

We have been so glad to have Mrs. Edna Dangerfield in the community for the past three weeks, and we know how she enjoys attending her home church again. She has been located at Cornell this summer, but she will return to Kenoska, Wis., soon.

Correspondent.

Westerly, R. I.

The yearly meeting of the Seventh Day Baptist Churches of New England was held yesterday, October 21, at the Pawcatuck Church, and special morning and afternoon services were largely attended.

Rev. Trevah R. Sutton, pastor of the Rockville and Second Hopkinton Churches, gave the sermon at the morning service, having for his text, "Go ye . . . and lo, I am with you." Matthew 28: 19, 20. The pastor of the local church, Rev. Harold R. Crandall, presided and conducted the responsive reading, while prayer was said by Rev. Eli F. Loofboro of Waterford.

Special music was furnished by the Pawcatuck Church Men's Chorus of 22 members under the direction of Albert B. Crandall, organist. The soloists were George D. Howard, Martin H. Spellman, and Clifford A. Langworthy. Four selections in all were sung by the chorus: "Seek Ye the Lord" by Roberts; "Ye Shall Dwell in the Land" by Stainer; "Jesus, My Saviour, Look on Me" by Nevin; and "Nature's Praise of God," by Beethoven.

Rev. Judson Harvey Stafford of Boston was the preacher at the afternoon service, and the devotions were conducted by Rev. Ralph H. Coon. In addition to an anthem by the choir, the musical program included a duet, "In the Cross of Christ I Glory," by Mrs. Charles F. Hammond and Mrs. Dwight E. Wilson.

Lunch was served at the noon hour between the services by the Woman's Aid Society.

Almost coeval with the establishment of Seventh Day Baptist churches in America was the custom of the yearly meeting. This denomination counts the beginning in this country early in the settlement of the colony of Rhode Island. To quote from "Seventh Day Baptists in Europe and America":

In 1684 there was appointed a general or yearly meeting of Rhode Island Seventh Day Baptists; and our Conference is a direct descendant of that general meeting.

From that meeting there sprang up a "union and Communion" among such churches as entered into the fellowship, which continued for 105 years, without written constitution or very formal organization.

The years 1762 and 1763 were critical years. In 1763 there is recorded substantially this minute: "Our general meeting was, for sundry good reasons, voted down and to cease last year; but upon considering how necessary it is for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become more strong, and that God may have glory and our souls peace, we have thought fit that, for the future, the sixth day before the third Sabbath in September be a church meeting, and the Sabbath following an annual Communion, that all our distant brethren and sisters may be present, in order to be helpers of our joy; and that the first day following there be held a meeting if then thought proper."

—Westerly Sun.

Obituary

Babcock. — Albert Stillman, son of William B. and Mary Rogers Babcock, died October 19, 1944. (For extended obituary see other part of this Recorder.)

Kerr. — Vance H., oldest son of Mr. and Mrs. S. S. Kerr, was born near what is now Fouke, Ark., November 13, 1883, and died at Texarkana, Ark., September 19, 1944.

He was married to Miss Eda Davis, who survives, together with three children: Pfc. George Whitfield, Ina Ladell, and Melba Jean. He also leaves six brothers and sisters. He was a member of the Seventh Day Baptist Church from young manhood and had served as a member of the Board of the Fouke Seventh Day Baptist School.

Funeral services were in charge of his pastor, C. A. Beebe, assisted by Pastor Charles Bond of Little Genesee. C. A. B.

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Protestant Voice, 1 Year	2.00
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Both papers for one year for only	\$3.50

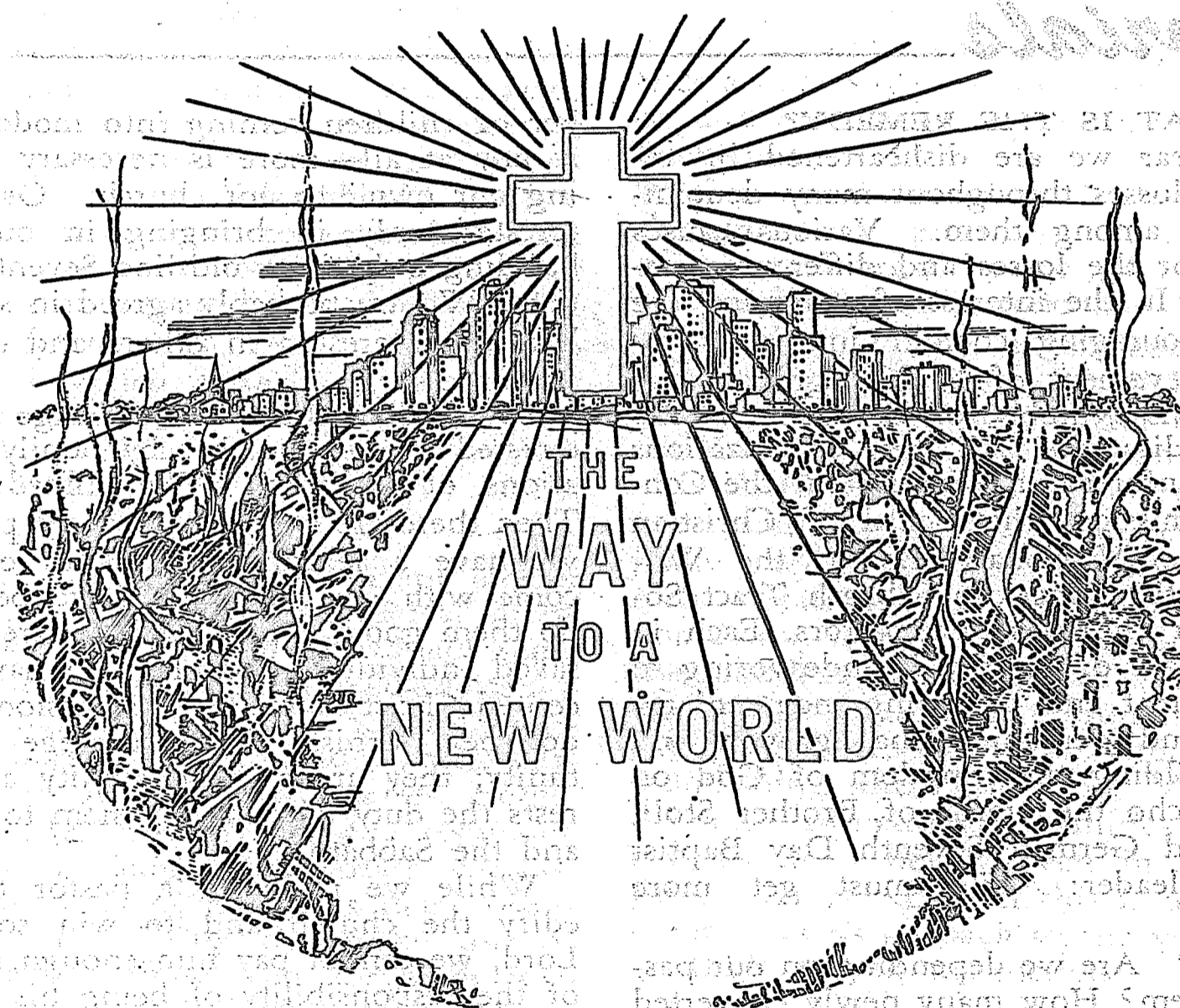
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No. 20



Home Missions Number

The Sabbath Recorder

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

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Editorials

WHAT IS THE REMEDY?

Year by year we are disheartened by reports of net losses throughout many denominations, ours among them. Various causes are alleged for the losses and different panaceas offered. In the interest of stemming the tide and encouraging counter influences toward an achievement of healthy growth this Home Missions Number of the Sabbath Recorder is dedicated. All the organizations within the Conference are interested: the Conference Commission, the Board of Christian Education, the Missionary Board, the Women's Board, the American Sabbath Tract Society, and our churches and pastors. Each in its various phase of activity is endeavoring to achieve the great end of saving men, enlarging church and denominational growth and influence—building the kingdom of God on earth. We echo the words of Brother Stoll, a late beloved German Seventh Day Baptist pastor and leader: "We must get more members!"

Well, how? Are we depending on our pastors to get them? How many newly converted people outside children of Seventh Day Baptist homes did your pastor bring into the church this past year? We must not forget or neglect our children. Too many times the pastor has been thwarted in bringing children of his parish homes into the church because of inconsistencies of Sabbath attitudes or indifferences of the parents toward their children's membership in Seventh Day Baptist churches. Too often the home itself is divided on this issue. But with the small num-

ber of children coming into modern homes—if any at all—more is necessary than "holding our own" to our church. Or, are we interested only in bringing in our own? of building only from old-line Seventh Day Baptists? We are probably agreed in saying "no!" We are interested in others and should work for others.

So what? There is the fringe of those interested in our churches by family ties, associations, or traditions. They afford a fair field. Then there are other unchurched people whom we have a legitimate right to encourage to come with us; the church, we believe, could do them good. And, again, there are the unsaved individuals, people who have never accepted Christ or made a profession. Not only do they furnish us a privilege and opportunity; they are a responsibility and upon us rests the duty of winning them to the Saviour and the Sabbath.

While we maintain a pastor to lead and edify the church and to win souls for the Lord, we cannot pay him enough to relieve us of the responsibility of being his witnesses at home and abroad. Individually, and as groups, we must endeavor to win souls and bring them to the Sabbath.

How do various organizations work for new members? We know. As Rotarians, Kiwanians, Elks, or Lions we enthusiastically attend the meetings, pay dues, talk the order up—in season, out of season. We boost for each other, the order, and boost for new members. If these clubs worked no harder in behalf of their interests than many churchmen do, their

meetings would be represented by as many empty seats as our churches and their rolls as badly depleted. Their members work and are not too modest in proclaiming the good and value of their order. Why should not Christians be as enthusiastic for the church and in the witnessing for and service of him who is its head and who said all the forces of evil should not prevail against it? Membership campaigns are put on by these organizations with time, money, and hard work devoted to them.

Today we need Andrews and Philips in the church who bring brothers to Christ, as well as Peters who influence multitudes. Much individual, personal work is needed. The two-by-two home visitation is good. The Mormons have followed that method and are growing in numbers, influence, and power. Their two-by-twos, also, are self-supporting for the year or two years they must give to this self-sacrificing service. Why should not we as loyally give of ourselves to serve one whom we profess to love? Doubtless there are other personal ways of winning men. How about being an interpreter of scriptures to them who read? The Egyptian eunuch in his chariot reading Isaiah needed the word explained, and from the explanations of Philip a new baptized Sabbath-keeping follower of Christ was made.

Many of us believe that losses come largely because we have given up the revival meeting. Say what we may—and no doubt some methods in many revivals were ill-advised—our membership grew and reached its maximum in the days of revivals and earnest, self-forgetful effort of home missionaries, clergy, and laymen. Of these efforts the testimony of our home mission stories bears witness. Why not man more of the fields today opening doors to us? Why not make use of young people and those who are older who are zealous for the work? Why not pastors—released by their churches for a month or two at a time—be sent for evangelistic efforts that might result in real revivals? Churches, pastors, and fields would experience a heart warming and uplift that would be far-reaching.

We believe in these ways we are emphasizing there is, in part at least, the answer to our question: the remedy for loss of numbers. The achievement in personal work and revival lies in a whole-hearted consecration to

the Lord whose cause this is, whose gospel is the power of God unto salvation to everyone that believeth.

SABBATH SCHOOL EVANGELISM

In our program of education, soul winning, and church building, we must not forget the importance and opportunity of the Sabbath school. It has sometimes been called the heart of the church. And rightly so. It has been looked upon as the recruiting ground of the church, and as such it must not be underestimated or neglected.

Too much can hardly be said of the responsibility of the Sabbath school teacher in teaching the child and in bringing him to a decision for Christ—and not only this, but in so relating him to Christ as to experience a new birth. It should not be forgotten or underestimated that Christ declared "Ye must be born again," or "from above." Not until a new birth, is there the possibility of the growth in grace and in the knowledge of the truth urged by the great Apostle Paul.

This being understood and believing that our Sabbath school leaders and teachers are earnestly endeavoring in this line, we want to go on to a further matter of service for the Lord in the field of evangelism.

Is there not a field right around most of our churches, as yet untouched—that of many unchurched and uninstructed boys and girls? Statistics show that less than half our population is Christian and fewer than half the children are in Bible schools of any kind. For years we have sought to do something in correcting this situation by the establishing and conducting Vacation Bible Schools. In many communities public school instruction is being given in unbiased (?) Bible courses. But all this is not enough.

First, let us go back to the very beginning of Bible school instruction.

Dr. Trumbull in his Yale lectures on the Sunday school says, "It was in the city of Gloucester, England, on July 1, 1780, that Robert Raikes . . . gathered the poor children of a manufacturing quarter of that city, into the rooms of a private house of the neighborhood for their Sunday instruction in reading and in the elementary truths of religion, and this was the beginning of the modern Sunday school movement. . . . This was the starting point of a new period of life and hope to the Church of Christ, and through the church to the world."

It is especially interesting to us to know that a Seventh Day Baptist Sabbath school was organized about 1740, forty years before Robert

Raikes' Sunday school. This Sabbath school was organized at Ephrata, Pa., by Ludwig Hocker among the Seventh Day Baptist Germans, and continued until 1777 when their room with others was given up for hospital purposes after the battle of Brandywine, and the school was never afterwards reorganized.

For the encouragement of girls and lady helpers in Sabbath school work, I wish to quote from Mr. Julius F. Sachse's book, "The German Sectarians of Pennsylvania." "All traditions, however, appear to agree that Brother Obed (Ludwig Hocker) was seconded in his efforts by his daughter, Maria (Sister Petronella), who is described as a lovely and beautiful girl, not only comely in form, but lovely and beautiful in her Christian character, as ardent and active in the Sabbath school as she was in every Christian virtue. Marie Hocker was undoubtedly the first female Sabbath school teacher of whom we have any record.

Another thing which makes it evident that the Seventh Day Baptists were among the first promoters of Bible school work is a catechism published in 1761, twenty years after this first Sabbath school in modern times of which we have any record, and nearly twenty years before Robert Raikes called together his memorable Sunday school. A manuscript copy of this book is now in the Alfred University library; made by Elder W. B. Gillette, in 1849, from the only copy then known, which was found in New Brunswick, N. J., in the possession of some of the descendants of Mr. Dunham, and they permitted Elder Gillette to take and transcribe it, which act he dates, New Market, February 1, 1849. This catechism is entitled, "A Brief Instruction in The Principles of the Christian Religion, by way of questions and answers, for the general use of all persons both young and old, by Rev. Jonathan Dunham." "Train up a child in the way he should go, and when he is old he will not depart from it." Woodbridge. Printed by James Parker, 1761. There are one hundred and sixteen questions and as many answers.—Seventh Day Baptists in Europe and America.

Why not an effort to gather unchurched youth into Sabbath afternoon classes for instruction and help toward knowing the Lord in personal salvation? Jesus commissions us to go out into the highways and hedges and gather people who are lost in sin. Why not a branch Sabbath school for which a leader has been secured? In such a way a place is appointed to which children may be invited off the streets each Sabbath afternoon. In these days when so many children on the Sabbath are left to the streets unsupervised it ought not to be difficult to secure an attendance. Such children need help—help for more than a few vacation days, help needed every week throughout the year.

There are mission stories to be told, bright pictures to be shown, and Bible messages

to be brought. In such a place the flannel-graph could be used to good advantage. Here are children who need to be loved and kindly treated. In such a service friends for the church can be won and many early brought to Christ. Not only hereby may children be won but adults, members to the church be secured. Where it has been tried it has been found to work—and real blessings secured, not only to saved souls but to the workers who have solicited and encouraged attendance and to those who have been drawn into the teaching service.

In some of our churches are younger young folks who could be of inestimable service and who would be using Sabbath afternoon hours that sometimes have been boresome because of lack of something to do.

Why not undertake something of this kind? Write to Secretary Harley Sutton of Alfred Station, N. Y. He, we are sure, will be able and glad to help in such a service. Why not?

OUR COVER

The cut for our cover this week was loaned to us by the Department of Evangelism of the Federal Council of the Churches of Christ in America. We appreciate their kindness in sending it to us when we requested it after seeing it on one of their publications.

CONFERENCE PRESIDENT'S MESSAGE

A FIRST Missionary Journey

The trip included many calls on and visits with lone Sabbath keepers and some with those who have ceased keeping it. Those who no longer keep Sabbath admit there is no Scripture for anything else so have no religious affiliation. They are working Sabbath out of "patriotism" or usually when the whole truth is out they crave the large pay check which is just now available. They have not read Matthew 6: 19-33 prayerfully enough.

The first Sabbath morning was spent at Medford, Ore., with a lady who has been asking for a Seventh Day Baptist series of meetings in the hope of establishing a church. She is ready to back her request with liberal financial support. In the afternoon we gathered a little group beside a stream in a beautiful park in Ashland where the pastor

gave a sermon and all took part in a general discussion.

Last Friday night and Sabbath, October 28, we spent with the folks at Dinuba—not a large company but faithful and earnest. Pastor Hurley preached Friday night, Sabbath morning and evening. Sabbath dinner for all was served at the home of Mr. and Mrs. Becker. In the afternoon we—Mr. and

Mrs. Hurley, Polly, and I—told of our trip and our hopes for the work. A family was with us from Fresno and when we had finished telling what we hoped for other places they asked, "What are you going to do for Fresno, and when are you going to do it?"

The fields truly are white. Where are the reapers?

P. B. Hurley.

In Times Past

A WORKMAN FOR GOD

By Rev. Loyal F. Hurley

God never had but one perfect workman. All his servants, except his only begotten Son, were marked by human frailty and weakness. With a world full of such failing creatures it is all the more remarkable that our heavenly Father is able to use some so effectively.

One of these effective workers was my uncle, Rev. James H. Hurley. He held pastorates in a number of states—I remember places in Iowa, Nebraska, New York, New Jersey, West Virginia, Wisconsin, Michigan, and Arkansas where he served and there may be others. Then he did missionary and evangelistic work in many localities where he did not hold a pastorate. And constantly he was leading men to Christ and strengthening churches.

With only an ordinary education, and most of that secured after he was married and had a couple of children, he spoke as easily to a group of college students or a General Conference audience as he did to men in a lumber camp. And everybody heard him gladly.

Much of his work was in frontier areas, and he went often into homes and communities where poverty was the rule. At times he carried raisins and other dried fruits in his pockets to supplement the scanty fare he often received on his field trips. I remember being with him when we were invited to a home for dinner. The house was the shed of a barn, and most of the meager meal of boiled potatoes, hot biscuits, and melted lard, was borrowed along the way as we were going home with the hostess. But he was as courteous and kindly as though we were being entertained in a palace, seeking all the time converts to our Lord.

What was the secret that made him such a soul winner and builder of churches? The secret was many-sided, no doubt, but some of those sides were these: First, he could say more in less time than any man I ever heard speak. And he said it in the good, plain speech of our English mother tongue. He laid that gift of speech to the conversation he heard in his boyhood home, rather than to any formal education he had received. Second, he was always illustrating his messages with the simplest experiences of life which everybody could understand. Third, he never failed with a sense of humor, both in the pulpit and out of it. I remember so well a simple incident he told about meeting an old mountaineer in Arkansas who asked him from how large a family he came. Uncle James replied, "Well, sir, I have six brothers, and every one of them has six brothers." "Gol," drawled the mountaineer, "that beats Dad's family. Thar war only seventeen on us!"

But the real secret of his success was, of course, the presence of Christ in his life. His religion really worked in joy or sorrow, in pleasure or pain. His mother-in-law often said she never heard him say a cross word in his life. (I married his wife's youngest half sister, some twenty-odd years younger, so was his brother-in-law as well as his nephew. Thus I knew him most intimately.) He awakened, singing. Often before his feet were on the floor in the morning he would be whistling or singing. He found Christ the joy and strength of his life, and so he radiantly smiled, and preached, and sang his way into men's hearts—taking Christ with him wherever he went.

Tarry ye . . . until ye be endued with power from on high. Luke 24: 49.

AN EARLY HOME MISSIONARY

By Herbert N. Wheeler

My father, Rev. S. R. Wheeler, was called to the pastorate of the Pardee, now Nortonville, Kan., church, in 1868, after the death of Elder Randolph. Upon arrival he found thirty church members, ten men and twenty women. It was pioneer country. Seventh Day Baptists came from localities in the east and middle west to make homes in this new country and to help defeat those who wanted to make Kansas a slave state. On a two-mile stretch of country road at one time there were seventeen Seventh Day Baptist families living on farms, and the road was known far and wide as Seventh Day Lane. It is still known as "The Lane."

Church services were held in the Lane School house during all of father's incumbency. He received no salary, but accepted whatever people wished to donate. He made most of his living for the family on the fifteen acre farm which he bought soon after his arrival; he saved the money from teaching school for several years. During his pastorate he did much preaching and other ministerial work in pastorless localities nearby. He performed marriages and buried the dead in these several communities. One terribly dark, cold rainy night, with the aid of a lantern, he drove three miles in hub-deep mud to perform a marriage ceremony. The groom gave him no fee, and that is the only couple he married that later became divorced.

The Pardee church grew in numbers and in spiritual strength, but finally another minister was called, and father did missionary work at \$50 per month when he was employed. The work was too strenuous to be followed continuously.

While he was the pastor at Pardee he did missionary work in Nebraska, Kansas, Missouri, and Arkansas. He was called by the Dodge Center, Minn., Church in 1887, and here too he did missionary work in near-by territory, especially in Freeborn County and at Alden, Minn.

At one time in the Kansas field, with L. D. Seager as the singer, he did evangelistic work using a tent for the services. During the missionary trips he stayed at the homes of those who were interested in the work whether it was at Long Branch and North Loup, Neb., or in the Ozark region of Arkansas and Missouri. Converts embraced the Sabbath, and

lone Sabbath keepers were quickened in their spiritual lives. Some of the descendants of those reached in these missionary endeavors are today stalwart Seventh Day Baptists.

In some of the places where evangelistic work was carried on, living conditions were most primitive, and his health suffered. He stayed with families living in sod houses in Nebraska and in one-room dirt-floor cabins in Missouri and Arkansas, travelling by horse or mule back or by wagon over steep, narrow, rocky, or muddy roads that were little better than trails. But with it all father preached on, uncomplainingly, cheerfully—in spite of all hardships—carrying the gospel into far and isolated places.

Some of the families with whom he was associated in this way moved to Boulder, Colorado, and to other western states. One of these, Mr. Tucker, was most persistent in insisting that father should come to Boulder and organize a church. The constant appeals over a period of more than six years finally brought results. Seventh Day Baptist families gathered in from Nebraska, Kansas, Missouri, Idaho, and other states and the Boulder church grew. Elder Wheeler continued doing missionary work in Denver, Calahan, and other places in Colorado during his ten years as pastor.

These pioneer days were filled with discouragement, but father took everything to God in prayer and fearlessly and confidently followed his guidance. His greatest dread and worry was that he would become a burden on his children in his old age. He was a penny financier of necessity, and succeeded in saving enough, so that with a small minister's pension and by the raising of chickens after his retirement at seventy-five years of age, he supported himself and his faithful wife till his death at the age of ninety-two years.

Upon graduating from Alfred University he was offered the chair of mathematics in the University but felt he had been called of God to preach the gospel of Jesus Christ, and nothing deterred him from that course. He was a mathematician of no mean ability. He could solve difficult problems, even those in progression, in his head, in less time than most people could work them on paper.

But Elder Wheeler was a stalwart minister of the gospel and let nothing turn him aside from his chosen profession. His voice boomed out against sin in all its forms as he urged all, both young and old, to follow the only

true path to heaven. In all the churches where he ministered as pastor the membership grew. There were converts to the Sabbath and a quickening of the spiritual life, and the churches had a recognized place in the communities as powers for the right.

The revivals he conducted were not intensely emotional—but inspirational, deeply spiritual, and soul searching so that the hearers sought Jesus and the better way of living and the scoffers were silenced.

Perusal of the New Testament shows that converts to Christianity were made as a result of evangelistic preaching and by personal contact rather than simply by a study of the Scriptures. Religion is about ninety per cent a matter of the heart. Is humanity greatly different now than it was in Bible days?

A LEAF OUT OF MY RECORD OF MISSIONARY ADVENTURES

Rev. T. J. Van Horn

When Roy Porter with his wife at his side sat before me that Sabbath morning with the little group in the Daytona Beach Church, I was reminded of the editor's request for a story out of my missionary experience. For this Roy Porter (not the Roy Porter, News Commentator whose voice you hear over the radio, but who has an equally responsible assignment by the Government at Jacksonville, Fla.) is the son of Sam F. Porter of Beck's Prairie, Okla. And since Sam Porter was a most reliable helper in the work that held our attention in his neighborhood a good many years ago, perhaps a brief resumé of that adventure may answer the assignment of the editor.

Our Missionary Board could not provide money for traveling expenses and since neither gas nor automobile was available I determined that my two good feet should furnish the required transportation. So with a bag in hand containing only the barest necessities the journey was begun. It was my purpose to walk the length of Oklahoma, for it was reported that you could go many miles westward from Gentry, my headquarters, through Oklahoma without coming to a church. But Oklahoma law provided that the school houses should be accessible for preachers. Perhaps there was a lurking expectation that a school house would furnish the opportunity before I compassed that long distance across the state. And so it was that before

that first day's journey of fifteen miles was ended, Mr. Porter and his neighbors said, "Wait until we finish haying and we will join you in meetings at the school house."

Two weeks later a Vacation Bible School was opened at the school house where the Bible was eagerly studied under the direction of Mrs. Van Horn, and singing was taught by the missionary. At night they came to hear the message of the Gospel. From the homes that dotted that prairie came the children through the dust and heat of the summer, sometimes their parents accompanying them. For they all loved to sing, and there was developed a healthy interest in the Bible lessons that were offered. A band of outlaws had their rendezvous in a deep gorge not far from this school house. One little girl whose father was in prison for horse-stealing came to school one day the proud possessor of a New Testament which she had walked four miles to purchase.

We shall always remember that Sunday afternoon when as fine a group of boys and girls as you would expect to see anywhere came to present their term's work before their parents and friends. There was the day when mothers came forward with their babies in arms for the blessing of the missionary as he placed his hand upon each infant head and asked God's blessing and guidance for that precious life. Then we recall with a thrill that night at the close of the meeting when the preacher gave the invitation and about a dozen girls and boys came up to say they desired to lead the Christian life. And one night when I gave the invitation I saw Buddy Kiser struggle to his feet and hobble forward on crutches to say he wanted to accept Jesus as his Saviour. "Buddy" had received in a drunken brawl an injury that made him a cripple for life. I had called on his father and mother a few days before and talked to them on their open veranda about the salvation offered by Jesus Christ. The mother, a full blooded Cherokee Indian, had insolently laughed in my face. But the interest of "Old Jack Kiser" had been aroused, and he drove to the school house every night bringing with him his son "Buddy" and his family. "Buddy" was converted and became a real worker. At his request I provided for him a number of New Testaments that he wanted to keep at his bedside to give to his friends when they called to see him. Doubtless it was through

his work that this thrilling letter came to me months after I had withdrawn from the work and had become pastor at Verona. It was signed in the scrawly hand of "Old Jack Kiser." For this was the familiar name by which he was known.

He asked in that letter what he ought to do to become a Christian. I sent him in reply a number of things which he was to believe and do if he were to become a Christian. I said, "Sign your name to these articles of faith and these promises and it will indicate your resolution to live the Christian life. The scrawly signature of "Jack Kiser" at the bottom of that sheet of paper that he returned to me was my prized possession for many years afterward.

Roy Porter tells me that "Uncle Jack Kiser" throughout the neighborhood became known for quoting the Bible.

STUDENT EVANGELISM IN THE LATE NINETIES

By Rev. Edgar D. Van Horn

The student evangelistic movement that took place during the closing years of the last century had far-reaching influence both upon the lives of our young people in college of those years as well as in the small churches and communities where evangelistic work was done. This movement was really started by a group of six young theologs consisting of T. J. Van Horn, George Shaw, W. D. Burdick, Frank Peterson, D. B. Coon, and Lester Randolph, then students in Morgan Park, Chicago, Theological Seminary. This group came to Marion, Iowa, where my people were then living on a farm. As a result of their work I was led to a decision to get an education and enter the ministry. That was to me the beginning of a long series of rich blessings and happy experiences in my chosen lifework. For the work of these consecrated young men I have always been grateful.

From the day I entered Milton Academy in 1895 to the day of my graduation in 1903 from college there was scarcely a vacation, either long or short, when I was not teamed up with other students in evangelistic work. These campaigns touched as many as seventeen states of the Midwest—but chiefly Wisconsin, Ohio, Illinois, and Iowa.

With Dr. L. A. Platts, pastor of the Milton Church; E. B. Saunders, president and cashier of the Milton Bank, later secretary of the Missionary Society; and Lester Randolph, pastor of the Chicago Church, as moving spirits and organizers of the student gospel teams many stirring and valuable experiences came to the young men and women of those years. There were times when as many as three quartets were employed at the same time. One year at least I recall a ladies' quartet was trained and sent into the field. One of them was a member of the school of music and a good violinist who took her violin along to help in congregational singing as well as in concert work. The girls relate how one night someone criticized her for employing "an instrument of the devil in the Lord's work." Afterwards she publicly announced that her violin never had been in the service of the devil, and when she was converted her violin had also been converted and was now engaged in the service of the Lord.

The three above-named pastors, backed by their churches, purchased a large tent seating about six hundred people for use of these gospel teams. This and a Bilhorn folding organ, songbooks, gospel tracts, and Sabbath literature were shipped from place to place and did valuable service where facilities were unavailable or inadequate to our needs. There were many problems and successes in this work I can assure you—possibly some failures. Some were serious, some amusing, some tragic, while others were richly rewarding.

In the summer of 1898 arrangements had been made for a quartet consisting of C. S. Sayre, Ray Rood, Jesse Hutchins, and myself to carry on an extended campaign in Holgate on the Baltimore and Ohio Railroad in Northwestern Ohio, not far from Jackson Center. On the way we had to pass through Chicago where Pastor Randolph was serving our church at that time. Being personally acquainted with Mr. Harry Munroe, superintendent of the Pacific Garden Mission in "the Loup," he had arranged for us to sing at the mission that night. Our quartet in preparation for the summer's work had adopted the policy of singing entirely from memory without books in order to be ready on the spur of the moment for any occasion. Mr. Munroe to please the crowd called us

back repeatedly. And right in the middle of one song we forgot our words and broke down in confusion. Munroe came to our rescue with the remark, "That's all right, boys, that's only a hallelujah breakdown. Try it again." So, we did try it again and got through it all right.

Later that evening we were invited to the home of a wealthy retired railroad man by the name of George B. Clayson. Mrs. Clayson was a semi-invalid and had for her companion and helper a young lady who had been a student in Milton College. During the social hour she asked us to sing for Mrs. Clayson, but her husband, a rather rough and profane man, said he didn't care to hear any "gospel songs." We passed off what might have been an embarrassing moment with a laugh and let the matter pass. Later in the evening Mr. Clayson was called from the room on an errand, and Mrs. Clayson said, "Now is your chance, won't you please sing?" We did so, and just as we were finishing Mr. Clayson came back into the room and with a rather surprised and sheepish grin said, "That wasn't half bad; would you mind singing that again?" To our pleasure several encores followed when Mr. Clayson with tears in his eyes, said, "Do you know that song, 'Sweet Peace, the Gift of God's Love?'" Fortunately we had committed it to memory and sang it for him. A few moments later as we were leaving he made this remark, "Well boys, as you go through life you'll meet many men who have a tough rhinoceros skin; but if you can get under it as you have mine tonight you'll find a warm heart. You are on the right track, God bless you."

In Holgate we rented a vacant lot and set up our tent. Just before the first meeting we went to a street corner and sang one of our gospel songs and to the crowd that gathered we announced our meetings and went back to the tent. The attendance was light but as we continued to sing on the street corners and even went into the saloons and sang and invited men to the meetings, the crowds increased, and the interest deepened. As we had arranged for M. B. Kelly to do our preaching the last two weeks that we could give more time to singing and personal work, he joined us and the interest rose to a high pitch with some very remark-

able conversions, even from the homes of drunkards and prostitutes. Holgate was a typical midwestern town with many saloons and much immorality.

There were also factories and large saw-mills where large numbers of men were employed. We went to these places and sang for the men on both the day and night shifts talking to them and inviting them to the meetings. It was told to us afterwards that the superintendents, noting the improvement in the morale of the workmen, had said it would pay the company to employ the quartet to do that night after night as there was less profanity and abuse among the drivers of logging teams and such a change in the language and attitude of the workmen.

Before the meetings closed we were invited to the mayor's home for dinner and a general good time. At this occasion he became interested in the matter of our expenses and offered to see that if we would give a concert the local opera house and all advertising would be furnished without expense and that all proceeds would be turned over to help us on expenses of the campaign. A leading photographer offered to take the picture of the quartet and sell all he could at a dollar each to swell the fund. We gave the concert and at their request repeated it the next night that all who wished might have a chance to attend.

There were many other evangelistic efforts made during those years by the young people of the college. Some were under differing circumstances and types of people, but with equally encouraging results.

Human nature and needs remain pretty much the same through all generations. "Times have changed," yes, techniques change, but human emotions and the tendencies to sin are ever with us and the young people in these reconstruction years will find, I am sure, opportunities in one way or another to help in building a new world with less sin and selfishness in it than that of our past.

Alfred, N. Y.

Repentance and remission of sins should be preached in his name among all nations, Luke 24: 47.

A PASTOR-EVANGELIST

By Abbie Babcock Van Horn

In noting the activities which make it proper to include an account of the labors of Rev. Simeon H. Babcock in a Recorder devoted to home missions, the evangelistic nature of his work as a pastor should be mentioned. He used effectively the revival meeting to arouse his own church membership and to win those who were indifferent to their need of salvation. Sometimes he himself did the preaching, at other times he sought the help of another. An illustration of the former is the far-reaching revival conducted by him in the winter of 1889-90 early in his Walworth pastorate; and of the latter, a series of meetings in Albion in November, 1899, when Rev. Lester C. Randolph was the preacher. These efforts were always community-wide and often resulted in additions to other churches as well as to his own.

As a pastor it was his custom to ask for a leave of absence of a month at least during the year to engage in missionary or evangelistic work. Under this arrangement he ministered at different times to the needs of the small churches and groups of our people then existing in central Wisconsin. In 1890 he conducted a series of meetings in Dodge Center which resulted in conversions and additions to the church. And, in 1892 he and Rev. George W. Hills made a missionary trip to North Carolina, laboring mostly in the vicinity of Fayetteville.

In the fall of 1896 he entered the employ of the Missionary Board as an evangelist and continued with them until January, 1898, soon after which he entered upon his second pastorate of the Albion, Wis., Church. During this time he spent nearly three months with the Black Lick, Greenbrier, and Middle Island, W. Va., churches, holding a series of meetings in two of them. He conducted revival services in Dodge Center and New Auburn, Minn.; did work in Adams County, Wis., where he preached in schoolhouses where there were groups of Sabbath keepers; carried on tent meetings in three different communities in South Dakota; and spent his last months for the Missionary Board in Missouri, centering his work around Boaz, Mo., near which was the home of Rev. L. F. Skaggs. At this time, both Rev. O. U. Whitford, then missionary secretary, and Elder Skaggs, assisted in the work. Here Elder Babcock discovered a prom-

ising young man whom he encouraged to seek a higher education. He brought him home to Milton with him and introduced him to Milton College. That young man later became pastor of the Milton church and is now pastor at Salem, W. Va.

The work on the field proved to be very trying physically and more than he could continue to endure, so he gave it up with regret and returned to the pastorate. Both as a pastor and as an evangelist he spoke to large and small audiences in churches, halls, a tent, schoolhouses, and private dwellings; he ever considered the Sabbath truth a part of the message which he should bring.

Elder Babcock was gifted in song, possessing a tenor voice which was clear and sweet. When he was a very young man he met Jairus M. Stillman—a young man somewhat older who was at the beginning of his musical career. Dr. Stillman recognized the quality of his voice and taught him to read music and to sing by note. This gift was freely used for the comfort and delight of his friends and in the service of his Lord. Though sometimes assisted in his evangelistic meetings by a singer, often he led the singing himself through a series, either with or without the help of an instrument. He used to tell with enjoyment of the lad who said, "I wish Elder Babcock would preach less and sing more." He was still singing with his usual sweetness when in the midst of his eighty-fourth year he was stricken with a fatal illness.

There is no record of the number of converts made under his preaching, but these included both the young and those who for many years had refused to hear their Saviour's call. Many of these, with him, have gone from us, but others who were turned to God under his preaching or who sat under his ministry are blessed today by the memory of his sweet singing, his fervent preaching, his kindly, gentle spirit, and his blameless life.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Matthew 28: 18-20.

MY FATHER

By Charles Socwell

Father was deeply interested and certainly very active in home missions and Sabbath reform work. His ministry began in 1883 when he was a student in Milton College and was sent to Cartwright, Wis., known today as New Auburn. It truly was a field open for the Lord's work, but it was a hard one. The country was new, and dark forests were everywhere infested with wild animals. The people were poor and not able to pay but a very little towards the support of a minister, but father was intent on doing what he could for the Lord. To supplement the small salary received he went to work in the large sawmill down the road north of our church. He worked all the week at the mill and preached to the people on the Sabbath.

His first sermon there was from Acts 9: 6: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." As I think back now it seems that must have been the very thought that was on father's heart. In this frontier forest land with everything and all the people new to him, he was wondering too what the Lord would have him do. He was there that summer until he had to return to his college work.

The following year in January he was called back as their located pastor. I was but a little boy but how well I remember those days. The church had no parsonage so father with the help of the other men started the construction of one. A great deal of the lumber was rough. The floor was made of wide boards; great cracks soon appeared as it dried out, but it made a home for their pastor. The church bell sat on the ground in front of the church, and I can still see father as on Sabbath morning he would go over to the church and lay hold of the bell and swing it back and forth to ring and call the few but faithful people to worship.

The people were still poor, and father continued to work at the mill to supplement his small salary. The Lord provided plenty of venison, cranberries, and blackberries. Some-

times the Indians would come around selling the berries, but father and mother preferred to go and pick them themselves—especially when they had but very little money with which to buy.

Away back through the dark, damp forests over the trails were logging camps, and how well I can remember father starting out on foot to go back to the camps to preach the gospel to those rough lumbermen who were in so much need of Christ. Sometimes old Uncle David Cartwright would go along. Uncle David being an old hunter and trapper would always take his rifle along for they were very apt to encounter some wild animals. On one of these trips they met a lynx, but Uncle David's keen eye and steady hand soon put him out of the way. The lumbermen would always insist that father eat with them before his return. While they were supplying father with physical needs, he was endeavoring to furnish them with spiritual food. It was hard going over the forest trails, but these men needed to hear of the Lord, and it was father's business to take the message to them.

In later years after father had finished his college work at Alfred University and was located at the Welton, Iowa, Church, the Missionary Society made arrangements with the church to have him take over the state of Iowa as a part of his work in connection with his pastorate there. This work caused father to be away from home half of his time in going to the Garwin and Grand Junction churches. He also visited scattered Sabbath keepers in the state. This brought him in contact with many ministers of other denominations.

There was to be a ministers' conference in Des Moines, and father was extended an invitation to appear on the program. His subject was "Why I Keep the Seventh Day as the Sabbath." This was another opportunity the Lord was giving father to spread the Sabbath truth. When he arrived home from the Conference a colored Baptist preacher came to him and shook his hands and said, "You come out on top, Brother Socwell."

One year the Iowa Annual Meeting was to be held out at Grand Junction in western Iowa. We were still at Welton and since father was on the Iowa field he was expected to be there. He borrowed a three-

seated buggy of John Hurley, one of our Sabbath keepers who was a brother to Rev. James Hurley and father of our Conference president, P. B. Hurley. Father built a frame on the buggy and covered it; we then had a real covered wagon. Father, mother, and we children loaded ourselves in with eats and baggage. When we reached Garwin there were two other wagons ready to join us. We had quite a Sabbath-keeping wagon train heading for Grand Junction out in Green County. In our crowd were Theodore and Eva Hurley, parents of Brother Loyal Hurley. Over long dusty miles of dirt road we plodded along until we reached Grand Junction. We had wonderful meetings which were held in the schoolhouse where there was always worship on the Sabbath. Then for our long journey back home. One good thing about our round trip was that we never had a single flat tire or ran out of gas coupons.

While father was located at Welton and Rev. James Hurley was located at North Loup, Mr. Hurley was holding special meetings. The Sabbath question came up. Mr. Hurley called for father to come out and assist him in the preaching of the Sabbath truth. The Welton Church gave him a leave of absence, and he went to help. As a result of these meetings and preaching of the Sabbath truth a goodly number of First Day Baptists from Mira Creek came out and accepted the Sabbath and united with the North Loup Church. It was during these meetings that my present pastor, Charles Thorngate, was converted; it was father's blessed privilege to baptize him and always afterwards spoke of him as one of his boys.

A few years later the Missionary Board sent father and Mr. Hurley out into Montana to do the first Sabbath reform work in that state; this was in 1896. Their work was in the Better Root Valley near Darby, Woodside, Hamilton, and Butte. This like the Cartwright, Wis., field was a hard one, being in a mountainous country. They had to go on foot most of the time to call on people up the mountain passes. Father told how they had wandered up one to call on people away up the mountain and how darkness came upon them before they could reach home. They took refuge in an old abandoned log house. They climbed to the

upper room to sleep because there were timber wolves and mountain lions in the mountains.

At Darby there was a sawmill and father told the people with whom he was staying that he was going down and invite the workers in the mill to their meetings. The people said it would do no good for they had no time for preachers, but father went. He made good use of what he had learned back at Cartwright, Wis., in the sawmill. He invited the lumberjacks but they wouldn't promise, for they didn't care for preachers. Father asked them if they put him through the cant hook drill and if he did it all right would they come to the meetings. They agreed, and father did it. The men came night after night and filled two or three seats right down in front and gave good attention. When father and Mr. Hurley came away the lumberjacks were all down to the train to tell them goodbye. Does it pay? Father and Mr. Hurley thought so; how much good it did God only knows, but they did what they could.

Before father and James left they went up on a mountain and gathered stones together and erected a monument; they had prayer dedicating it to the first Sabbath reform work done in Montana. Perhaps the Lord has preserved it until now.

What factors were responsible for what success father had in his missionary work? He always made himself interested in the other fellow's work: mining, lumbering, farming, carpentering, storekeeping, or whatever the work might be. When Christ preached he so often used subjects about which the people knew and could easily understand: sowing seed, fishing, the vineyard, or threshing the grains.

Father was pastor of six churches during his ministry and was called upon by our Missionary Board to do a great deal of home mission work that took him into Oklahoma, Montana, Mississippi, Louisiana, Texas, and Arkansas. It was at Nady, Ark., where he had gone at the request of our Missionary Society that he preached his last sermon on January 4, 1930. His text was Philippians 3: 11: "If by any means I might attain unto the resurrection of the dead." On January 11 he was taken home to his reward.

In looking over his records I find he preached in private homes, halls, schoolhouses, universities, tents, a Confederate home, a home for the blind, state penitentiaries, missions, the streets, old soldier's homes, homes for the aged, and in public

In Our Times

IN SHILOH, N. J.

Just what "home missions" covers is not entirely clear to us. Should all the work of a local church come under this head, or just "extra" things in the line of extension? Just where is the line between the regular work of a church and "home missions." I think the only way I can answer your request is by telling you something of our fall program.

Shiloh church is doing nothing which any local church should not be doing, unless perhaps it is our migrant camp work, which is a special local opportunity for service. Since we are the only church in the community, we are trying to make our program minister to all.

Our newest project is a Community Bible Class, starting in October, meeting in the Grange Hall weekly. One of Moody Bible Institute's correspondence courses will be taken up, examinations sent to them in Chicago for grading, and the certificate of the Institute will be awarded to all who complete the course. We hope to reach several in the Community who do not attend any church. We have set our goal at 50. Already (the last of September when this is written) half that number have enrolled. At the first meeting we are to have a Gospel sound picture, "His Bequest" from the Scriptures Visualized Institute. We plan to make more use of such films in the future.

A community Bible reading course is being promoted, following the schedule of the American Bible Society for reading the New Testament through in five months.

A community religious census has been taken, and a program of neighborly calling and visitation evangelism is under way. Over thirty have signed the "1000 Soul-Winners" roster suggested by the Promoter of Evangelism. Many of these are engaged in this program.

The visitation program will lead up to, accompany, and follow up a series of special evangelistic meetings to be held the first two weeks in November, following the Yearly

Meeting at Marlboro. Rev. Judson H. Stafford will be with us to bring the messages. We had a revival series last fall with Brother William J. Kimshel. This year the meetings will be definitely evangelistic.

Our radio broadcasts were resumed in September over Bridgeton's station WSNJ. In this way we reach many with our message of the gospel and the Sabbath who would hear it in no other way, as well as ministering to our own shut-ins. We are trying a late Sabbath afternoon hour, suggesting to our own members that they make this a "family time" together around the radio. It costs us \$6.87 for a 15-minute period, but the money has always come in ahead of time without any "pressure," just a statement of the need. We support it ourselves and do not ask for funds over the air.

Perhaps the only thing the Shiloh church is doing which would come under the head of "home missions" is our work out at the migrant camp at Seabrook Farms. On Sunday nights since last February our Gospel Team of ten men, with an "auxiliary" of women and girls, have been holding Gospel services at the auditorium which is in connection with the dormitories. Group singing, special musical numbers, testimonies, and a message by the pastor or some member of the team, make up the service. Before the meeting the members of the team work the halls, inviting people to the services. During the service they do personal work with those who do not come in.

Attendance has ranged from 30 to 160. At every meeting are several who have not attended before. The crowd changes with the shifts in the plant, and includes colored people from Jamaica, the Bahamas, Barbados, and our own southland, whites from the hills of Tennessee and Kentucky, from Florida, and other southern states, and Japanese. So it is a "foreign" mission field, as well as "home missions." The congregations from week to week are attentive, responsive and apprecia-

tive. The pastor has never preached to finer, more inspiring groups. Several have professed Christ, and several others who by their own testimony have "strayed away," have been reclaimed. Of course we have no way of following up our contacts. 2500 tracts, 660 Gospels of John, and 61 Testaments have been distributed in connection with this work.

Probably the greatest result of the migrant camp project has been the spiritual growth of those taking part in it, and the resulting reaction on the church, coupled with the effect on the church which comes from being interested in a definite project of winning souls for Christ.

We are trying, here at Shiloh, to live up to our motto of "Holding forth the Word of Life." Probably anything which contributes to this purpose is "home missions."

Rev. Lester G. Osborn.

IN ASHAWAY, R. I.

Our church has just completed ten days, October 19-29, of evangelistic services conducted by Rev. Judson Harvey Stafford of Boston, Mass., assisted by Mr. and Mrs. Raymond Prati, of Schenectady, N. Y., who were in charge of the music. Each evening and on Sabbath morning Rev. Stafford gave inspiring and soul-searching sermons; the music and testimonies by Mr. and Mrs. Prati were uplifting.

We were fortunate to have these consecrated workers with us for these ten days, and we feel the church received a real spiritual blessing. Indeed, the denomination is very fortunate in having a consecrated evangelist to work among our churches. These friendly people have won a warm place in the hearts of the people, and our prayers will go with them wherever they are called to work.

Directly after school the first four afternoons of the campaign children's meetings were held in the Sabbath school rooms at which time motion pictures and chemical experiments were shown by Pastor Coon who also brought a gospel message; choruses were taught by Mrs. Prati. The last six evenings the children met in the church auditorium from 7 to 7.30 o'clock when similar services were held and the flannel-graph board was used on several occasions;

the children usually remained for the evening service.

On October 7 we observed World Wide Communion Sabbath. Several of our people joined in observing October as Bible mastery month and have been reading 1 Timothy each day of the month. Some are planning to take up the Nation-wide Bible Reading from Thanksgiving, November 23, to Christmas.

Regular Sabbath services were omitted on October 21 that all who could would go to the Pawcatuck Seventh Day Baptist Church and join with them in the services of the Yearly Meeting of the New England Seventh Day Baptist churches. At the morning service a most helpful sermon was given by Rev. Trevah R. Sutton on the subject "Go—ye, into all the world," and in the afternoon Rev. Judson Harvey Stafford gave an inspiring sermon continuing this same thought.

Mrs. Blanche J. Burdick.

IN FRANKLIN CITY, VA.

Since 1942 the Home Department Sabbath School at Franklin City, Va., has held its own so to speak, it hasn't gained in leaps and bounds, neither has it lost interest.

Our program at present includes the weekly Sabbath school lesson study and sometimes there is a short Sabbath service after the lesson study. There is the gospel literature distribution carried on each quarter; this last quarter papers and tracts containing the Sabbath truth were either mailed or given out personally to over two hundred persons. Beside these we use around one hundred copies as we call on our customers for their orders.

Very often we give Bible studies in private homes to those who are anxious to learn about the Sabbath truth. We have a lady now who is becoming very interested because she has almost made her decision to keep the seventh day.

Financially the work has been able to meet expenses and take care of the mailing of tracts and papers; there is on hand a small balance which is to be used to have a "Missionary Calendar" printed to be given out this coming New Year's.

Yet the number of this Sabbath school class is small; there are at present fifteen

names on the roll, but four of these live out of this neighborhood. We manage to see them during the quarter at least once in their homes.

A very interesting family is the Linton's. The mother, Virgie Linton, has five boys and girls who are members of the class. Their names are as follows: Rose Mae, Emma Jane, Charles, James, and Daniel. These folk are always anxious and waiting to see us come to their home for the Sabbath school service which is on each third Sabbath in each month. I wish one and all could hear these youngsters sing their Sabbath song which we composed for them to use on the program last Sabbath Rally Day.

Right across the street from the Lintons' home we have a very interesting convert to the Sabbath: Sister Bethards loves the Sabbath and each week she studies from the "Helping Hand"; but because of prejudice in her home she is not allowed the joy of being present in all of our services.

In closing let us say that we are pleased to know there is to be a number of the Sabbath Recorder put out especially in the interest of home missions; wish it were possible each quarter to have a special Missionary number. If each group or church represented in these papers could make special effort to distribute a number of them in their vicinity each issue it would work wonders toward the establishing the Seventh Day Baptist denomination.

Ella Mae Davis.

IN COLUMBUS, MISS.

Little sketches of the work I am trying to carry on in Columbus have appeared from time to time in the Recorder.

As I am the only Seventh Day Baptist here it is rather hard working alone, but by the grace of God and the guidance of the Holy Spirit I feel progress is being made. There are many here who would be Sabbath keepers if we had a mission and a leader. I cannot say I am a leader. That is the reason I have been asking for someone to come and help me in the field. Columbus is a thriving little town and offers a wonderful opportunity for someone who is not afraid to push forward to win souls for Christ and the Sabbath.

The Lord spoke to me in March, 1943, telling me to have a radio program every Sabbath for one year. That seemed strange to me to have a definite time set, but I did as he said. The programs started on March 13, 1943, and ended on March 11, 1944. Many Recorder friends sent gifts to help with the programs. These were appreciated very much. I was not financially able to carry on the expense of the programs, and I did not depend upon myself as I knew when the Lord tells you to do anything he will supply your needs.

I have asked him for a mission in Columbus, and I truly feel we will have one in the near future and ask the prayers of all the Recorder readers to that end.

Mrs. Cecil Wharton.

IN PUTNAM COUNTY, FLA.

(This article contains excerpts from the talk prepared and given by Miss Ruth Hunting at the Sabbath morning service in Plainfield, October 28. She secured her material from letters written to the corresponding secretary of the American Sabbath Tract Society from Rev. Elizabeth F. Randolph and from a report of activities sent by Miss Randolph for this issue.)

There are many open doors of opportunity for Seventh Day Baptists right here in the United States. So far we have entered only a few of them.

The Putnam County field in Florida was entered by the Daytona Beach Church in 1940, and it is necessarily a long-time project. Since 1940 the mission has received some support from the Tract Society, the Women's Society, and various other sources. But its main support has been from the Daytona Beach Church, which has dedicated its pastor, Rev. Elizabeth Randolph, to the work and has taken care of its own needs without a pastor. The continuous support and self-sacrifice of these people indicates their faith in the work and the worker, and their satisfaction with the way in which Miss Randolph has carried on the project. There have been no spectacular results, but none were expected. There has been a steady progress and a steady reaching out to more and more people. Many of these people are unchurched and are learning to know Christ for the first time. A number of young people and children are being reached through Vacation Bible Schools, Sabbath

schools, and young people's services. Who can predict how much good will be accomplished if the project is carried on over a period of years?

The work of Seventh Day Baptists in Putnam County was started because of the fact that Hiram Price, an independent Sabbath keeper from Carraway, went to the Daytona Beach Church and became a member. He interested other people in Carraway and Palatka; Pastor Randolph and others began to conduct services there from time to time. Rev. and Mrs. H. C. Van Horn helped with the work in February, 1942, and on December 5, 1942, a small church was organized at Carraway. Rev. and Mrs. L. O. Greene spent that winter in promoting the work and were there again this last winter. Miss Randolph, Mr. Van Horn, and Mr. Greene are all enthusiastic about the work that has been done and that can be done in Putnam County. The people are poor and uneducated, but they are intelligent and eager for the truth.

In a letter written to Mr. Van Horn on October 9 Miss Randolph tells of some of the needs and problems of the work. She says in part:

"Rev. L. O. Greene and the Women's Board are definitely working on a plan to arrange for some couple to come here, which seems to me very wise. As a result of the young people's service in Palatka last Sabbath eve, October 6, the necessity for a helper on this field became still more evident. In the first place, we had a large attendance—thirty-five or more. When I had to take only a part of them home at a time, a problem arose. Fortunately, I had two mothers in attendance who were able to stay with those whom I could not take in the first load. However, there were several who lived near enough to walk home, mostly boys. I had started them all home before I took my first load. But as soon as I was out of sight, they turned around and came back. Fortunately, one of the mothers who stayed was quite equal to the situation.

"But the brightest side of the picture is that these large boys who came for the first time Sabbath eve were back again Sabbath morning and are interested in putting on a boys' program two weeks from last Sabbath eve. With good leadership here there are

great possibilities along the line of child evangelism. Rev. L. O. Greene writes in his last letter that he is interested in working out a definite program of child evangelism. This is a wide-open field for thought. Some people have already been very successful along this line. I am fortunate in having two girls thirteen years of age who are very good singers. Two of my girls twelve and thirteen years of age have expressed a desire to be evangelists. Such are some of the encouraging features. But while I was teaching the older boys' class Sabbath morning, I had three other classes which were being taught by these nine to thirteen year old girls, and they had real problems.

"Pray earnestly that God may guide us in every decision and problem which confronts us. I do sincerely appreciate the interest of our friends. Occasionally I begin to reproach myself for letting our people put so much into this field. Then I compare our expenditures with the vast resources in lives and money that are required to wage total war. If we only had enough people willing to give their lives for the advancement of such projects as we are supporting here, would they not make an even greater contribution toward an enduring peace and the establishment of God's kingdom here on earth, and would they not make it less necessary to sacrifice so much at the battle front?

"Yes, we must do all we can to build character and to encourage people to search for the truth, whether we make Seventh Day Baptists out of them this year or next year. The important thing is to lift up Christ and draw people nearer to God. It takes a deep love for God and unfaltering loyalty to him to appreciate the value of his holy Sabbath."

"In Carraway, services are held every Sabbath afternoon. If I am not there, Mrs. Lela Price has Bible school for her children and as many others as wish to attend. The financial condition in the homes of the people is somewhat improved, but I still have many calls for clothing for children of all ages and for women. Some of our Women's Societies could do a real service by piecing comfortables, for we do get some rather cool weather occasionally in the winter. The very fact that cold weather does not last long causes many of the families to try to get by without sufficient covering, and the children take bad

colds and have to miss school. This, in turn, often proves sufficient reason for some of them to stay out the rest of the school term and lose interest in school. In one family in which there are six children at home, the mother is not able to do much sewing and they are in special need of bedding. Neighbors would be glad to help with the quilting or tying if I could only furnish the material.

"We hold a warranty deed for an entire block of land in the Carraway townsite. Also, we have placed an order for lumber to construct our church with the promise that we can have it delivered on ten days' notice. Two men have agreed to get out the lumber for the sills, and proceed with the construction of the building. But they have been so busy with other things that they have not yet started to do so, and it is now time for fall planting. In addition to the fifty dollars that has been paid on the lumber, there is \$125 pledged and available at any time. The bill for the lumber ordered calls for \$200 worth of material. This does not include the roofing, nails, and other incidentals. But we have our doors, windows, and screens donated to us. As difficult as it seems for us to secure volunteer labor, it may be necessary for us to raise more money and hire the building erected."

On August 4 Miss Randolph had written, "I have just completed a successful Vacation Bible School in Palatka. There was an enrollment of thirty-seven children and an average daily attendance of twenty. There were many more who could have been rounded up if I had felt equal to handling them. As it was, the older children assisted me with the younger ones." In her October report Miss Randolph tells of her other work in Palatka and then goes on with the work in Pomona, Georgetown, and Melrose.

"In Palatka, we rent a private residence at five dollars a month. It has one large room and two small rooms well adapted for church services, social activities, and a dwelling place for the pastor. In September we had a social for the women of the community, another social for the young people, and another for the younger children. The total attendance was sixty-one, but some of these attended more than one of the socials; so the total number of different people in at-

tendance was fifty-three. All of these people attend, more or less, our church services which are held each Sabbath eve and Sabbath morning. The average attendance at church is about fifteen, and most of them are children and young people. There are ten or twelve who are very regular in attendance. All of the older young people are eager to be leaders of the meetings or teachers in Bible school. But they are only beginning to sense the responsibilities that are essential for Christian leadership. They are planning a play for the Sabbath eve service this week, October 6.

"At Pomona, Bible study is held each Sabbath morning at 10:00 o'clock. Whenever Rev. T. J. Van Horn or your mission worker is able to be present, a worship service is held Sabbath evenings and a regular church service Sabbath mornings in the home of Mr. and Mrs. George Main. This group is letting its light shine by its Christian living and regular worship.

"In Georgetown a Vacation Bible School was held for ten days, with an extra day devoted to a review of the work and to a closing social held with the Pomona group. Twenty families were visited in Georgetown. Some of them frankly stated that they did not think best to send their children because they did not want them to get any confused ideas regarding the Sabbath. There were twenty-two children enrolled, and an average daily attendance of eighteen. Sessions were held both afternoon and evening, and some days four or five of the young people spent time in the forenoon on their workbooks and other hand activities, their study, and memory work. We were studying the life of Christ and using pictures from various Sabbath school helps to illustrate his life. Two of the children conceived the idea of putting these pictures on a long strip of white paper attached to a reel so as to show them as a "moving picture." As the reel was turned, the children in the Vacation Bible School took turns in explaining the pictures. This made a very interesting study and review of their work.

"In Melrose there is a Seventh Day Baptist who is watching with deep interest the progress of all of this work in Putnam County. She regrets that travel restrictions prevent her worshiping with the people of these other

groups. The homes of the people of the county seem to be wide open, and the pastor is receiving far more calls for rendering service than she is able to accept. Bibles, Testaments, and other Sabbath literature are being distributed among the Negroes as well as among the white people. Many of the Negroes have manifested considerable interest.

"A brief summary of resources shows that about \$700 has been appropriated for work on this field for the year 1944. At present there is \$65.00 on hand for the operating expenses for the balance of the year.

"We are very grateful for the deep interest that many kind friends have shown in this work here. We thank God for his guidance and for the opportunity of having a share in this fascinating work."

IN EDINBURG, TEX.

When Edinburg was a small town and a few Seventh Day Baptists came here to live, they realized that it was, or should be, a mission center. A Sabbath school was started. Soon some converts to the Sabbath united with the group. In the summer of 1926 a church was organized of nine constituent members. Rev. Angeline Allen, who was then pastor of the church at Fouke, Ark., was called as pastor of the Edinburg Church. She came in November of that year and served as pastor for five years, during which time the membership increased to twenty-four.

Mrs. Allen resigned on account of poor health. Shortly after that Rev. John T. Babcock became pastor, serving for two years. Two members were added during his pastorate.

Since Mr. Babcock moved away, there has been no official pastor. The depression was upon us, and the church did not feel financially able to support a pastor. Rev. and Mrs. E. M. Holston had come to live among us and the church would have liked to have had him serve as pastor, but he was not willing to receive help from the Missionary Society to supplement what the local church could pay. For several years church and prayer meeting services were led by various members, and the church grew spiritually.

Some of our members have moved away; some have died. Others have been added

from time to time. There are now twenty-four members—sixteen resident and about thirty in the society.

At the last census, Edinburg was reported as having 10,080 inhabitants. As farms are small, there is a large rural community. We have electricity, city water, and natural gas. Large acreages of vegetables are raised in the spring and winter, of which thousands of carloads are shipped north each season. Also, thousands of acres of citrus fruits are raised which are shipped all over the United States and to Europe.

This is still a mission field—foreign as well as home—as many Mexicans live here. We have an active Sabbath school and a Women's Benevolent Society. At different times a number of our ministers have spent a few days with us, much to our help and encouragement. The church needs a pastor who is strong and able to get about and who will lead us on to higher things—winning souls for the kingdom.

Rev. Angeline Allen.

IN DES MOINES, IOWA

Let me call your attention to a quotation which Elder Riley G. Davis so often mentions to me when we visit together at his home. The quotation is taken from T. L. Gardiner's biographical sketch of Abram Herbert Lewis, D.D., L.L.D., page 82, whom Gardiner quotes as follows:

We are now centerless by having many partial centers, all of which are removed from a real center of supplies for the world's field of battle. That which has been adequate to the demands in the past will hasten our defeat unless supplemented by what is now demanded. The bank of the Red Sea was a safe place until God said, "Go forward." A similar choice lies before Seventh Day Baptists today. If we heed, we shall move with God toward victory. If we dally, the child is born who shall write our epitaph. It will read, "They would not rise and build when opportunity and duty called."

The city of Des Moines is now an ideal center from which to secure adequate free supplies for progressive evangelistic enterprise. We are now equipped to give ten-days' service to any and every honesthearted Christian who is in good and regular standing with his church to engage in door-to-door evangelistic work, especially in our larger cities. It has taken many years of concen-

trated effort to gather and produce the necessary "tools" to make this possible.

Especially should our young people make the weekly rounds with the educational series of twelve leaflets furnished free by the Tract Society. We furnish free all other needed supplies to give "push" and "vigor" to your efforts. Young people, won't you write us?

Des Moines is the home of Soy-Wheat Flour. There are now nine bakeries in the city of Des Moines making Soy-Wheat Bread. Several other cities in Iowa are beginning to enjoy this delicious food.

If mothers of the Seventh Day Baptist faith would promote this fine product in their own vicinity, it would not be long before our colleges would directly benefit therefrom. Write us for further information.

Des Moines is the home of the Des Moines Bible College. It is hoped that from its

classes many gospel workers will go forth efficiently equipped to engage in missionary evangelistic enterprises.

Des Moines is also the home of Community Health and Bible Schools. This is definitely a "step forward." We are anxiously awaiting to see "good results" from this most recent project. It is something "new" in the field of temperance.

In the past, and up to the present time these developments have come about because willing hearts and hands co-operated together for good. Special mention must be made here of a good wife who is willing to "work nights." She comes home at 4:30 in the morning. That is when I arise for the day's work. Both of us wish to discontinue "outside" work. This can be done only if you will give Des Moines the needed support.

E. Marvin Juhl.

Missionary

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

REV. JOHN L. HUFFMAN

A Great Evangelist

The home field is the base of all missionary work, and it is well that we emphasize its importance in a special issue of the Sabbath Recorder.

It is always helpful to know the workers of the past and what they have accomplished, and on this account an effort has been made to present the achievements of the missionaries and evangelists of other days.

It is now 270 years since the beginning of Seventh Day Baptists in America. In that time there have been many evangelists, and John L. Huffman stands out prominent among them. He was born in 1837, studied in Milton College, and graduated from Alfred University in the class of 1873. He was licensed to preach by the First Alfred Church in 1869, ordained by the Portville, N. Y., Church in 1872, and had marked success as an evangelist from the very beginning of his ministry, as will be seen from the two incidents herewith related.

A biography prepared by President William C. Whitford was published in the Sabbath Recorder after the death of Elder Huffman in 1897, and among other things he re-

cords a meeting which Elder Huffman held at the Head of the Plank, a lumbering town located between Scio and Bolivar, N. Y.

"While he was conducting a revival season at the Head of the Plank, in the summer of 1870, he came to the decision that his ministerial labors, for life, should be confined largely to evangelism. The success of his efforts here was peculiar and marked. He announced to the families that he would open a series of meetings on a certain evening in the schoolhouse. No person but himself attended; and though alone, he sang, read the Scriptures, prayed, pronounced a sermon, and ended the services by giving out a notice that he would preach in the house on the following evening. When that time arrived, he had in the seats before him an audience of only two individuals who bravely disregarded the prejudice of the community and listened to a powerful discourse which was spoken so loudly that it could be heard by a considerable number of men and women that had gathered, out of curiosity, at a respectable distance from the building. Soon the whole surrounding country was thoroughly aroused, and the people from the hills and valleys about, literally

came in crowds, some getting in the room and the rest standing outside by the door and windows, evening after evening, as long as the awakening continued. It was judged that about two hundred of them professed religion."

When Elder Huffman was pastor at Salem, W. Va., the writer was pastor at Lost Creek and wanted Elder Huffman to assist in a series of evangelistic meetings. He had been pastor in Lost Creek and said there was no one to be converted, but that we would have a good meeting. At the appointed time he came and there was a marvelous demonstration of the Holy Spirit. There were conversions the second night and over fifty in nineteen days. Men and women who had resisted the influence of the Holy Spirit for years yielded, and the entire community was profoundly moved. This was true one night in particular. On this night even those who had never been near the meetings felt an influence in their homes they could not understand and some thought the world was coming to an end. The most of the conversions were first-day people, but there were a goodly number from Seventh Day Baptist families, notwithstanding the fact that Elder Huffman thought there was nobody to be converted. The writer baptized ten and received them into the church. He has always been thankful for this meeting in his first pastorate. It has had a tremendous influence over his entire ministry.

Elder Huffman was a student, a profound reasoner, and proclaimed the doctrines of the gospel with a stentorian voice in a most telling way. The Seventh Day Baptist Year Book of 1897 gives this summary: During Elder Huffman's twenty-five years of preaching he delivered 6,702 sermons; served 4 pastorates and five stated supplies; conducted 120 revival efforts; and baptized 763 persons, a far larger number having been baptized by others, in connection with his meetings.

W. L. B.

"Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."

THE PASTOR NOT A HIRED MAN

By J. C. Conant

The pastor is not "employed" by the church, for he is not the church's "hired man." He is "employed" by God, the owner of the business, and taken care of out of his own treasury, the funds which are administered by the church. No pastor is ever "paid a salary" out of the pockets of the people while he does their witnessing and soul-winning work for them; he is given a "support" out of the treasury of the Lord, while he gives his whole time to the perfecting of the members in the art of witnessing and soul winning.

At a Monday ministers' meeting, the writer once heard a prominent pastor tell the incident that he once called on a church officer to lead in prayer at the prayer meeting, and the man retorted, "Pray yourself! What do we hire you for?" And you who read these lines may be saying to your pastor, in attitude if not in words, "Win the lost for Christ yourself! What do we hire you for?"

When men are struggling and going down in the waves of sin, the pastor is not the whole lifesaving crew! There was a terrible wreck off the coast of Italy. The captain of the lifesaving crew, instead of manning the lifeboat, stood on shore and shouted instructions through a trumpet to the drowning sailors. The report that went to the government said, "We rendered what assistance we could through the speaking trumpet, but the next morning there were twenty bodies washed ashore." And the church that uses its pastor as its speaking trumpet and fails to man the lifeboats with the entire crew and push out to save the lost who are going down, will be responsible for a great company who will one day be thrown up on the shores of a Christless eternity who might have been saved if the Lord's people had gone after them.

—Every Member Evangelism.

NATION-WIDE BIBLE READING

Sabbath, November 25	Psalm 23
Sunday, November 26	Psalm 1
Monday, November 27	Matthew 5
Tuesday, November 28	Romans 8
Wednesday, November 29	1 Corinthians 13
Thursday, November 30	Psalm 91
Friday, December 1	Matthew 6

Woman's Work

Mrs. Oroy W. Davis, Salem, W. Va.

THE PROGRAM OF PERSONAL EVANGELISM

By Rev. Leslie O. Greene

It is the conviction of many church leaders today that personal evangelism is the greatest work in the world. Many in past years have so regarded mass evangelism. It seems to me that personal evangelism is broader in its scope and offers greater possibilities for a more satisfactory outcome. There is no doubt it was the method Christ approved both by his own use and recommendation for his followers. To be sure, on a few occasions he preached to the multitudes, but then when they pressed upon him and not because he gathered them together for that purpose. It was more often that he stopped on the way to help the leper, or paralytic, or the man with an unclean spirit. He took every occasion to lavish his love on the beggar, the lame, and the blind, speaking words of cheer and life. It was easy to transfer their thoughts from the physical needs of the body to the spiritual application of greater needs. And out of such as these he began the process of building the kingdom of heaven. Thus Christ practiced what he also preached as he committed to his disciples the unprecedented obligation of helping to bring men from a world of sin to a kingdom of righteousness.

In any program of evangelism, our first task lies in a study of practices which will help our active members to a better appreciation of their task. They will need to prepare themselves in every way for this responsibility. They should not think of asking others to become Christians so long as there is doubt as to whether they themselves are true followers of Christ or not. Neither will they want to spend effort to revive the indifferent until they feel positive that they have no question where they themselves stand. There must be a study of methods and procedures which will insure success. It would be unfortunate to make mistakes that could not be corrected easily. Efficiency in Christian work is as important as in any work.

The reason for this lack of preparation grows out of the fact that very often church

members have not been given enough help in the understanding of what it means to be a Christian or a member of the church. Too often in our desire to bring people into the church in large numbers, especially in the old type of revival meetings, we have forgotten the importance of a real Christian experience, and as soon as the excitement of the occasion is over the convert (if such he is) is neglected and we proceed with the assumption that he knows all he needs to know to be a reliable and complete Christian. Church membership so often has been cheapened and disappointing that many do not have sufficient reason for continued church loyalty. Though they began their Christian lives in good faith, the lack of a proper assimilation program left them without further guidance. Their church vows became to them simply optional, and they were not convinced that in them they should find a vital power for sustaining their Christian life.

Pastors and other church leaders have become very much alarmed at the falling off of church membership and irregularity of church attendance. Much study is being given to the practices which will correct this condition. Also the question is being asked how to get the other half who are not Christians to accept Christ. With such a staggering problem there seems to be but one solution. Every layman in the church must be trained and enlisted for some kind of active service. This will call for a program each church can endorse and in which all will participate in at least one, if not all its parts. We would like to suggest some objectives for consideration, and ask you to take from them such items as you find can be put into operation in your church.

Evangelistic Objectives for Your Church

1. Organize, first, a Planning Committee on Evangelism. This committee will have general oversight of the whole program. It will set up an all-year-around program for training workers and carrying on the activities selected.

2. Take a Community Survey whenever and as often as needed. By this means the needs of every family can be ascertained. It will locate the inactive church members, the unchurched, and the unsaved. The survey will be of no use unless

it is to be used in the program of personal evangelism.

3. Make a Responsibility List. These are all the people you are going to work for. From this group each can make his own prayer list. There will be the indifferent to encourage to return to regular attendance and support of the church. The unchurched must be invited to attend. Those who are not Christians should be visited and asked to accept Christ.

4. Get Recruits for Personal Work. They will want to form a class for the study of methods. They will need to become familiar with what the Bible says about salvation. Read devotional books. Prepare through prayer.

5. Full Enlistment of Pastor. Very little can be accomplished unless he is interested and takes an active part. He will need to inform himself on every phase of the work. His counsel will be indispensable. The laymen will take much of the responsibility, but he can mar the whole program if he is not in sympathy with it. He can direct personal worker classes, conduct church membership study groups, arrange assimilation programs after conversion, and preach Christ-centered sermons regularly.

6. A Fellowship of Prayer. Begin in the homes with the family altar. Many Christian homes have a worship-center. Pray for the indifferent and unsaved. Find a time when all can participate. Pray privately also. Pray for a revival in the church. Form permanent prayer groups in different sections of the community so that all can be present.

7. Church Loyalty Program. Regular attendance of all members; invite and welcome strangers; emphasize stewardship of time, talents, and money. Discourage any unnecessary criticism of the church before children or outsiders. Build rather than destroy.

8. Mission of the Printed Page. A tract is a substitute for visitation. It furnishes an opportunity for reflection, however. There are many ways of distribution. Our Tract Society can advise on its use. Letter writing can be substituted for a tract with effectiveness. Selection of tracts is very important. Many tracts are available by different publishers.

9. The Church School Enlargement Program. Preparation of teachers and selection of material must be considered. This is a wonderful field for service, and many workers are needed. Consideration of the child is vital and essential to denominational growth.

10. Gospel Team Evangelism. This is the laymen's group. No highly paid evangelist or pastor can do some things the layman can. A quartet can be used in pastorless churches, prisons, street meetings, state institutions, rescue missions, shops, and all neglected areas. Laymen should contribute to radio broadcasting, newspaper advertising, church bulletin, religious movies, summer camps for youth, and be ready for testimony in every kind of witnessing which opportunity offers. They should ever be on the alert for service.

This program has been presented to twenty of our churches in the east since June 1. All have subscribed to it in varying degrees. Most of the churches are organizing classes for study. Three

hundred fifty-six cards have been signed by individuals saying, "I will do my best with the help of God to try to win at least one soul to Christ this year." Other names keep coming in and churches are yet to be heard from. Since we cannot get to all this year, we will be glad to have pastors enlist workers and send in their names. We have set the goal at one thousand. Pray for more laborers for the fields are white already to harvest. We will gladly send cards or materials for study upon application. Address your letters to Salem, W. Va.

Promoter of Evangelism.

FROM THE BOARD

Among the members of the board there has been a growing conviction of the need of helpers on the field to assist in the work of Rev. and Mrs. L. O. Greene. Helpers are needed to give longer time service in Christian effort and loyal Christian living on some of the leaderless fields. There are devout capable workers offering to assist with this work as there may be funds available to insure them a living. Some of these people offer to help support themselves on their field of work.

You will remember that our project of evangelism was started on faith. Our women have supported it so generously and so regularly that the Ways and Means Committee has had to make no effort to raise money for the past two years. There has always been money in the treasury to meet expenses. The expansion of this project is also undertaken with faith and a good degree of courage. Goal No. 5 sets forth the humble plan of beginning.

The board is counting on every woman to endeavor to give at least ten cents per month above what her society has been giving. Let this be an individual matter. A little figuring will soon disclose what all these "mites" may mean. This small sum of \$1.20 during this year from each of eight hundred, one thousand, or more women plus the generous gifts which we are already receiving would make a substantial fund with which to expand our program of denominational evangelism. This will be the "Helpers Fund" we are hoping for. It will be administered by the board under the direction of the promoter of evangelism to place workers here or there as needed.

The workers may be volunteer ministers or laymen, women, or young people, available and dedicated to the service of Christ.

Send your offering for this fund either individually or by societies—quarterly, or for the year, or half year, but regularly. Send it marked "Helpers Fund" to the treasurer, Mrs. S. O. Bond, Salem, W. Va.

The first check drawn on this "Helpers Fund" has been sent to Mr. and Mrs. Arthur Burns who are just beginning the work on the Welton, Iowa, field. May the heavenly Father be able to use our sympathetic interest and daily prayers to sustain and strengthen them in this new field of service.

One friend writes, "I am greatly pleased with the prospect of someone's being found to begin work in Welton. I have been much disturbed about the plans to sell the church building and am glad to believe it has passed that danger."

From Franklin City, Va.: "The hurricane did do quite a lot of damage to our home, but we expect soon to have it repapered and fit for visitors. I have the windows all back again and hope soon to get someone on the roofs. But a man to do the work is hard to get as help is very scarce, especially carpenters, and they are charging twelve dollars a day at that. But every little rain comes right on in and gives us trouble, so it must be attended to as soon as possible.

"The storm hit us September 14, and the following Tuesday Walter, my fifteen year old grandson, was brought home very badly burned from the garage where he has been working all summer. He had just flushed off a screening for a motor with gas, and as soon as he struck the match he was on fire from his feet to his waist, burned on the back of both legs. This kept him in bed almost four weeks, and as I had to give him my full time, I just could not attend to anything else. So we knew the only thing for the present was to postpone the coming of Promoter Greene this fall.

"While we cannot go ahead as we had planned, we are not idle. We have planned for a tract distribution greater than ever, and this will help to get people acquainted with the truth. We have arranged to distribute around two hundred tracts or papers each month this winter. We have more requests

coming in for names to be put on the mailing lists. Just received a letter yesterday from a dear woman who sent me the names and addresses of six more to receive religious literature. Every name on our mailing list is placed on the prayer list. So I am expecting some results in God's own good time."

Ella Mae Davis.

We welcome into our circle a newly organized Women's Missionary Society of the church at Edinburg, Tex. President, Mrs. Elaine P. Boehler; Secretary-Treasurer, Mrs. A. G. Fisher.

Mrs. Roswell P. Seager will represent the Women's Board at the annual Assembly of the United Council of Church Women in Columbus, Ohio, November 14-16.

Promoter and Mrs. Greene arrived in Salem, W. Va., November 1, after nearly nine months of field work and travel. They will have a few weeks at home doing office work and visiting nearby churches.

The Board would urge all of our women with their families, whether at home or scattered afar, to enter into the Nation-wide Bible Reading, Thanksgiving, November 23, to Christmas. This is sponsored by the American Bible Society, and we quote from them: "Above all let there be prayer that the Nation-wide Bible Reading may help bridge the long distance between our service men and women and their families and bring them strength and comfort day by day, that new multitudes may discover the treasures of life in the Bible, that the nation may be girded with new moral and spiritual convictions to guide it through the difficult months ahead." A list of the selections for each day's reading may be found in the Sabbath Recorder, October 30; or you may send for free bookmark folders listing the thirty-three passages to American Bible Society, New York 22, N. Y.

SABBATH SCHOOL LESSON FOR NOVEMBER 25, 1944

The Christian View of Industry

Scripture—Deuteronomy 8: 11-20; Luke 12: 13-34;
19: 11-27; Acts 19: 23-28; 1 Thessalonians
4: 11, 12; 2 Thessalonians 3: 10-12
Golden Text—Ephesians 4: 28

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

(Home Missions suggests the combined efforts of every member of every Seventh Day Baptist Church at work to win men to Christ and to do everything possible to help those who have accepted him grow more Christlike. It seems to me that the best presentation the Board of Christian Education can make for this emphasis comes in the article below which came from the International Council.

It is hoped that members of our churches which have attended these meetings of "Mission to Teachers" will send to your secretary an interesting account of the program.—H. S.)

THE CHURCH TURNS TO ITS TEACHERS

By Frances Dunlap Heron

Once there was a church with a building fund, a lighted bulletin board, and a conscientious minister who always stopped preaching promptly at twelve o'clock. But among the many empty pews at morning worship were those of the Sabbath school teachers.

Once there was a church that was having such a hard time keeping Sabbath school teachers because everybody was so busy with war jobs. The officers agreed it didn't seem like the same old church either, with so many members moving away and "those strangers" moving in.

Once there was a church with a decreasing Sabbath school attendance. So many boys and girls dropped out just when they got to high school. So many children didn't attend because their mothers and fathers didn't.

In 1944 there are churches like these in New York, in Los Angeles, in San Antonio, in Sunnyville. Their ministers and church school superintendents asked their state councils of churches and religious education and their denominational executives, "What are we going to do about it?"

The question focused on the International Council of Religious Education and on the Federal Council of the Churches of Christ in America, the co-operative agencies of the Protestant churches. So it was that representatives of the United Christian Education Advance (an International Council project) and of the Federal Council Department of Evangelism got together and decided something could be done about it in a

National Mission to Christian Teachers

This planning committee discovered that the underlying trouble with all these churches is the same: their members, their church school teachers and their pupils need a voice within them urging, "My life belongs to God! Jesus showed me how to use it. Following him and leading others to him is the most important thing in the world today—for it can save the world!"

Would not such an attitude fill the empty pews, hold the high school youth, make Sabbath school teaching exciting and momentous?

True, the United Christian Education Advance already has made progress in improving teaching skill and methods, in approaching some of the 15,000,000 American boys and girls who receive no religious instruction through no fault of their own. But the spirit of evangelism has not yet sufficiently gripped the great majority of the two and a quarter million lay teachers of the land.

Because the church school, as the educational agency of the church, is the natural trainer for church membership and Christian social responsibility, the planners realized that this new vigor must spring from Sabbath school teachers with a fire in their souls along with well prepared lessons in their hands.

Educational and evangelistic leaders of the different denominations agreed, therefore, that the place to start an evangelistic movement is in the church, school teaching staff. They agreed, further, that only by acting together, as the forces of Christ in the world today, could the denominations hope to reach all the spiritually hungry people in New York, in Los Angeles, in San Antonio, in Sunnyville.

Accordingly, they have planned thirty-two three-day Missions to Christian Teachers to be held in different parts of the United States during October and November—to put that prodding voice within the hearts of church school teachers.

State Leaders Will Talk It Over

National teams of six or seven men and women—specialists in children's work, youth work, adult work, and leadership training, as well as prominent pastors, evangelistic workers and seminary teachers—will travel around the country holding three-day conferences.

REMINISCENCE

By Irene Post Hulett

In summer I went to the beautiful hills
Green hills silhouetted against the skies blue,
The comforting hills, the sheltering hills,
With ever delightful changes of view—
They brought to me healing, they gave me sweet
rest

A feeling of peace in a world all awry—
They gave to me uplift for spirits depressed.
Regretfully to them I whispered "good-by."

In winter I went to the marvelous ocean
The palm-fringed ocean, the restless ocean,
Breathed deeply the tang of the briny sea
And watched the sea-birds flight, care-free.
I revelled in its moods and hues
Its greens and greys its mauves and blues,
Its storms and calms, its breakers and tides
And the memory of its enchantment abides.

I came home to the plains—the wide-spreading
plains

Surprised at my joy to behold them again
The open sky-spaces by day and by night
The sunshine, the wind, and the wild dashing rain
These gave me a feeling of freedom's delight
They strengthened my vision for life's braver things
They gave me a hint of the pioneer's fight,
Against nature's forces and rude buffetings.

The hills and the mountains, the seas and the
plains

Each have their own measure of beauty to claim
And leave to me this inspirational thought
What wonderful works our Creator has wrought!
This thought strengthens faith in the power of
his might

And someday assures of the triumph of right,
In his time, in his way, things righted must be,
Since he rules his Creation for eternity.
Milton Junction, Wis.

THE DINOSAUR

Behold the mighty Dinosaur,
Famous in prehistoric lore,
Not only for his weight and length
But for his intellectual strength.
You will observe by these remains
The creature had two sets of brains,
One in his head, the usual place,
The other at his spinal base.
Thus he could reason a priori
As well as a posteriori.
No problem bothered him a bit;
He made both head and tail of it.
So wise he was, so wise and solemn
Each thought just filled a spinal column.
If one brain found the pressure strong
It passed a few ideas along;
If something slipped his forward mind
'Twas rescued by the one behind,
And if in error he was caught,
He had a saving after thought.
As he thought twice before he spoke,
He had no judgments to revoke,
For he could think without congestion
Upon both sides of every question.
Oh, gaze upon this model beast,
Defunct ten million years at least!
—Compliments of W. M. Rochester.

In the daytime, they will hold state-wide sessions for denominational and interdenominational state workers. Each such "State Conference on Evangelism through the Church School" will select prayerfully the best ways of carrying the message of educational evangelism to every church school teacher and officer in the state. The conferees may plan "Missions to Teachers" in local communities throughout the state, or conventions to wake up the whole church membership of a town, or leadership training classes and schools for church workers, or procedures by which pastors can qualify and guide their own teachers for evangelistic roles.

Each of these state conferences will be organized by the state council or by a committee of state denominational representatives.

Teachers Will Take It Over

In each city where a state conference is held, a local mission committee representing congregations of the city will organize a Mission to Christian Teachers of that locality. On the three days of the state conference, the same national team of specialists will hold late afternoon and evening sessions for this local mission. Teachers, officers, and pastors will ask, "How can we reach the unreached in our community?" and "How can we win those we reach and teach to Christ?" The national and state leaders will try to inspire, instruct, and mobilize this nucleus of local workers into a model specimen unit of the movement which they hope will be copied throughout the state.

On the third evening, the local workers of each denomination will hold a supper conference to discuss methods and materials. After this will come a closing mass meeting at which all local workers will share in a commitment service, pledging: "We will make our church shine with something stronger than a lighted bulletin board."

"Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Children's Page

Mrs. Walter L. Greene, Andover, N. Y.

Dear Recorder Boys and Girls:

Don't think I have no letters to answer this week, for I have three interesting ones. But as this is a special home missions number of the Sabbath Recorder and the three letters say nothing about home missions I will save them for next week and give you a home mission story.

The Little Home Missionary

Ten year old Jerry Elliot was the only child of Dr. George Elliot, a consecrated minister and pastor of a large city church. He was much loved by the members of his church; both young and old were devoted to him, but he felt that he was not doing all that he could in the service of his Master. At the request of his denominational Missionary Board he held a series of evangelical services in a struggling country church which was largely supported by the board which helped other small churches in the same way. At the close of these services and at the request of the leading members of the little church he gladly consented to become their pastor.

All around this little church stretched a wide country, and there was no other church for miles around. The sad part of it was that very few of the people were church members or rarely if ever attended church services. Those engaged in any Christian service were few and far between.

With his heart full of love for his Saviour and for his fellow men, Dr. Elliot felt that it was his Christian duty to bring this unchurched community into the fold of Christ, the Good Shepherd, and with God's help he meant to do it. Both Mrs. Elliot and Jerry were fired with the same zeal for soul-gathering.

Of course Jerry did not understand just all of what it meant to be a home missionary, but he said to himself, "I want to do all I can to help people to love and serve Jesus. I want to be a real little home missionary."

Jerry was a friendly little boy and was soon chumming with Bobby Brown, next door, a boy about his own age. Bobby owned a fine croquet set and invited Jerry to play the game with him. Jerry had often played

croquet and was pretty good at it, but to his surprise Bobby succeeded in beating him nearly every time. At last he noticed that every time Bobby's ball was out of position he would slyly kick it into place with his foot when he thought Jerry wasn't looking.

At the close of their final game, Jerry said, "Let's rest now Bobby and have a little talk."

"All right," answered Bobby. They sat down in the shade of a large maple and were soon happily chatting. They talked about the beautiful flowers in Bobby's garden, about the games they liked to play and of the boys and girls they liked best as playmates.

At last Jerry asked the question his father had often asked him, "Don't you wish, Bobby, you could have known and played with Jesus when he was a little boy like us? I wonder what kind of games he liked to play. I know one thing, he always played fair and never cheated in any game, and he grew up to be the very best man in the whole world, just as he was the very best boy. Say, Bobby, let's try to be like Jesus and always play fair as he did. Wouldn't it be fine if we could grow up to be men that everybody loved and trusted?"

Bobby's face grew red and he was just ready to speak in anger, but as he looked up into Jerry's smiling, loving face, he stammered, "I'm sorry I cheated. I'll try not to any more. I do want you for my chum and I will try to be like Jesus. Please tell me more about him."

Then Jerry told him all he had learned about Jesus from the Bible and from the teachings of his dear father and mother, until they were both called in to supper.

Of course Bobby had to tell his father and mother and sister; Betty, all about his new playmate and the wonderful things he had told him about Jesus, as a boy and as a grown man, and how he was going to try to be like Jesus and always be honest and play fair. It set his parents to thinking, and when the Elliots made them a friendly call and invited them to attend church the next Sabbath they were ready and anxious to do so though they had gotten over the

GRANDMA

On a favored old plantation
Nestled where the hills abound,
And the quiet peaceful valleys
Are a special vantage ground,
There's a dear old-fashioned cottage
Close beside a mossy well;
In that home a noble grandma
Years ago was pleased to dwell.

Patient to endure the sorrow
Human hearts are called to bear,
Grandma was a Christian pilgrim
Far from yielding to despair;
She was honored by the parish
For her gentle, winning ways,
And was such a light to others
As the thoughtful justly praise.

She was mindful of the children,
And their presence cheered her heart;
For their comfort and enjoyment
Grandma's home was set apart;
She was thoughtful to protect them
When entrusted to her care,
And was faithful in her efforts
As a friend to treat them fair.

With the years there came affliction
That deprived her of her sight,
And she saw no more the sunshine
That had made her pathway bright;
Nor the Eden-like profusion
Coming with the days of spring,
In the happy, grand awakening
Which the birds and flowers bring.

When the light grew dim, and darkness
Had excluded prospects here,
Promise of the life eternal
Was a blessed source of cheer;
She was clinging to the Bible
As the hour of death drew near,
For its message of the Savior
Was to her supremely dear.

When we tarried in her presence
Grandma's parting words to hear,
She was calling for her loved ones
Well assured the end was near;
Fervent was the prayer she offered,
Then life slowly ebbed away:
And her loving, tranquil spirit
Left us lonely there that day.

—Riley G. Davis, in memory
of his grandmother.

Des Moines, Iowa.

habit of going. It was not long before the whole family had joined the church and were working wholeheartedly in the service of Christ and the people of that wide-spread community.

"I wonder what I can do," said little Betty Brown, "to be a little home missionary like Jerry." She thought and thought and at last when she heard that Frankie Howard, a little playmate, had been badly hurt while coasting, she cried, "I'll take him some of our beautiful flowers. That will be one way of being a little home missionary."

(To be continued)

Mizpah S. Greene.

RADIO PROGRAMS TO BE CONTINUED

Dear Recorder Readers:

Would you like to help with another year of Sabbath radio programs starting the first Sabbath in January? Each program is \$4 now. If you are interested in helping with this home mission work please send your offering by the first of January as I would like to have the entire year's program paid when it starts—so I will not have to worry about whether it will be so I can meet the payment or not.

I am sure Brother Stafford will be delighted to know the programs have been taken care of before he arrives in January for his work here.

Sincerely yours in his work,

P. O. Box 132, Mrs. Cecil Wharton,
Columbus, Miss.

JESUS HIMSELF DREW NEAR

(Luke 24: 15)

On the road to Emmaus, with hearts so forlorn,
Two men walked and talked, hopes shattered and torn,
Then One walked beside them, their sadness was gone,
For Jesus himself drew near.

On the pathway of life, often thorny and steep,
Beset with temptations, flood waters so deep,
His arm everlasting is able to keep,
When Jesus himself draws near.

Are we lonely, disheartened, with much to annoy?
Gethsemane's sorrows our hopes would destroy?
Be quiet, my soul, you shall have peace and joy,
For Jesus himself draws near.

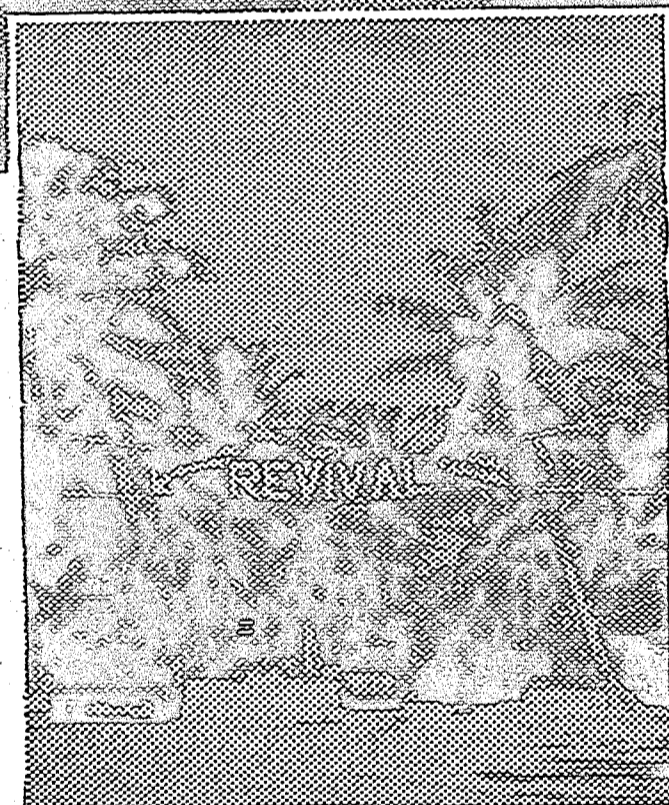
'Tis blessed, so blessed to trust him each day,
'Tis precious to know that he leads all the way,
'Tis joy beyond measure his will to obey,
Our Jesus himself draws near.

I. G. M.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit."

THE SABBATH RECORDER

Revival in Marshall Islands



U. S. Marine Corps Photos

Old-fashioned revival meetings are available to men stationed on one of the Marshall Islands atolls, as proclaimed by the big canvas sign stretched between two coconut palms (lower photo). Services are conducted by an ordained Baptist minister, Marine Corp. Leslie Watson of Linden, Tex., extreme left above. Assisting, left to right, are SC 3c Silas H. Jones, USNR, of Festus, Mo.; Marine Pfc. Lester M. York of Hollister, Cal., and AMM 2c Robert P. Chariton, USNR, of Pueblo, Colo.

SERVICEMEN RECOGNIZE THEIR BUDDIES NEED JESUS CHRIST AS SAVIOUR

America needs more organized Christian revivals with each convert continually being encouraged with Christian guidance in his new way of life, helped to understand better God's word, and taught the personal value derived from a definite period each day for personal communion with our Lord and Saviour.

The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 20, 1944

No. 21

Thanks be unto God for his unspeakable gift.

2 Corinthians 9: 15.

Enter into his gates with Thanksgiving

Psalms 100: 4.

... with Thanksgiving

let your request be known unto God.

Philippians 4: 6.

Being enriched . . . causeth through us

Thanksgiving to God

2 Corinthians 9: 11.

Giving thanks always for all things unto God.

2 Ephesians 5: 20.

(See "Our Pulpit" for message on this theme
by Rev. Alton Wheeler of Nile, N. Y.)