

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.

New Market, N. J.

The annual union Thanksgiving service of the Baptist and Seventh Day Baptist churches in New Market was held in our church on Thursday morning, November 21. The sermon was given by Rev. M. R. Palmer, pastor of the Baptist Church.

The Christmas season opened in our church with a vesper service, December 13, planned and conducted by one of our young people, Harold Kellogg. He presented a service of well arranged Scripture, poems, and Christmas music of the great masters brought to us by means of electrical recordings. The following Friday evening the prayer service hour was turned over to the Sabbath school for its religious Christmas service. The vesper of miscellaneous numbers closed with a short play, "Angel of Light," written by Pastor Sutton and presented by his Junior-Intermediate class. A supper and Christmas social sponsored by the Sabbath school was held December 22, at which program white gifts were received for the needy, and candy and gifts for the children of our school were given. Each

Sabbath for three weeks the pastor gave Christmas sermons—"Christ Foretold," "A Son Is Given," and "Christ Born in Men." Special music was prepared by the chorister. Our season closed with an informal "fire-side" service of carols and a story at our prayer service of December 27.

Union Week of Prayer services were held at the Baptist church on Monday and Tuesday evenings, January 6 and 7, conducted by the pastor of that church, and at our church on Thursday and Friday evenings, January 9 and 10, conducted by Pastor Sutton. Prayer was the theme also of the Sabbath morning services January 4 and 11.

Correspondent.

Thou biddest me to utter
Words that I scarce may speak;
And mighty things are laid on me,
A helpless one, and weak:
Darkly thy truth declareth
Its purpose and its way;
Speak, for thy servant heareth,
And heareth to obey.

Julia Ward Howe.

OBITUARY

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 with his mother, grandmother, and two sisters drove 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; three remain: Merle, Addie (now Mrs. George Gowen), 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. Ida 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. A. C. E.

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

Vol. 130

PLAINFIELD, N. J., FEBRUARY 3, 1941

No. 5



Rev. C. L. Smellie and Family

(Mr. Smellie is pastor of the Luna Seventh Day Baptist Church, Jamaica, B. W. I. See Who's Who in this Recorder)

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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 — NOT 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 doubt 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 encouraging. From "Spiritual Issues of the War" comes the information of increased returns for missionary purposes. Instead of curtailing mission work, 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 war stricken lands, 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 workers on 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 for girding ourselves, and going forward. Time to advance, not retreat. "Be strong, and of good courage."

THE LEASE-LEND BILL

The policy of the Sabbath Recorder is to keep clear of political matters. But the editor, 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 unintending the President may be. It is a blank check to the President of the United States with full authority to carry us into the wars of Europe or Asia, 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 or

judgment of any single man? The far-reaching decisions that are now being and must be made call for the combined wisdom of a Congress that represents the people and to a considerable degree reflects their sentiments and opinions. The checks needed against a one man government are provided in our Constitution, which places the power now sought by the President upon Congress. Change of this authorization is the matter before Congress now in the 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, Senate Office 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.

Hearings have already begun before both committees. There is not a moment to lose. If you cannot come in person to protest against this monstrous and un-American proposal, you can submit a statement in writing.

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

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

SIXTY 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, Me., realized that the church was 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, loyalty to Christ and his church, and fellowship with Chris-

tian people. All was predicated upon "trusting in the Lord Jesus Christ for strength." 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 Church during the past sixty years. Leaders today, prominent in church and other religious activities, now grown old and gray, received their 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 giving thought 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 agencies for training in the great principles of Christianity. No agency that we 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 care at whatever work and place he may be assigned must be looked after by civilian individuals or groups. Certainly a penalizing treatment of drafted men in time of peace by a government committed to justice and liberty for all! The Federal Council and the American Friends Committee are undertaking the task at present of sponsoring "one or 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 supervise and direct them."

An ordained minister of the Disciples of Christ, Arle Brooks, has been sentenced in Philadelphia by Federal Judge George A. Welsh to serve a year and a day in a federal penitentiary for refusing to register for the draft last October 16.

Due to Brooks' insistence, his Quaker counsel, Walter C. Longstreth, did not even ask for leniency, but warned that "future generations will gauge the degree of civilization attained by us according to the tolerance that we show to those who disagree with us. Men are won to higher ideals only by seeing idealists willing to suffer for their ideal."

A "convinced" Friend himself, Judge Welsh admitted that he felt "like Pontius Pilate" in pronouncing sentence. Four days earlier he had imposed a similar sentence upon Ernest Kurkjian, who formerly had studied at Temple University School of Theology.

Judge Welsh is a trustee and vice-president of Temple. R. N. S.

In a call to observe Brotherhood Week, February 22-28, President Roosevelt urges all Americans "to purge our hearts of all intolerance and to bind all our citizens to a common loyalty. The defense of America begins in the hearts of our countrymen. In this hour of emergency let us set aside time to build our unity from within, to renew our faith in brotherhood, to quicken our national life, and to reinvigorate our patriotism with a renewal of that vision of democracy without which we perish as a people."

Commenting on the basic purpose of Brotherhood Week, Dr. Everett Clinchy urges, "Nothing can destroy a nation whose members are knit together by understanding and mutual esteem and from which hatred, suspicion, and fear are barred."—Adapted from R. N. S.

The Christian Advocate, new official organ of the Methodist Church, recently carried a full page open letter to the President, pleading "to turn the tide" and attempt once again to "bring about a just and honorable peace." Says the letter, "the fate of our sons, our children, and our children's chil-

dren is in your keeping as it never was in the keeping of any man before you." A "desperate concern" is expressed, "over what appears to some of us to be a steady and relentless drift toward war." The letter describes the President as the only living man who can "determine whether or not we shall become involved in war or continue at peace with our neighbors." Dr. Roy L. Smith who signs the letter implores the President most humbly: "We do not pretend to know, as you know them, the inside facts concerning this devastating conflict. Nor do we presume to advise you out of our ignorance. But we are putting our trust in you in this tragic hour, imploring you to turn back the tide. Try again, Mr. President, to bring about a just and honorable peace." Truly, the words of a sincere, Christian scholar and statesman. Will the President heed?

DAILY MEDITATIONS

(Prepared by Rev. Everett T. Harris, Alfred, N. Y.)

Sunday, February 9

John 10: 28 b—Neither shall any man pluck them (my disciples) out of my hand. (Read John 10: 1-9.)

A friend told of crossing the street with his small daughter, walking hand in hand. As they neared the center of the street a speeding car turned the corner and bore down upon them. A mighty leap, a swing of his daughter, and they were out of the way of the car—safe by inches. As they stood on the sidewalk the little girl looked up at her father and said rather breathlessly, "I held on to your hand tightly, didn't I, Daddy?" "Yes," answered the father grimly, "and I held on to yours even tighter."

We think we hold to the Lord tightly with our daily prayers, our weekly church attendance, and our good deeds done in his name. But it is good to remember that our Master holds us much more firmly. But for the grip of his love, the holding power of his Spirit, we would have slipped away and been lost long ago.

Prayer—Hold us firmly, O God, and never let us go, even though our rebellious natures struggle against thee. Work in us that which is well pleasing in thy sight. In Jesus' name and to his glory. Amen.

Monday, February 10

John 10: 29—No man is able to pluck them (my disciples) out of my Father's hand. (Read John 10: 22-30.)

Professional guides take parties 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 keeping he will not fail them. His promise is, "I, the Lord, will hold thine hand and will keep thee." And that hand has never lost a man. No man or group of men or powers of darkness shall be able to separate us 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.

Prayer—O Lord, we accept thy promises for this day and every day to come. Forgive us our doubts and hesitancy. Grant us faith to take thee at thy word. Amen.

Tuesday, February 11

Matthew 6: 33—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Read Luke 12: 22-31.)

Is it your desire and intent to seek first the interests of the kingdom today? If you have settled this matter, then peace of mind and success in your undertakings will surely follow.

Even as the earth and moon and stars revolve about the sun, so too our lives need a sun about which to revolve. If there is no "Sun of our souls" there is chaos, divided personalities, ineffectiveness in life, and tragedy at the end.

When the Son of God is enthroned in our hearts and our first and ruling duty is seen to be seeking and doing his will, then there is order in our innermost being. We are able to concentrate, we are enabled to throw off worry and care—we are set free to do our very best—life has meaning, hope, and promise, no matter what a day may bring forth. This is indeed abundant life in Christ.

Prayer—

"Sun of my soul, thou Savior dear,
It is not night if thou art near;
Oh may no earth-born cloud arise,
To hide thee from thy servant's eyes."
Amen.

Wednesday, February 12

(Read 2 Thessalonians 2: 7-12.)

"My Master was a worker
With daily work to do,
And he who would be like him
Must be a worker, too."

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

We are not all called to be evangelists, teachers, or preachers. Some are called to be farmers, bankers, and toilers in the mills. 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 grace,
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 Carpenter of Nazareth. 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 acclaimed 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, impulsive Peter by making him head of the Church. Not long after this Jesus said to Peter, "Get thee behind me, Satan." Peter was no more head of the Church than he was 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 today 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—If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. (Read Jeremiah 2: 11-13 and 22, 23.)

To confess means to acknowledge. How can we confess our sins until we acknowledge them—bring them into our consciousness and realize their evil results? Just a glib and easy statement is not real confession, and we may be very sure that forgiveness will be in proportion to the confession. God is faithful, but he is not mocked. He knows how deep confession goes.

The prophet Jeremiah was terribly concerned for his people, because "No man repenteth of his wickedness saying, What have I done!" And again Jeremiah chided them, "How canst thou say, I have not gone after Baalim . . . know what thou hast done." It takes some thought and imagination to know what we have done.

A Japanese freighter sailed out of a United States harbor a few months ago. It was loaded with scrap iron and steel, to be made into bombs, to be rained down upon the Chinese. The money paid for it went into circulation. It was "blood money." It passed through your hands and mine. The prosperity of our nation was built in part upon it.

Have you any feeling of guilt about it? Have you confessed it before God? Little children were killed by the scraps of your old car. Are your hands perfectly clean of the guilt of it?

There is a boom in business these days—built in part on the production of implements of death. Have you felt yourself a part of it so deeply that you have prostrated yourself before God in confession?

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 thy 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 seek 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.

Sabbath, February 15

Matthew 3: 15—And Jesus answering said unto him (John the Baptist), Suffer it to be so now; for thus it becometh us to fulfil all righteousness. (Read Matthew 3: 13-17.)

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 fulfil all righteousness."

Of course, salvation is by grace and depends upon being "a new man in Christ." 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 that Jesus kept. 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,
Where Jesus knelt to share with thee
The silence of eternity,
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, Saint Andrew, Jamaica, B. W. I.—the fifth child of John and Virginia Smellie of the same place.

The quarterly report of the corresponding secretary was read, approved, and ordered recorded. It follows:

Quarterly Report of Corresponding Secretary

As corresponding secretary I would report that in accordance with the instructions of the board, immediately following the last regular meeting I sent a cablegram to our missionaries in China, and owing to the disturbed conditions in the Orient, an unusual amount of time has been given to affairs pertaining to our mission in China.

During the quarter a considerable time has been given to the promotion of two special evangelistic movements, namely, the Preaching Mission and the Universal Week of Prayer for the Churches. This was done largely through correspondence and the Missions Department of the Sabbath Recorder. Ten regional directors were secured for the Preaching Missions and the movement was warmly welcomed. Some missions have been held and others are planned. Full reports are not at hand. Early in the quarter, booklets for the Universal Week of Prayer, accompanied by a letter, were sent to all the pastors and church leaders, and there is evidence that a large percentage of our churches participated in this movement.

The third week in November I attended the ordination of Pastor Paul L. Maxson in Berlin, N. Y., and a considerable part of the last week in November was spent in Plainfield, N. J., with the Committee on Denominational Literature of the Tract Society. The second week in December I attended the annual meeting of the Foreign Missions Conference and the biennial meeting of the Federal Council of Churches, held jointly with five other interdenominational agencies, in Atlantic City, N. J. January 9-13, was given to a trip during which I attended the services of our church in Irvington, N. J., the regular meeting of the Tract Society, and four sessions of the Committee on Denominational Literature in Plainfield, N. J.

The regular correspondence of the society has been carried on, material for the Missions Department of the Sabbath Recorder has been furnished, and a considerable time has been given to the work of the Committee on Ministerial Relations.

Respectfully submitted,
William L. Burdick,
Corresponding Secretary.

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

Missionary Evangelistic—John H. Austin, chairman, Dr. Edwin Whitford, Corliss F. Randolph, Charles E. Gardner, Morton R. Swinney, Rev. Herbert C. Van Horn, Elisabeth K. Austin, Hiram W. Barber, Jr., Earl Cruzan, Rev. William L. Burdick, President Crandall, ex officio.
American Tropics—Lloyd B. Langworthy, chairman, Rev. Everett T. Harris, Albert S. Babcock, James A. Saunders, Rev. Albert N. Rogers, Wal-

I enlisted in the British West India Regiment Band on the twenty-ninth of April, 1907. I was invalided on the eleventh of April, 1913. During my stay in the army I attended the military school and became qualified for promotion to the rank of warrant office, the highest rank a colored man could rise to. After I was invalided and recovered 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, Celia Pearl, Ivy May, Lloyd Hart (deceased), Keith Hart, Beryl Darlton, Gem Adel. The first is twenty-one years of age, and the last six.

I was voted leader of the Luna Seventh Day Baptist Church for twelve consecutive years, and was finally called to the pastorate of that 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 Society was held January 19, 1941, in the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

Rev. H. R. Crandall, president, presided, and Deacon Robert L. Coon offered the opening prayer.

In the absence of the recording secretary, the president appointed Elston Van Horn secretary pro tem.

The members present were: Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, Rev. H. R. Crandall, Mrs. Clayton A. Burdick, Walter D. Kenyon, Dr. Anne L. Waite, John S. C. Kenyon, Rev. H. C. Van Horn, Elston Van Horn, Lloyd B. Langworthy, Rev. Albert N. Rogers, Rev. Wayne R. Rood, Earl Cruzan.

Visitors present were: Mrs. H. R. Crandall and Mrs. Wayne R. Rood.

The quarterly report and statement of condition of the treasurer were received, approved, and ordered recorded.

ter D. Kenyon, Robert L. Coon, Rev. Wayne R. Rood, Rev. William L. Burdick, President Crandall, ex officio.

Work In China—George B. Utter, chairman, LaVerne D. Langworthy, Dr. Anne L. Waite, Karl G. Stillman, John S. C. Kenyon, Mrs. C. A. Burdick, Asa F. Randolph, Elston H. Van Horn, Rev. William L. Burdick, President Crandall, ex officio.

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

Investment—Karl G. Stillman, chairman, George B. Utter, John H. Austin.

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 pictures of workers 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 as follows: \$242 each to Bath, Bowensville, and Waterford; and \$121 to Wakefield; and that the president and treasurer of the society execute the necessary papers in connection with the loans.

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. R. Thorngate have been continued throughout the quarter ended December 31, 1940. The income from investments of ministerial relief funds for the six months ended December 31, 1940, was greater than that of recent periods, amounting to \$124.24, which was \$4.24 in excess of beneficial 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 \$110.21 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. Collier mortgage, 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 10 shares of the common stock of the Aluminum Company of America.

We have received legal notice that after the termination of a life estate created under the will of William P. Jones, Adams, N. Y., this society will receive an undetermined income from a trust then to be turned over to the Board of Trustees of the Seventh Day Baptist Memorial Fund.

There has been no change in our investment portfolio during the quarter, other than the sale of 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 original mortgages totaling \$7,000. However, all taxes are paid when due, by the mortgagor. On the R. J. and E. C. Smith mortgage, we hold an assignment of rents with a very good tenant paying \$30 monthly rental in advance. Interest is in arrears from June 30, 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	10,030.79	10.23%
Mortgage notes	37,795.25	38.56%
Real estate	4,088.94	4.17%
Cash	2,787.87	2.85%
	<hr/>	
	\$98,018.34	100.00%

Respectfully submitted,
Karl G. Stillman, Chairman,

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

Voted that the appropriation for New Auburn be removed from the budget.

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

Voted that with the exception of 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 on the home field be \$8,170.

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

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

Voted to approve the appropriation of \$2,500 for payment on debt.

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

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, similar to programs sponsored in the past by the American Sabbath Tract Society, for presenting to the various churches the work of the Missionary Society.

Voted that the president 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 concerning the possibilities 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.

Elston Van Horn,
Secretary, pro tem.

W O M A N ' S W O R K

AN INDIGENOUS BIBLE CLASS

In my so-sure college days I knew what constituted Christian service. I believed all non-Christians were ignorant, diseased, and distressingly poor. Although a bit vague as to the methods of remedying these conditions I was definitely sure they would include teaching a certain kind of baptism, one form of communion service, and one fixed church doctrine. The keynote of my personal religious life had been conventionality and orderliness. I hoped to influence quite a piece of the world.

One small incident stands out in my mind. The student volunteers were gathered together in the little upper room and someone was praying. He was praying that we should be willing to go where God wanted us to go even though it was contrary to our own desires. I added silently, "Even though I must go to rural America instead of far off India." . . .

My husband and I arrived at our farm home during one of those terrible blizzards for which the great western country is famous and it was weeks before we met any of our neighbors or joined in their community life. More than anything during that time we missed our church. It was with great happiness therefore when Easter dawned clear and warmer that 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 pay he asked, a chance to thus 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.

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 flooded 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 as 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 address denouncing existing social and economic conditions. 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 his face toward the ceiling for a short prayer. I do not know if that prayer ever went farther than the roof or whether he said, "Amen," for at just that moment one of the boys shot off a blank cartridge. A shock went through the audience, then silence, then 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.

We elbowed our way out, my husband and I, in a dazed condition, apparently as

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 preparations, 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 looked around helplessly. The community musician, an old man, shuffled up from the back of the church. "There might be another rat's 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 baseball bat, the greater part of the congregation going with it.

Later that afternoon we discussed the spiritual needs of the community. We laid our plans extensively and girded on our armor as it were. I took mine off again the next day! Another woman, an old-timer, called on me to borrow a recipe. She was exceedingly indignant—the idea of someone else—almost a perfect stranger—coming in and trying to direct a program in "their church."

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 considerable amount of information concerning the Bible, but they would have listened only with their ears. Others had tried it before me. I could have spoken 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. Women 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.

The final incident that initiated me as a full fledged member of their 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 a final hymn when a car went by. "There goes So and So," shrieked one of the women. "I'll bet they're going to steal my chickens." The women 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 the Aid society, an almost extinct body for lack of interest, met at my home. The leader was too busy putting up pickles to come. As there were a number of guests present, I was embarrassed, with no program, so I got down the Bible and declared we would have a Bible drill.

With great mental athletics which surprised everyone, including myself, I asked questions concerning its purpose, general content, its helpfulness in times of various personal needs. No one knew the Bible could be so interesting. Before adjournment 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 something. One young woman, the most socially inclined of the group, held up an unusually large Bible. From across the room her mother called out, "Sally May, where did you ever get a Bible?" Her daughter answered in equally strident tones, "I'll tell you where I got this Bible. When the neighbors were moving out I went over to their trash pile to see if they'd thrown away anything they'd borrowed from me and forgot to return. Right on top of that

trash heap was this Bible. There wasn't a thing wrong with it." She held it up for us all to see. Sure enough, not a thing wrong with it.

From that first day the class has been exciting, amusing, provoking, but constantly increasing in enthusiasm. One time I had planned an especially sacred worship service and one of the members brought two candidates running for county offices. I went ahead with the program as planned and the candidates gave prayers instead of speeches. Another time we were just ready for the opening song when the men belonging to the women present filed in and started a poker game at the other end of the room. We omitted the prayers.

The men, of course, could not be expected to listen to anything like a Bible lesson. They had heard of Jesus but they had never met him. Some day when they were in trouble or were old and feeble with their feet on the stove—but at present their ideal was a two gun shootin', bronco bustin', big game huntin' he-man—who could also put over a big financial deal. Why should they sit down to read a book most of the words of which they could not pronounce; pray for the heathen whom they had not seen; sing songs in their weather harsh voices; follow Someone who was forever giving commands, "Give all you have to the poor"? They knew poor who didn't deserve anything.

The problem was not to educate 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 their homes and business. The important thing was to acquaint them with Jesus Christ personally and leave the details to him.

To do this I searched the libraries for customs and manners of the Jews at the time of Christ, the clothing, geography, and historical incidents of his day. With that as a background we held an Easter meeting depicting 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 over the week-end; who had the courage to face down an opponent; and who—could even ride on the back of an unbroken colt!

It worked. It brought calls for more of

the same kind of lessons, and a larger membership. But it was only a beginning. Gradually we are launching out in different ways; picture study, music, drama, and literature. Others are beginning to take the lead and there is a definite desire for missions. A new dignity is growing up in the meetings, but not too fast. "First the blade, then the ear, then the full grain in the ear."—From the Church Woman.

YOUNG PEOPLE'S WORK

The Young People's Page is functioning again, and we are glad it is. Each of the past few weeks as we have read our Records we have missed the friendly contacts and the discussion of the ideas and ideals of our distant friends. There is now no need for us to miss them. We can have these friendly calls each week, but your new editor finds a great lack of material on hand. Do you have any thoughts, any ideas, that will be of interest to the rest of us? Has your C. E. society made any important or unique move? If you have any of these things, send them in to your editor at Alfred, N. Y. He needs them.

Victor Skaggs.

PRE-CONFERENCE CAMPS

Meditation

Why can we not realize that God has a plan for everything? Not only we, but all living creatures, indeed the whole earth, belong to this plan. How simple it all seems as I sit watching the wild life about me in this wooded section. How easy it is to understand that there must be a God directing this life. Yet, when I go back to everyday living again, it will be difficult to still see the evidence of this mighty program. Is it God's plan that there should be greed, jealousy, selfishness, and strife in this world? To me, now, it does seem so. Will I be able to realize later, however, that it is not so? Oh, that all of us could understand that God is gracious and kind and that suffering is caused by man himself! If only we could allow God to direct our lives as he does the lives of the trees and birds, what a beautiful world this would be. If every person would attempt to find God he would make known his part in the making of a changed world.

Jean Lewis.

Alfred Station, N. Y.

CHILDREN'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 about my pet? 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 neighbor 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. She has been reading the Children's Page and she is going to write.

Yours truly,
Lusbert Monroe.

Fouke, Ark.

Dear Lusbert:

It does seem odd to have snow in "the sunny South," but not any more odd than the warm rainy weather we of cold New York State had all during the Christmas holiday season. However, a steady snow-storm set in last Friday and now we have six inches of snow on the level, but still it isn't very cold.

You certainly have the very nicest kind of pet, for I can't think of anything sweeter or cuter than a little baby, can you?

I am glad your daddy has two such good helpers on his wood cutting trips. That is a title worth winning, "Daddy's helpers."

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I thought I would write you a few lines to let you know how I am getting along. I woke up this morning and found snow on the ground, too.

I am in the fifth grade and have to walk about a mile to school.

I am a cripple and have been in the hospital. I just got back a week ago.

I have a twin brother and his name is Grover Lee. I joined the 4-H Club last year.

Answer soon,
Mary Glee Meacham.

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 some 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 Allegany County Home Bureau 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,
Mizpah S. Greene.

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 they not brought back the money they had found in their sacks when they went back to Canaan the first time? Would they then do such 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 be his servant, 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 to the city. There Judah begged Joseph to make them all his servants, but Joseph said that only Ben-

jamin 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 in Benjamin's place. 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 that his beloved son was alive and that his dream had been fulfilled.

OUR PULPIT CHRISTIANITY IS ESSENTIALLY EVANGELISTIC

By Rev. Alva L. Davis

Second Article on Evangelism

Text: Matthew 4: 19, "Follow me . . ."; 28: 19, "Go . . ."

Christianity presents God as a loving God, a seeking God. From the first chapter of 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 away 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 sees the prodigal afar off 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 wooing 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. And whosoever will, let him take of the water of life freely" (Revelation 22: 17).

1. 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 self-sacrificial service, finally death itself in order to save the world.

Neither 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 topics, but he should never lose sight of the fact that his central theme is not what, but "whom we proclaim."

2. The condition of the Church today demands that it be evangelistic. To present the love of God for mankind and obedience to Christ'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 crucified 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 bondage of mere custom than the prayer life. To "say" our prayers is the poorest way to pray. A minister said to me that he was reading his prayers (public) in order to avoid this danger of "saying" his prayers. But he has not avoided that danger. Now his prayers suggest the running of machinery—something is vitally wanting.

(3) But neither of these is more essential for the development of a Christlike spirit and for the production of a Christlike life 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 friends. Often they have no joyous 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 in the churches will drive out sin, increase spirituality, and exalt in the heart of Christians a **love for God and mankind** that 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 chapter of the Bible man is represented as being lost. Without Christ he is lost to the highest ideals of manhood; to the truest joys and happiness of life. Without Christ he is "dead in trespasses and sin." Individually, he needs Christ. In all his social relations, he needs Christ; in his business dealings, he needs Christ. He needs Christ in his life here and hereafter. Education, social culture, environment—none of these can save a man from sin, and make him a new creature in Christ Jesus.

The new birth is the root out of which Christian character, conduct, and service must grow. A man may have everything that wealth, education, and Christian environment can give him, but if he has not Christ as his Savior and Lord, he lacks the supreme essential for which he was created. Man is out of harmony with God, and Christ alone has made the atonement possible for him—the way back into fellowship again with the Father. Sin is more than an error of the mortal mind, more than a mistake. It is a thing so big, so horrible that God and God alone, through Jesus Christ, can rectify it. But even God cannot eradicate the sin without man's co-operation.

A revival of religion, **just that**, is the crying need of this hour, and blessed be God, I believe he will give us such, **if we want it**. Some fifteen or twenty years ago, the Basking Ridge Church, in the highlands of New Jersey, had a gracious revival. The pastor called a group of his most earnest men and women, and pointed out to them that in the nearby homes there were some one hundred fifty people who were not Christians. But let another finish the story:

They prayed that God would give them the opportunity to enlist these folks for Jesus Christ. The old church is on the ground consecrated

to evangelism. There stands the great oak tree, four hundred years old. Under its broad branches George Whitefield preached in 1740. The church, two hundred years old, was founded by men zealous for evangelical faith and evangelistic ideals. The thirty people expected no spiritual upheaval as in the days of "The Great Awakening." They prayed and went out under the leadership of the pastor. They looked forward to special meetings in November. But before those services had begun, thirty had been won to Christ. At the December communion sixty-eight 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 (Bridgeton), N. J.

The Christmas season, with all of 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, and also a living 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 kept "open house" and a large number 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 Shiloh 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 were: Ford Lewis, who is teaching at Salem College, and his two brothers, Norman and Philip; James Bivins, who is attending Rutgers University; Roscoe Lawrence, who is teaching at Pearl River, N. Y.; and Margaret Lawrence, who is teaching at Gainsville, N. Y.

On the Sabbath before Christmas, the pastor gave the history of some of the outstanding Christmas carols and these carols were sung by the choir and congregation.

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 when all the members and friends of the church, both young and old, have the opportunity of meeting together.

A union Week of Prayer was held as usual by the five churches composing the West District Council of Religious Education. They are the Baptist and Presbyterian churches of Greenwich, N. J., the Baptist Church of Roadstown, N. J., and the churches 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 was manifested.

Syracuse, N. Y.

I have been asked to report briefly on the National Christian Mission held in Syracuse, January 5 to 12. It was thoroughly planned and far-reaching, both in organization and in influence. There were great mass meetings at which E. Stanley Jones, world famous missionary in India, and Muriel Lester, also world famous as "the Jane Addams of London," were the speakers. It was in itself an inspiration to see a company numbering in the thousands sitting in rapt attention as those consecrated leaders presented the gospel of Christ.

Each week day afternoon there were nine two-hour seminars under such leaders as Roswell P. Barnes of New York, C. Gordon Brownville of Boston, Roy A. Burkhart of Columbus, Ohio, Mark A. Dawber of New York, Lynn Harold Hough of Madison, N. J., Grace Sloan Overton of Ann Arbor. The subjects studied were: The Bible for Present Day Living, Personal Faith and Experience, Christian Family Life, Religion and Health—physical, mental, and spiritual—The Church, Community Issues, Rural Life, and World Relations.

On Monday evening there were meetings in eight communities including Utica and Auburn. There were special meetings for youth, for women, business men's groups, labor groups, lodges, and so on. Muriel Lester spoke informally to about two hundred members and friends of the Syracuse Peace Council, the leader of which is Professor Norman J. Whitney, a graduate of

Alfred. Miss Lester described her recent visits to Palestine, Belgium, France, and Germany. She found that the attitudes of the common people were quite the opposite of those of the newspaper and radio reports. She said that even though their governments are at war the people are ready for a new order of peace. Miss Lester is a traveling secretary of the International Fellowship of Reconciliation and is known as a beloved ambassador of good will to the world.

It was really a miracle that the C.I.O. and the A. F. of L. were induced to hold a meeting together and listen to A. J. Muste, who knows through experience the problems of labor. The men were deeply impressed and gained a higher regard for the Church. It is reported that the leaders of the two groups, a Catholic and a Jew, shook hands very perfunctorily when introduced before the meeting; at 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.

Neal D. Mills.

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, also in serving a few of the less fortunate families. One 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 men's clothing while we washed." This family of seven live in a one-room hut with no floor, no glass windows, and no closets. Just this week the older son, whose wife died recently, has moved in with four children, ages four to eleven, thus making twelve people living in the one room.

Another son is now confined to his bed with T. B., with the most unfavorable surroundings. His doctor has prescribed milk

and eggs for his diet, neither of which they have. We are endeavoring to supply the milk, as we have the only cows on the mountain. An effort is being made to get this man in our local T.B. hospital, twenty-five miles away, which is now overcrowded.

Our school is going nicely, having enrolled forty-one pupils. Three families have moved away, with three families of fewer children taking their places, causing a net loss of twelve children.

Perhaps I have given you too much of the practical side of our work here, rather than attempting to paint a picture of a more rosy hue.

At our Christmas program the entire group voted their thanks for everything sent. After the program almost every parent present said to us personally, "Tell the person who sent my things to me just how much we needed them and how we do appreciate them"—many of them with tears in their eyes.

The richest blessings of our Lord will be yours according to Matthew 25: 34-40, which closes with the statement, "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

With best wishes for every one for a happy and prosperous new year, we are

Yours in the Master's cause,
Rev. and Mrs. Ary T. Bottoms.

Gurley, Ala.

Milton, Wis.

The Christmas program and candlelighting service of the Milton Sabbath school was held on Sabbath afternoon, 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, and representatives of the classes of the school placed their Christmas offerings upon the altar. These gifts amounted to \$55.45 for the Emergency Fund of the Missionary

Society for the return of our China missionaries, and \$9.75 for the Jamaica Mission.

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:

At the annual meeting of the Milton Seventh Day Baptist Church held Sunday, Rev. Carroll L. Hill was retained as pastor. Officers were elected as follows: L. A. Babcock, church president; Mrs. Theron Ochs, secretary; Truman G. Lippincott, treasurer; W. G. Polan, trustee for four years; 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 dinners were carried to a number of shut-ins.

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 church for publication in the Sabbath Recorder.

About two hundred were served at the dinner.

All departments of the church are anticipating excellent work and results in the year before us—the beginning of the second hundred years of its existence. W. D. B.

The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., FEBRUARY 10, 1941

No. 6



**With malice toward none,
with charity for all, with firmness
in the right as God gives
us to see the right, let us strive
on to finish the work we are
in . . . to do all which may
achieve and cherish a just
and lasting peace among our-
selves and with all nations.**

—A. Lincoln

(Second Inaugural Address)

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