the quarter ended December 31, 1940, the sum of $10,121 has been added to the Permanent Fund of the Society. Of this amount $62 represents a payment to the society for the abstract of title in connection with the W. B. Collett property, McCurtain County, Oklahoma, which was charged off as worthless in June, 1940.

The balance of $48.21 consists of the profit arising from the sale of 1,000 ounces of the common stock of the Aluminum Company of America.

We have received notice of the termination of a life estate created under the will of William J. and Marie Adels, ages, N. Y. This will provide an undetermined income from a trust to be turned over to the Board of Trustees of the New York District Missionary Fund.

There has been no change in our investment portfolio during the quarter, other than the sale of 700 shares of the Aluminum Company of America stock referred to above.

The society still has only two delinquent mortgage accounts, one being Charles P. Eccleston and the other R. J. and E. C. Smith. It will be recalled that the Eccleston property was destroyed in the 1938 hurricane and we are receiving no interest on the mortgage. Both are over 100 years. However, all taxes are paid when due, by the society. On the 2,500 and 2,000 Smith mortgage, we hold an assignment of rental paying $30 monthly rental in advance. Interest is in arrears for the year 1938, and in addition the society has advanced $264.86 to cover emergency repairs as well as water, rent, and insurance.

The Permanent Funds of the society are invested as follows:

| Stocks  | $43,315.49 | 44.19% |
| Bonds  | $330,797 | 10.23% |
| Mortgage notes | $37,795.25 | 4.17% |
| Real estate | $4,088.94 | 2.85% |
| Cash | $98,018.34 | 100.00% |

Respectfully submitted,
Karl G. Stillman, Chairman.

Voted to approve the appropriation for work in China for 1941 be $5,135.

Voted to approve that the appropriation for New Auburn College for the year 1941 be $12,200.

Voted to add an item of $200 for the church at Nortonville, Kan., to the budget.

The report of the committee with the exception of the churches which are now receiving appropriations, all churches provided for in the budget be grouped by associations rather than listed as individual churches.

Voted that the total appropriation for work in China for 1941 be $5,135.

Voted that a total of $1,250 be appropriated for contingent funds.

Voted to adopt the appropriation of $2,600 for administration.

Voted to adopt the appropriation of $2,500 for the student volunteer fund.

Voted to adopt the budget of $22,930 as a whole.

WOMAN'S WORK

AN INDIGENOUS BIBLE CLASS

In my so-sure college days I knew what I believed and non-Christians were ignorant, diseased, and distressingly poor. Although a bit vague as to the methods of remedying these conditions, I voted the budget that followed had nothing to do with the Commission concerning the submission of a complete financial statement of the society to be used as a basis for apportioning the 1941-1942 denominational budget.

The meeting adjourned.

Elton Van Horn, Secretary, pro tem.

Voted to return correspondence in regard to a loan to the Gurley, Ala., Church to the Memorial Fund without recommendations.

Voted that the corresponding secretary be instructed to arrange plans for special programs sponsored in the past by the American Sabbath Tract Society, for presenting to the various churches the work of the Missionary Society.

Voted to appoint a committee to give consideration to plans to commemorate the one hundredth anniversary of the founding of this society.

Voted that the society approve Doctor Crandall's going to Free China, if possible, and during her stay request her to make observations on conditions and opportunities for new mission work there if it should become desirable.

Voted to acknowledge receipt of, and refer to the treasurer, a communication from the Commission concerning the submission of a complete financial statement of the society to be used as a basis for apportioning the 1941-1942 denominational budget.

The meeting adjourned.

Elton Van Horn, Secretary, pro tem.

My husband and I arrived at our farm home during one of those terrible blizzards for which the area is famous and it was weeks before we met any of our neighbors or joined in their community life. More than anything during this period I hoped that our neighbors would receive no distressing news.

As I stepped into the church a feeling of elation came over me to know that I could again participate in the communion service on this most sacred day. All of the beautiful associations of former Easter services flowed to my mind and although the inside of the little building was shabby, almost bleak, and not too clean, I could see flower-decked pulpits, vested choirs, and hear the rich tones of a pipe organ.

I was mildly surprised when without any formality or so much as the singing of the Doxology the minister announced the opening hymn, "Joy to the World." The sermon that followed had nothing to do with Easter. It was in the nature of a political and economic exposition. Just before the end of the talk some half dozen boys, big and little, banged open the door and with much commotion found places along the back benches. The minister, undisturbed, continued to the end of his discourse and then lifted the last sentence of his talk as a prayer.

I do not know if that prayer ever went farther than the roof or whether it was cleaned out at just that moment one of the boys shut off a blank cartridge. A shock went through the audience, and I, a ripple of laughter that gradually rose into a deafening clatter. Everyone talking at once—who would go home with whom and what they would eat. The minister's words were drowned out as we made ready to attend the local service.

It was held in the old district schoolhouse and was conducted by a local farmer who was also the minister—his only preparation, as I later learned, being a vision he had once received during a spell of intoxication and the only text he announced was to clear his conscience before his God. The service was well attended because the season was still a little too cold for fishing but warm enough for new spring hats.

I was of the belief that the human condition, apparently as elementary as that of the Gurley, Ala., Church, is so constituted Christian service.
Unnoticed as we had entered. We had almost covered the six miles of bad road before my indignation took form. Here indeed was missionary work to be done!

"Their Church!"

As soon as possible I made it a point to see another new woman in the community whom I knew had been in church work elsewhere. The result was that when the time came for the Children's Day preparation by our connivance she was in charge of the program.

Alas, that program! It started out in order with the Doxology and a prayer. Then four little boys stood up to sing. The piano wouldn't play. The pianist decided to play it herself, a community musician, an old man, shuffled up from the back of the church. "There might as well be a nest back there," and with more noise than skill he removed the back from the instrument. Everyone waited expectantly. It was a big bull snake. Most of the men and boys assisted in its extraction and it was carried from the church on a large cattle ranch.

The final incident that initiated me as a full fledged member of this community happened at an Aid society. Most of the men folk had gone on a big game hunt and the women were left to guard the farms. We were meeting at one of the homes and had just risen to sing when a car went by. There goes So and So," shrieked one of the women. "I'll bet they're going to steal that need for some-thing all left without standing on the order of their going. The chickens that were stolen that time were mine. I lost a new dress for the winter but I gained something far more valuable.

My first chance to teach the Bible came one day when I was to see them through an extinct body for lack of interest, met at my home. The leader was too busy putting pickles to come. A number of guests present, I was embarrassed, with no program, so I got down the Bible and it was voted to change the Aid into a Bible Study Class and I was chosen leader.

Bibles Unearthed

At the first meeting I asked how many had brought Bibles. Practically everyone held up someone. One young woman, the head of a group of booksellers in another part of the community, brought a small Bible. The whole group was interested.

I decided to wait. It was five years before a natural opportunity opened for me to do anything in the group. Of course, I could have stood before them and imparted a consideration of the Bible, but they would have listened only with their ears. Others had tried it before and my mind about church behavior, and found myself excommunicated from their society forever. Instead I bent my effort toward living among them until I could say "we" instead of "they.

I learned their psychology. Surely there was none of the attitude of The Man With the Hoe on a large cattle ranch. None did not work in the fields and no one whom I knew stood at prayer at any hour of the day. But they did see the glories of nature. They knew what it was to help one another. They had a freedom of spirit that knew neither restraint of fear nor constraint of love. I ran the gamut of their more trying experiences; the disappointments that nature and the markets can deal; the bearing and caring for a child; the needing and giving of help and sympathy.

Last that afternoon we discussed the spiritual needs of the community. We laid our plans extensively and girded on our armor of guests present, I was embarrassed, with no program, so I got down the Bible and it was voted to change the Aid into a Bible Study Class and I was chosen leader.

To do this I searched the libraries for a text book that would appeal to the Jews at the time of Christ, the clothing, geography, and historical incidents of his day. With that as a basis I planned a master meeting depecting Christ as an outdoor man who could walk miles over rough ground and endure physical hardship; who knew fishing and farming; who was a hero in a crowd; who had friends where he was welcome to stay and the markets can deal; the bearing and caring for a child; the needing and giving of help and sympathy.

The problem was not to educate the men but all to accommodate the people. They were by no means ignorant. Not to heal them, for they were not ill. Not to feed or clothe them or tell them how to run a home. The important thing was to acquaint them with Jesus Christ personally and leave the details to him. They had a freedom of spirit that knew neither restraint of fear nor constraint of love. I ran the gamut of their more trying experiences; the disappointments that nature and the markets can deal; the bearing and caring for a child; the needing and giving of help and sympathy.

My first chance to teach the Bible came one day when I was to see them through an extinct body for lack of interest, met at my home. The leader was too busy putting pickles to come. A number of guests present, I was embarrassed, with no program, so I got down the Bible and it was voted to change the Aid into a Bible Study Class and I was chosen leader.

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THE SABBATH RECORDER

CHILDERN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I live in the sunny South, but I awoke this morning and found snow on the ground.

I am in the sixth grade. I joined the 4-H Club this year. Daddy gave me a spotted calf for my club. Would you like to know what my project is? I have a little baby sister and we all pet her. I have three brothers and two sisters.

Berwin and I are going to help Daddy saw wood tomorrow. We like to help Daddy cut wood, for he lets us drive the horses when he hauls it to the house.

We have a little girl who has been to the hospital for crippled children in Little Rock. She has to wear braces on both legs from the waist down.

I am going to write.

Yours truly,

Lubert Monroe.

FOUKE, Ark.

Dear Mary Glee:

A mile must seem a very long walk to you since you are crippled. I hope and pray that your hospital treatment and the braces you are now wearing will help you so much that one day you will not be crippled, or that at least your lameness will be much improved.

I think the 4-H Club is a splendid organization for boys and girls, and I am glad you and Lusbert are members. Grover is a member, too, is he not? I was on the All County Council for Executive Committee for about twelve years. This committee helps to sponsor the 4-H Clubs in this county. The boys and girls are getting excellent training, which they all seem to appreciate and enjoy very much.

Your true friend,

Mizph S. Greene.

FOUKE, Ark.

The Story of Joseph

(Concluded)

When Joseph's brothers had traveled only a short distance from Egypt, Joseph sent his steward after them to ask why they had taken his silver cup. They were surprised and grieved that they were accused of stealing Joseph's cup. Had it not been for the fact that they might back the money they had found in their sacks when they went back to Canaan the cup might be to blame for an evil thing as to take gold or silver which did not belong to them, they asked. They said if any of them had taken the cup, Joseph might have that one put to death and all the rest would be his servants. The steward answered that the one who had taken the cup should go to meet him, but the rest should not be blamed. Then every man opened his sack and the steward looked in each one, beginning with the sack of the oldest and ending with the sack of the youngest, and found the cup in Benjamin's sack. They rent their clothes and returned with the steward. There Joseph begged Joseph to make them all his servants, but Joseph said that only Benjamin should be his servant; that the rest might go home to their father. Judah said that if they went home without Benjamin their father would die. He begged Joseph to let him stay, because Benjamin's place was his. Then Joseph could hide himself from them no longer. He said, "I am Joseph, your brother, whom ye sold into Egypt." He kissed all his brothers and told them that he forgave them for the wrong they had done him, since they were truly sorry. Finally, at the request of Pharaoh, Joseph had them and all his father's household come to live in Egypt. How happy Joseph's father was to find his beloved son alive and that his dream had been fulfilled.

O U R P U L P IT

CHRISTIANITY IS ESSENTIALLY EVANGELIC

By Rev. Alva L. Davis

Second Article on Evangelism

Text; Matthew 4: 19, "Follow me . . .

28: 19, "Go . . ."

(Part 1)

Christianity presents God as a loving God, a seeking God. From Genesis to the last chapter of Revelation God is seeking to reconcile men unto himself. In the Garden of Eden, God is represented as looking for man, seeking to find him. And he calls, "Where art thou?" They have sinned; they are ashamed; they hide from him. God is lovingly seeking them.

From the lips of a long line of poets and prophets we have the message that God is seeking to save man from sin. In the New Testament Jesus declares that he came to do the work of the Father. He represents God as a shepherd, leaving the ninety-nine safe in the fold while he seeks the lost one. Jesus declares that God is a Father who seeks the prodigal son and runs to meet him and is never satisfied until the prodigal is forgiven, restored to the Father's household. In the closing chapter of Revelation, the wedding voice is still pleading, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. Whosoever will, let him take of the water of life freely" (Revelations 22: 17).

(Part 2)

Christianity, therefore, is in very essence evangelistic. The word "gospel" means "glad tidings of salvation through Christ." The word "evangelist" means "bearer of good tidings." Jesus Christ brought a new, distinct idea into the world, namely, that God so loved the world that he gave his Son to the ministry of a sacrificial service, finally death itself in order to save the world.

Whether the pastor nor the church can properly represent God and Christianity without making the first, supreme purpose that of winning men to Christ. Jesus said, "Come, follow me and I will make you fishers of men." He also said, "Go make disciples of all the nations . . ." The minister of necessity will preach from many texts, and on many subjects, but never lose sight of the fact that his central theme is not what, but "whom we proclaim.

1. The condition of the Church today demands that it be evangelistic. To present the love of God for mankind and obedience to God's command demands the practice of evangelism.

There are necessary requirements for the development of Christian character: (1) Bible study. The Bible is our source book. Historians, prophets, poets—all of them have life-giving power. Through them we see God and Christ acquainted and risen through them we feel the power of the Holy Spirit. (2) Prayer. Probably no part of the Christian life is in greater danger of being lost in the interest of some other thing than prayer life. To "say" our prayers is the poorest way to pray. A minister said to me that he was afraid that they were never lost. (3) Prayer he has not avoided that danger. Now his prayers suggest the running of machinery—what they are waiting for. (4) But neither of these is more essential for the development of a Christlike spirit and character than the perpetual practice of soul-winning. There is no message equal to the evangelistic for purifying the life of the individual and the church. It is a sad fact that a great majority of church members do not feel spiritually qualified to seek the salvation of their neighbors. They wonder why the Christian experience to present to others. I wonder, sometimes, if the Lord does not
grow weary of listening to the withered testimony of those who never grow in grace and the knowledge of the Lord Jesus Christ. The spirit of evangelism will drive out sin, increase spirituality, and exalt in the heart of Christians a love for God and mankind which will make them irresistible in their appeal to the unsaved.

3. Another reason for the evangelistic message is the nature and condition of man. How does the Bible picture man? From the fall in the Garden of Eden to the closing days of Christ, there are sung by the choir and congregation. The Christmas entertainment of the Sabbath school was enjoyed by a large and appreciative audience. It was in two parts. The first part was given by the children and consisted of songs, recitations and dialogues, the last being Christmas tree formed by the children. The second part was a pageant, "Lift Up Your Voices," given by the young people, consisting of Christmas carols and tableaux, one tableau, "The Manger Scene," being especially beautiful.

On Christmas night, the pastor and his wife invited as many as possible of friends dropped in to spend the evening together.

Very early Christmas morning the young people met at the parsonage and went carol singing around Josh and Marlboro. Some of the students who were home for the vacation helped to swell the joyful chorus.

The young people who were home for Christmas spent some time teaching children in their own families. Vice principal James Bivins, who is teaching at Shiloh and Marlboro. The meetings were held one night in each of the churches from January 6-10, and the sermon was preached by one of the visiting pastors. There was a good attendance and a fine spirit of Christian unity manifested.

Syracuse, N. Y.

I have been asked to report briefly on the National Christian Mission held in Syracuse January 3 to 12. It was thoroughly planned and far-reaching, both in organization and influence. There were great mass meetings at which E. Stanley Jones, world famous missionary in India, and Muriel Lester, also well known, along with the Addams of London," were the speakers. It was in itself an inspiration to see a company numbering in the thousands gathered round in unity from the two groups, a Catholic and a Jew, shook hands very perfunctorily when introduced before the meeting; to the close they shook with hearty cordiality.

The whole city was stirred and everywhere people are still talking about religion. The influence of the National Christian Mission will continue to be felt in circles beyond the reach of the churches.

The Annual dinner and church meeting of the church came on Sunday, December 29. This is one of the red-letter days of the church. The church is young and has the opportunity of meeting together.

They prayed and went out under the leadership of the pastor. They looked forward to special meetings in November. The services held in September, October and November were received into the fellowship of the church.

Are we willing to pay the price of soul-winning?

Verona, N. Y.

DENOMINATIONAL "HOOK-UP"

Marlboro (Bridgeport), N. J.

The Church of Christ is interested in the different church activities, was a busy as well as happy time at Marlboro. The Christmas entertainment of the Sabbath school was enjoyed by a large and appreciative audience. It was in two parts. The first part was given by the children and consisted of songs, recitations and dialogues, the last being Christmas tree formed by the children. The second part was a pageant, "Lift Up Your Voices," given by the young people, consisting of Christmas carols and tableaux, one tableau, "The Manger Scene," being especially beautiful.

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Gurley, Ala.

Keel Mountain

Our people here wish me to thank each and every one for everything which you have so generously given. Every single article can be used.

The silverware sent by one group is especially useful in serving the school pupils, the men in the labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups, labor groups.

A family of eight had no knife except the father's "pocket knife," and had only two forks. Another family of ten had only one fork and two spoons.

An old lady told Mrs. Bottoms that "We did not have changing clothes until these things came. We had to go to bed or wear the two groups, a Catholic and a Jew, shook hands very perfunctorily when introduced before the meeting; to the close they shook with hearty cordiality.

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School placed their offerings upon the altar. These gifts amounted to $55.45.

The candlelighting service was impressive and will be long remembered. The large congregation left the audience room with lighted candles, some to go to the room below for refreshments and the social hour, and others returned to their homes.

The Sabbath school has an enrollment of 244, exclusive of the home department, with an average attendance of 140 during the year. The school has ten officers and twenty-one teachers, for the twenty-one classes. The offerings during the year amounted to $377.57.

The Annual Church Meeting

On January 5, the annual church meeting was held. The following appeared in the Milton Junction Telephone:

The business meeting passed off harmoniously and all present were in a happy state of mind, in part, doubtless, because the debt incurred in erecting our beautiful and convenient house of worship was entirely raised before the centennial services of the church were held in November.

Good reports were given by the officers of the church and the auxiliary organizations. Some of these reports were requested by the denominational paper. Rev. W. D. Burdick, superintendent of the Sabbath school, Professor L. H. Stringer, chorister; Mrs. Robert Randolph, organist; Kenneth A. Babcock, intermediate chorister; Edward Rood, alternate intermediate chorister; Theron Ochs, head usher; Mrs. L. A. Babcock, representative on quarterly meeting committee. Rev. Willard D. Burdick was chosen correspondent for the denominational paper.

Cafeteria dinner was served at noon and diners were carried to a number of shut-ins.

The program almost every parent present said many of them voted their thanks for everything sent. After attempting to paint a picture of a more rosy practical side of our work here, rather than attempting to paint a picture of a more rosy past, the carolers sang in the Christmas program and candlelight service of the Milton Sabbath school was held on December 21, at 4 o'clock. A group of carolers sang in different places in the church as the congregation assembled.

The church was beautifully decorated with evergreen trees and was lighted with candles on tall candelabras.

Herbert Crouch was the reader in the program, "Christmas Story in Reading and Song," and the carols were sung by the departments of the school, individuals, and the congregation. Then the Magi entered the room and placed their gifts upon the altar. These gifts amounted to $53.45 for the Emergency Fund of the Missionary Society for the return of our China missionaries, and $9.75 for the Jamaica Mission.

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